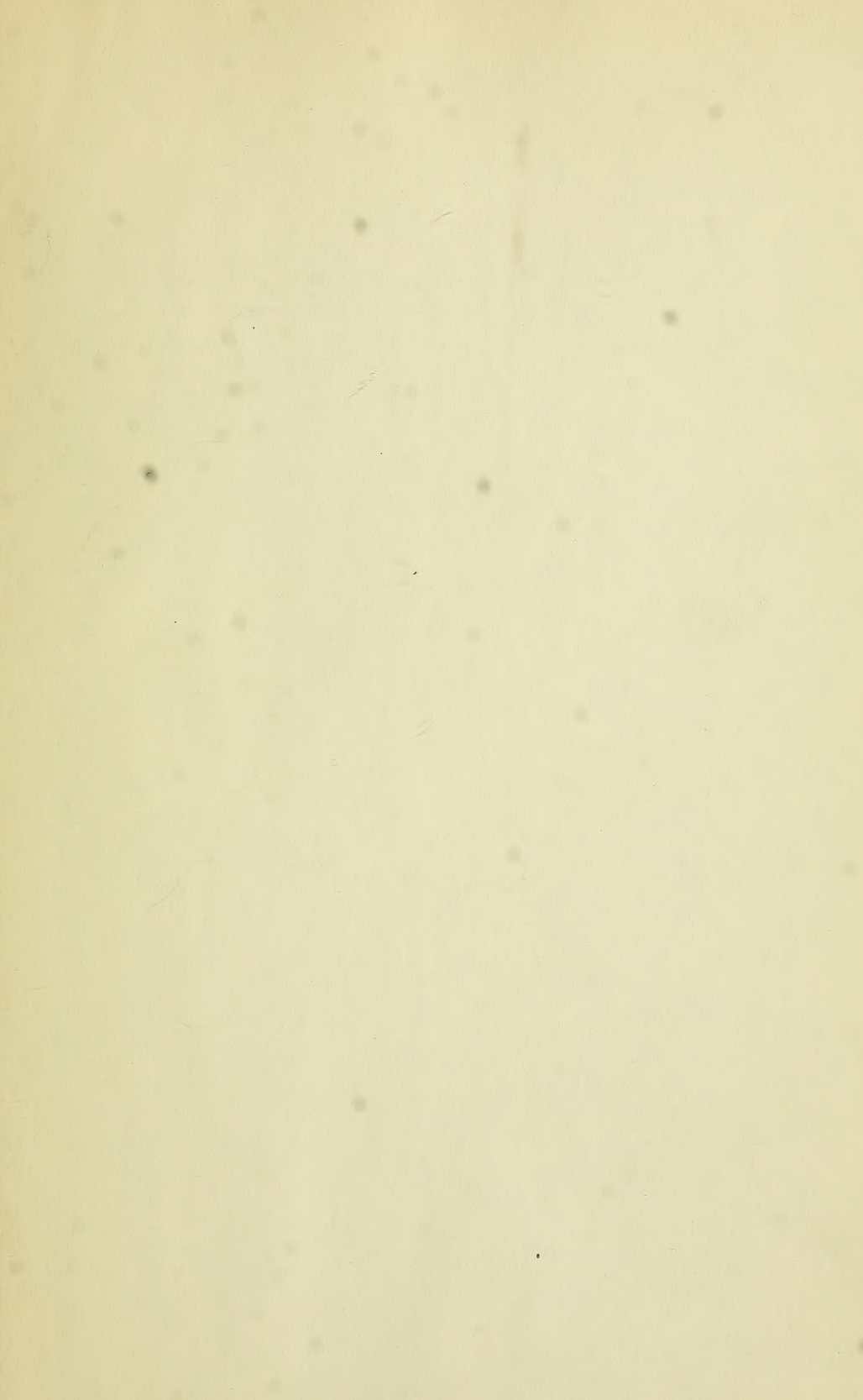


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THE HOME MISSIONARY

VOLUME LXXVII.

NUMBER I.

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

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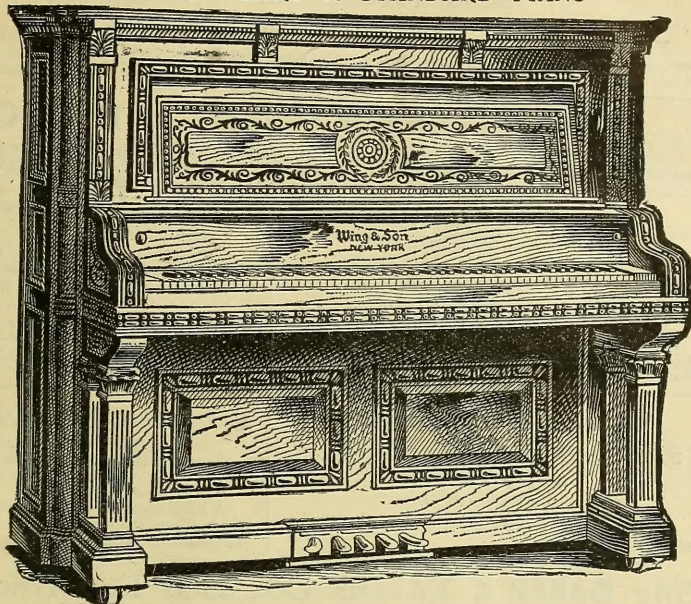
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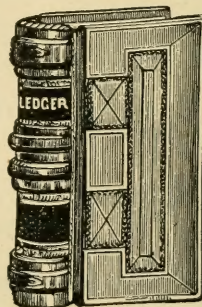
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THE HOME MISSIONARY

VOL. LXXVII

APRIL, 1903

NO. 1

FRIENDS WHO HAVE A THOUGHT

BREVITY—VARIETY—VIVACITY

Kingdom Building

IN coming to Wisconsin it has blessed me to have my conception of Home Missions made definite. What do I mean? I will try to tell in a few words.

1. I have come to know the field. It has taken time and study as I had not realized; and travel and untiring attendance at meetings of the churches, and visits to mission stations, and reading of missionary literature, with a continual self reminder that the Empire State of Wisconsin is only a fragment of the wide field. The foundation of interest in Home Missions is in knowing the field. Every minister should know the Home Mission field. I see it now. And every layman. Why not?

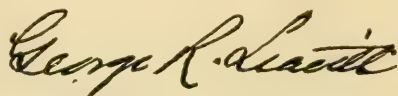
2. In some way I have had a *vision* of the field. Knowledge and vision are two things. Vision is a spiritual fact. It is a sight of the Kingdom of God, and the nature of our work as

kingdom building. All our Gospel work is kingdom building. Home missions is kingdom building emphasized. Cecil Rhodes was an empire builder, Marcus Whitman was a kingdom builder. The difference is infinite. Kingdom building is evangelization.

In Beloit we have just experienced a Gospel revival, the most remarkable, perhaps, in the history of the college and the city. I have realized anew the vital reality of revival, if you please, the old-fashioned revival. It has now passed. It never will pass with an evangelizing church the renewed sense of the immeasurable value of a true revival, this thought has come to me: This which we have seen is of the essential nature of our Home Mission work; its current history. It is kingdom building by evangelization. This is the reason why we have in our Home Mission records a continuous history of revivals. In no part of the wide field

is the Master's work done more truly in the Master's own spirit.

3. I see, as once I did not, the primacy of our Home Mission work. Yes! of Home Mission work. We are to go into all the world; sacrifice and serve in every land. We accept the commission; but there is no distinction worth making between home work and foreign work. Home work is foreign work. Nowhere is there more heroic Christlike service than in Home Mission fields. Because I have found this more definite view, I pray and give, and in every way interest myself for Home Missions as for years with all my interest I did not. May God forgive me. Am I mistaken in the conviction, that if ministers and laymen, in any general way, might obtain this definite view; that *knows* the field, and seeks and realizes a *vision* of the field, it would be perfectly easy to raise a million dollars a year for Congregational Home Missions?



BELOIT, WIS.

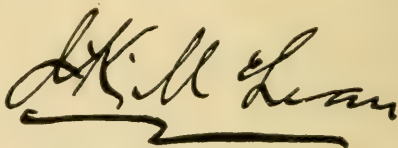
Not a Sect

Our Congregational polity is the solvent of sects. We are not in the ordinary sense of the term even a denomination, we are the common meeting ground of denominations. We are the goal, the moving stake, the home field for the denominations, the ground on which at last they shall stack their differences. We are the only ground upon which this can be possible.

Grand and glorious as are the history and achievements of our sister denominations ours has in it what none other has. Our polity is the only one under heaven, or which even heaven can produce, ample enough, free enough, and fit enough to furnish a common ground for all the denominations. When all worshipping

souls of men are confederate in local churches, which shall be left free each one to choose its own articles of belief subject only to Christ, free to follow each its own preferred forms of worship and ministration, meanwhile lovingly and freely yield like freedom to all other worshipping bodies near and far, yet with bonds of fellowship and co-operation drawn tight, close, strong and Christlike, what will be lacking for an ecclesiastical millennium? And how close upon its heels must tread the millennium universal!

Home missions ought, therefore, to mean to us gloriously more than to our brethren of any other communion. They mean to us all they mean to others—souls saved to Christ, beacon lights of hope and help set up on the dark highways of men's sins and sorrows. But with us these things mean even more. Every new church of the Pilgrim type means a new way mark on the trail of the millennium: a new potency for the day when, ecclesiastically speaking, there shall be neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but where Christ is all and in all.



BERKELEY, CAL.

The Everlastingness of Our Work

Everybody knows the story of the man who sat a long while by the bank of a river without moving and explained that he was waiting for the river to run by. Some people and some churches seem to be in the same mood as to our missionary work. They are waiting for the day to come when these endless calls for sympathy, prayers and money will let up; when the black brother will have his rights, and his school and church, the Indian have amalgamated or died out, the

"West" will have become filled up and strong enough to take care of itself, and Ethiopia cease to stretch out her hands unto God and America. But that will never be. The river will never get by. Our Lord has laid down the programme which will see no change. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Everlasting gospel, everlastingly preached until the world shall have really heard and had the fair opportunity to respond. Then cometh the end of the dispensation. And the argument from the facts is plain. What we call the "West" will be filling up for a century and its demands will be without intermission. Meanwhile conditions will be constantly changing in the older part of the country through the growth of the cities and the decay of the villages and the incursion of the foreigner. Massachusetts has as much Home Missionary work to-day as it had a half century ago and it will be the same a half century hence. The little church, East or West, will be helped to its feet, clothed and fed for a while, then go alone and help others, then grow feeble and need the hand stretched out again.

Across the sea, in our own possessions or elsewhere, it is just the same. The everlasting gospel must be everlastingly preached, translated, exhibited in consecrated lives, till the end comes. The day when it would be wise or safe for the foreign missionary to abandon the churches and the work in Africa or India or China to the care of the native Christians has not begun to dawn as yet.

Our first duty, then, is to accept the tremendous fact and not faint nor fail nor become discouraged. We must not grow impatient and demand new things just to arouse a transient interest and lift us over a hard spot. What is there new in our work? Nothing! What is there new in raising children? Nothing! And yet the grace and Providence of God are always new, like an April morn-

ing with the returning birds. Deepen the springs of spiritual life. Broaden the view of the kingdom of God. Get nearer to Him who called the world his field and who said that the laborers were few, the day short and the reward great. Hear Him saying: "Till the End!"

E. N. Packard.

SYRACUSE, N

On the Frontier Line

There is always a frontier to American civilization. Always the need of heroism on the frontier line. Stories of early days in New England, their privations, hardships and self-denials, are full of romance and arouse the thrill of ancestral pride if one of the Pilgrim settlers was a begetter of our family in some past generation. But while the glamour is greater, the heroism was no more then and there than here and now in this Western world of wide horizons and broad prairies.

From this height of privilege in favored Minneapolis, I lift my pen to plead for the stalwart men and noble women who are ministering to those who fell forests and work mines, living in camps and roughing it insistently through storm and stress, to carve a Christian future from these rich and rolling acres.

I have this moment in hand a letter from a man in Northern Minnesota, who walked 17 miles on railroad ties to hold meetings at a lumber camp, with Bible and hymn-book strapped upon his back, and there between two rows of bunks, with not a single piece of furniture save a box stove, a pile of wood and a grindstone, preached the sweet Gospel to hearts that warmed toward the Master and his messenger, even at 40 below zero in the Minnesota woods. A twelve-mile walk the next day to attend a funeral—and thus the missionary self-denial is worthy of a Paul or an Eliot or a Paton.

Self-denial is not confined to past

ages, or foreign fields. Heroes still live in America, and still "endure hardness as good soldiers of the cross."

And when the seat of Empire shall be located without dispute in this Mississippi Valley, when an unrivalled Christian civilization shall have been enthroned in these "Seats of the Mighty," not a little of the deserved honor will be due to these hardy home missionaries who are quite as brave and enduring as the fortune seekers whom they toil to save. All honor to the Gospel pioneer on the fighting line of our Home Missionary outposts!

L. H. Hall

MINNEAPOLIS, MINN.

The Bible and Nebraska Schools

The Supreme Court of Nebraska has recently been wrestling with the question of the Bible in our public schools. The facts in the case are briefly these: In a certain district of the State an infidel had long been protesting against the reading of the Bible in the school attended by his children. The matter finally reached the court of last resort, and a decision was rendered which seemed to say that any reading of the Bible in the schools is a sectarian act, and, therefore, in violation of the letter and spirit of the laws under which the public school system exists. Lovers of the Bible secured a re-hearing, and a new opinion (not written by the same judge, it may be remarked), explained that the former decision only intended to say that if the Bible is read under such circumstances or in such way as to favor the special views of any religious sect, its reading is not permissible. Whether it is thus read must in each case be left to the judgment of the school board, subject, of course, to judicial review. This leaves the matter about where it always has been, and indeed, where it always ought

to be. No argument is needed to prove that a system of schools supported by general taxation, must not be used to propagate the views of any religious sect large or small. On the other hand, it ought not to require argument to prove the right and duty of a State to choose between religion and irreligion and to admit to its schools what it deems the greatest text book on religion, using it along the broadest lines, in order that as few as possible may feel aggrieved and as many as possible receive benefit. If this ideal is to be carried out in a positive and constructive way it must be through the growth, the earnestness, the wisdom of our Protestant churches. For in the last resort the question will always be settled by public opinion, local and general. To create and maintain such opinion of the right and wholesome type is one missionary work.

H. C. Herring

OMAHA, NEB.

One Work

We are a long way from headquarters, but the emphasis on the oneness of the work is great; the problems here are almost the same as they were in Missouri, the only difference being of greater ability to handle them ourselves. We sometimes think we have started on a new line, or found a new topic, and just as we have gotten interested in it we find it is just what our brethren in the East are discussing, and their thought and ours are the same. Steam and electricity have made it easier to have one country now than it was to have one state fifty years ago. These agencies, with the improved work of the press, have made a more homogeneous population in the nation now than was found in some States half a century ago. The fear is groundless that because the world is pouring its children of all races into every part of this land, there must be danger of division.

There is no chance for such distinctions as Norman and Saxon kept up in old England; no class can permanently keep aloof from every other class in America. Even the effort to make a favored class fails, because they who talk and write fine theories on these subjects are childless, or nearly so, while the great laboring class still have large families, who get the benefit of the common schools, and grow up American. So our missionary work in every part takes on much the same type, varied only by differences in climate, or kinds of labor, or the fact that those we deal with have not yet become as thoroughly incorporated in the national life as they soon will be. The same Gospel, preached to all these differing kinds of people, is the greatest agency in making them one.

Geo. B. Adams

SAN FRANCISCO, CAL.

Statehood for Oklahoma

May I say a few words on this subject which is commanding the attention of the nation? I know nothing of the fitness of Arizona and New Mexico for statehood at the present time, only as I read, therefore present no argument for the Omnibus Bill, but I do know Oklahoma. Am an '89er, having lived here over thirteen years. Allow me to state in the fewest number of words possible the reasons why Oklahoma should be granted statehood now.

1st. The people of Oklahoma want statehood. Some want Oklahoma a State by herself, of which number I am one. Some would have Indian Territory annexed, nation by nation, as the tribal relations of the Indians are adjusted and property becomes taxable, and both become one State. Others would have both Territories admitted now as one State. All want statehood in some form or other.

2nd. Our population of over a half-million give us a right to statehood.

3rd. The homogeneousness of our population emphasizes the demand for statehood. Over ninety per cent. are American born.

4th. The character of the inhabitants commends Oklahoma for statehood. In general intelligence and moral calibre Oklahoma will grade ahead of any southwestern State and shoulder to shoulder with Kansas.

5th. In material growth and prospect no portion of our country excels her. More railroad building was done in Oklahoma during 1902 than in any State, and promises to be as much this year. Every village and city is growing, and new ones are being started. Manufactories are multiplying. Cereals, vegetables, fruit and cotton are bringing their millions into our coffers.

6th. Our educational and religious institutions should be an unanswerable argument for Oklahoma's witnesses for statehood. A University, an Agricultural College, two Normal Schools, well housed and well equipped, with Christian men at the head of all, good high schools in our larger cities, and an excellent common school system tell the story of the public interest in education. Our Congregational College, the pioneer, and two academies, a Baptist College in its first year, a Methodist University under North and South Church in process of erection, Presbyterian and Quaker academies speak the beginning of an essential Christian education. These schools with over a thousand church organizations, many of them housed, ought to be an irresistible plea for Christian statesmen for our admission into the sisterhood of States. Our grand old Home Missionary Society, with those of the other branches of Christ's Church, has had a shaping hand in this preparatory civic work which only eternity can reveal. A State without schools and churches has no place in our Union.

J. H. Parker

KINGFISHER, OKLA.

City Church Extension

The greatest of all our missionary problems to-day is the problem of City Evangelization. More of our people are constantly found in cities. The cities are our financial centers, our political strongholds and our hotbeds of crime. The people, men, women and children, are here. To establish the personal, home, corporate and municipal life of these throngs upon the Christ foundation is the problem of the hour.

Unless Christ be put in control and Christian principles dominate the thought and activity in these great and growing centers, woe betide us.

The problem in the cities of any single State is too great for one superintendent. The task is to shift the responsibility upon each city for the evangelization of its own people, arousing interest, perfecting organizations and securing support for a work which shall not only accomplish what is needed within the municipality but also bring that work into co-operation with the work of the nation. In every city, the down town church is needed but a large central church in the heart of a city, and nothing else, all the forces of the denomination centralized in the building up of a single institution, is a grave mistake. It is fatal to the Christian nurture demanded by the times. The problem which is thrust upon us by non-religious homes and non-religious public schools will never be met through the centralization policy. The colonization idea is the correct one.

Churches should be organized in neighborhoods that are populous and not supplied with such privileges, so that a Sunday-school, attractive and well equipped and scientifically managed, may be within walking distance of every home. The large central church means large expense for street-car fares, much time wasted in Sunday travel, the disintegration, or rather, the non-formation of the neighborhood spirit. It means, also, many children who will never reach

the denomination center left entirely out of touch with religious influences.

The churches of a denomination in a growing city, or, if they are too few, then those of the county should organize themselves into a Church Extension Society, supporting without missionary aid their own superintendent, or scout, who would co-operate with the National Home Missionary officers, but be responsible to the local churches, and whose work would be one of the strongest ties binding those churches together and the means of cultivating a strong loyalty to the denomination and to the Kingdom.

Along such work of planting and developing Sunday-schools and churches to strong, independent life and vigorous influence in the city community, the most thoroughly trained men from our universities and seminaries may find the place of largest influence in the country to-day.

Edw. Lincoln Smith

SEATTLE, WASHINGTON

From the Life of a Worker

I am just returned from a northward trip, and am now off again. I had to house up three days for repairs. Up in that country houses have no plaster, no under pinning, no cellar. They are built of wood and paper. The house is a wood tent. Water freezes in your room. Often fifteen below zero. You get plenty of bed cover, but the cold comes up.

It is a nice problem to keep warm. Well, take a flannel night shirt, over it a flannel wrapper. Then take your steamer rug, wind it about you, then put on your crochet slippers with lamb's wool soles, draw your night cap over your head, and lie down to pleasant dreams, with the coat of fourteen coyottes spread over you as an added comfort.

We had our dedication at Council, a terminal city, the present gateway of "Seven Devils." Large congrega-

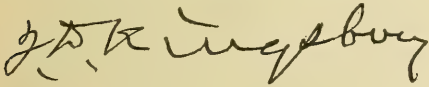
tions, three preaching services and communion. Ours the only church. It would have done you good. More good things are in store.

I was at Huntington last week. Am to be there next Sabbath. Do you finally realize that these two points are gateways to an opening realm in Eastern Oregon?

At Malheur City, in the mountains, there is no church. Mining camp. Stamp mills going in. Population ready to fill up all the gulches. Satan with singing girls and bowls of punch there already. Never fear about Satan. He will have the work all ready for us. Twenty people have signified that they want a church. It will be Congregational.

This is a sample. Eastern Oregon is alive with the picks of prospectors, the dumps of ore, the falling stamps and the output of gold. I am organizing for work. We must have \$2,000 for that Eastern Oregon field. I shall tell you more. There is a future history. There is to be enlarged Congregationalism there.

A church has probably already been organized at Summit in Buffalo Hump. We shall fill the mountains. We shall unite the Seven Devils in the South with Coeur d'Alenes in the North as the churches increase.



SALT LAKE CITY, UTAH

The Opportunity of Congregationalism in Colorado

There are many reasons why Colorado ought to be a strongly Congregational State, the Massachusetts of the vast country west of the Mississippi. Apart from the Mexicans in the southern part of the State, the foreign population is very small. The enthusiasm for education is ardent. Colorado spends more money on her public schools per capita than any other State in the Union except

Massachusetts. The electric atmosphere of these high altitudes makes still more alert and active-minded, men and women already intelligent, open-hearted, enterprising in temper, to whom the untrammelled and progressive spirit of the Congregational Church is peculiarly congenial. Colorado College, with its high standards of culture, its influential president, its strong corps of professors, its large student-body and its general attractiveness, makes powerfully for Congregational interests in the Commonwealth.

Let me bear witness to what I have myself seen of the way in which the Home Missionary Society has strengthened and extended Congregationalism in Colorado since I began my ministry in Colorado Springs twenty-one years ago. January 1st, 1882, there were twenty-seven churches in the State. January 1st, 1903, there were eighty-eight. The total Congregational membership has increased from 1,081 to 7,599, more than sevenfold, twice as fast as the population. The Sabbath School membership from 2,265 to 9,585, over fourfold. The home expenditures have a little more than doubled; the benevolent contributions, (observe this item, for it is significant) have increased from \$1,755 to \$12,582 more than sevenfold. The largest increase has been in benevolences. Only four churches receiving aid from the Home Missionary Society in 1882 are receiving aid from it to-day—Leadville, Coal Creek, Trinidad and Buena Vista. All four of these are mining towns, two, coal, the other two gold and silver. A little over one-third of our churches have not yet come to self-support.

That churches aided by the Society sometimes give back to its treasury far more than they receive may be illustrated from the history of the First Church of Colorado Springs. This church was aided for four years to the total of \$1,650. In the twenty-five years since, it has contributed to

home missions upwards of \$7,300, or much more than fourfold what it had received from that Society, while its total benevolences in that period amounted to over \$31,000.

I draw this illustration from my own church, because the figures are more fully at my command; but there are other churches in the State which are splendid illustrations of the wise investment of home missionary money, notably Plymouth Church in Denver, which in the twelve years of Dr. Bayley's pastorate has assumed self-support, become able to pay its minister a salary of \$4,000, and has increased its membership from about sixty to about six hundred, the largest of our denomination in the State. Colorado College, when I came to Colorado Springs, had sixty-eight students and one building; now it has nearly six hundred students and eleven buildings and is one of the foremost colleges in the West. Congregationalism is a powerful force in Colorado to-day, but it could be made a far more powerful force if our scanty appropriation of \$12,000 from the Society could be increased to \$24,000. At the meeting of our State Committee in February, we recommended appropriations for thirty-three churches; but our superintendent put before us a list of forty-four other places where new work ought to be started. Colorado is an empire, territorially a good deal larger than England, Scotland and Wales. To go by rail from our church at Julesburg in the northeast corner of the State to our church in Cortez in the southwest corner involves a journey longer than from Boston, Mass., to Cleveland, Ohio. It is a State of immense resources, nine-tenths of which have still to be developed. For the most part it is still a frontier State. This State is worth Congregationalizing, but it will need generous help from the East for years yet to do it. Ultimately, as I have shown above, Colorado will abundantly repay all the home missionary money that is invested within her bor-

ders. Our Home Mission fields pay better dividends than our mines. Of this I am sure, that, if wealthy Congregationalists in the East would put as much money into our Home Missionary churches as they sink in our mines they would get larger returns for their money. Therefore, brethren, open your purses to Colorado's needs! But remember that "he who gives quickly, gives twice." The more generously the State is helped now, the sooner it will come to self-support and "To this our longing soul aspires
With ardent hope and strong desires."

James B. Clegg

COLORADO SPRINGS, COLORADO

Patriotism or Compassion

So much has been written about the patriotic aspect of home missionary enterprise that it seems worth while to call to mind that the patriotic motive, worthy as it is, and impelling to great and wonderful sacrifices for the uplifting and evangelization of the home land, is not the ultimate nor even the abiding motive in home mission work. There is probably no land in Christendom, where such a motive as the patriotic one has so secure a foundation in the religious life and external history of the nation as among us. Yet even with us it is not and cannot be the ultimate nor the most powerful one. In the first number of the *New Home Missionary* it is speedily needed that this should be brought clearly before the mind.

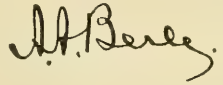
The motive which moved Christ was that he saw the multitude as sheep without a shepherd and was on this account moved with compassion for them. And this constitutes the great appeal, that the mighty multitudes in this land are without the shepherding of Christ—without the hope and the inspiration, without the comfort and the sustaining strength, with none of the sweet and gracious consolations

and utterly without the mighty assurances with which the Gospel of Christ abounds. We shall make good citizens of this land when we make disciples of Jesus Christ, and it is becoming more and more true that citizenship is a citizenship in humanity rather than in any land, however favored or wonderful in its genius, institutions or resources. We must seek to make disciples of Christ in fact, in spirit, in habits, in devotion and attention to the life and the love which the spirit of Jesus imparts. The Home Missionary Society is not in the first instance a patriotic institution. It is first and foremost an instrument for telling the good tidings of the Gospel. It is a means for shepherding the multitudes that wander about shepherdless. All that comes to the land in the course of its labors in patriotic devotion and sincere and honest service, comes as the result of this, the first and prior aim.

The Home Missionary Society is a religious organization and its great ends to be secured are religious ends. Its methods are religious methods and its governing motives and controlling enthusiasms must be religious. Let us never forget this. Let us never lower the standard of the Gospel to any merely national height, not even if that national height be American. Commodore Phillip used to boast that the only flag which surmounted at the mast-head the Union Jack was the prayer signal of the Gospel of Christ. Let us not reverse this order in our thought, our hope or our enthusiasm. Christ for America is a better rallying cry than America for Christ. The one lies in thought-linkage with the universal rule and the ultimate triumph of Christ in the whole world as Saviour and Lord; the other sounds too much of an annexed province to the dominion of a temporal sovereign.

The ultimate motive is the compassionate love of Jesus Christ for shepherdless souls, the saving of those who cannot save themselves, the finding of

the lost, the upholding of the weak, the restoration of the erring. The gaze of Christ is fixed on the souls of men rather than on their relations of citizenship, education or social form. It is Love alone that never faileth. Whether there be patriotism or education or social regeneration or better housing, or whatever else, these shall pass away. But Love never faileth and the love for the souls of America's millions will cause all hearts to hasten to bring Christ to them as Shepherd and Lord.



CHICAGO, ILLINOIS

The Sailor

It is a pleasant surprise to have a large Congregational Society take any notice of the sailor. We have indeed one denominational society which is entirely devoted to his interests, but only a scanty recognition can be obtained for it; in the publications of the denomination it is ignored. It is not even counted by those who make up the list of our societies. When a protest against this neglect is occasionally made, the only answer is that the Sailors' Society is not "National." Now a national society is one whose work is through the nation, which would rule out the American Board, or it is one through which churches of the nation work, and that describes, or should describe, the Sailors' Society, whose seat is naturally on the seaboard. If the churches of the country do not work through this agency they have no Congregational Society for sailors, and one should be organized immediately, for all the land depends upon the sailor, and should be mindful of him. Civilization is largely dependent upon him. Foreign missions would be difficult without his aid. Indeed, more than any other he is the indispensable man.

He is a man; with the powers and needs of a man. His peculiarity is that his work is upon the sea where

he is cut off from home and church and school and nearly all we value. So far as possible, he should be furnished with that which will minister to his comfort and safety. He is at times in port, and almost always in a foreign port. He should have friends wherever he goes and a home; should have counsel and protection; should have the hand and word of Christian men and women. He is more than willing to be received as a man. The Congregational Society for Seamen, the only one we have save a few that are local, is ready to do a national work for these men of all nations who are most likely to be found where there are ships. Under what form of missionary activity this should be classed it is not easy to say, for it is both Home and Foreign—it is Christian and National. The man whom it helps goes over the world as the witness of Christianity.

Russell McKearin

CAMBRIDGE, MASSACHUSETTS

Religious Work at the St. Louis World's Fair

The scope of the World's Fair, to be held in the city of St. Louis in 1904, celebrating the centennial of the Louisiana Purchase, is hardly realized by the country at large. With a larger site than the one available for the Columbian Exposition at Chicago, a larger fund of money, a larger horizon of national life, a larger participation on the part of foreign nations, and a larger experience based upon the Chicago fair, there is every reason to expect that the St. Louis Exposition will be the greatest of its kind in the history of the world.

It is being projected on the most magnificent scale, covering every department of human endeavor and interest. It is thought that the readers of "The Home Missionary" will be interested in knowing something of the plan of the churches for religious

work in connection with this great national event.

In the first place, it is absolutely settled that the gates of the exposition are to be closed on the Sabbath. For the credit of the directors of the exposition, and the members of the National Commission, it should be said that it never has been the intention to have the Fair open on the Sabbath. Certain organizations have given out through the press the impression that this recognition of the Sabbath has been gained only after a bitter struggle, in which the St. Louis directors were arraigned against the forces of religion. I am in a position to state that such is not the case. The closing of the exposition on the Sabbath, however, serves to emphasize the fact that all sorts of gambling and immoral exhibitions and questionable allurements will be wide open in the section of the city adjoining the Fair, while the saloons, theatres and dives in the heart of the city will expect to do a flourishing business. Already our city has become the mecca of sundry agents of the devil, and unless the churches can combine for an effective religious campaign, and for the safe-guarding of the morals of the young men and women who will come here by hundreds of thousands from the farms of the Southwest, and from our villages and all over the country, the probability is that more harm than good will be done by the exposition. The churches are thoroughly aroused to the gravity of the situation, and the greatness of their opportunity. Each denomination is planning to bring its strongest preachers to St. Louis during the World's Fair period, so that our pulpits will be manned not only by an effective pastorate, but by distinguished divines from other parts of the land. But more important than this is the union movement of the churches represented in the Evangelical Alliance for the carrying on of a general campaign during the entire six months of the exposition. At a luncheon held recently by the leading

pastors and laymen of the various denominations, Rev. Campbell Morgan, D.D., was present and received the unanimous invitation of the conference to take full charge of the religious campaign contemplated. Dr. Morgan was deeply impressed by the enthusiasm and the religious earnestness of the gathering, and while he has not formally given his answer, it is understood that his mind is made up to accept. He is to attend a larger conference early in April for the purpose of giving formal answer to the invitation; and, it is understood, in order to outline his plan of campaign. He has already suggested three conditions under which he may accept the call of the churches of St. Louis.

1. There must be in hand before the Fair a sum of money not less than \$50,000.

2. All evangelical churches must heartily unite in the movement under his leadership.

3. He must have an absolutely free hand in inviting whomsoever he pleases to assist him in the work.

All of these conditions have been accepted by the churches in a large mass meeting held shortly after Dr. Morgan's departure. The Finance Committee is already at work seeking to raise the necessary fund.

While it is impossible to speak of

any plan in detail, it may be proper to mention that Dr. Morgan hopes to establish one central place for services, possibly in a temporary auditorium erected for the purpose, or in our large music hall, where preaching will be conducted every evening for six months. For this work he hopes to obtain the assistance of the great English evangelist, Gipsy Smith, in whom he has unbounded confidence. Branch services will probably be conducted in various parts of the city in great tents or halls convenient for the purpose.

The exact scope and method of the campaign can only be developed under Dr. Morgan's personal superintendence. He will probably come to the city three months before the Fair and preach in every church connected with the campaign. We all believe him to be a leader strong in every quality needed at this juncture. When the proper time comes the Congregationalists of St. Louis will endeavor to notify every Congregational church in the country of the religious services to be conducted here during the Fair and of the special opportunities in connection with our own organizations.

Concluding to the Editor

ST. LOUIS, MISSOURI

THE value of this department will be apparent to every careful reader. The Editor desires to maintain it at the level indicated, and to make it even better if possible. Contributions are solicited from pastors and laymen, from church leaders and missionary superintendents, and from young men interested in the Christian civilization of America. Brevity is essential; variety will be sought in the distribution of themes; and vivacity is always in order. Contributions will be gratefully accepted, and will be used so far as they are pertinent to the aims of the magazine.

EDITOR'S OUTLOOK

FRANK—URGENT

The New Home Missionary

IN the judgment of wise and ardent friends of the Society, the time has come when its organ of communication should be made a worthier expression of its aim and work. Missionary annals are important. The churches demand and have a right to know what is being done in return for the money and prayers invested. But missionary annals are not the whole of Home Missions to-day. The Home Missionary horizon has marvelously expanded since 1826, until there is scarcely a problem of religious progress engaging the thought of intelligent Americans, that has not its home missionary aspect. Church planting, which is the direct function of the Society, has come to include every moral and social question for which churches stand, every civic and national interest in which Christian people have a stake. Christian Education, Temperance, Law, Order, Moral Living and enlightened Patriotism are to-day home missionary problems. This truth was not so apparent seventy-five years ago as it has now become. Time has clearly proved that the spring of American *civilization* is the Church of Christ, and the Society that plants churches, enters into the life of the people in a way that no other organization, whether social, political, or economic, can ever enter. It is this larger aspect of the work that calls for a new emphasis and demands a stronger expression in the monthly

issues of the Society. It is possible that a new name may be required to give it voice, but certainly a new banner and battle cry are the need of the hour, and what can be more inclusive and illuminating than "*Christian Civilization for Our Country*."

Departments

In seeking to strike this higher note, there must be room for all, and the table set before our friends in this number is surely long enough to accommodate all. If not it shall be lengthened. Our "Friends who have a Thought" will find here an invitation to every bright man in the country who has a helpful idea to give it brief and pointed expression. "Brevity, Variety, Vivacity" must be the motto of such a department; especially *brevity*, for the average man will read ten pages of brief, crisp articles who could not be persuaded to read one article of ten pages. You know how this is: when you want readers or hearers you come to the point quick and stop.

The "Open Parliament" is free to all for the discussion of questions and methods germane to home missionary progress and should be of peculiar value to those who have been put in trust by the churches of their missionary work. "Fair and Friendly" should be the spirit of such a department. The "Editor's Outlook" will seek to gather up and give voice to the salient

points of the work as they develop from month to month. Thirty days never pass that do not require some cry from the watchman you have set upon the wall. "Frank and Urgent" should be the editorial motto. "Woman's Part" will appear to hundreds of patriotic women East and West who have success to record, suggestion to utter, motive to enforce, or question to discuss. "The Young People's Movement" is a new but rapidly opening interest into which Associate Secretary Shelton will throw the enthusiasm which has always distinguished his labors for the youth of the land. "Along the Battle-Line" is a call to every home missionary pastor to contribute the best he has for informing, enlightening and inspiring the churches with the story of his work. Thus laboring together, a message may go forth from these rooms every month in the year to command the attention and reward the interest of our Congregational Churches. Its success will depend upon the hearty and continuous co-operation of many friends. We have such friends. Their good will has been often proved. Here is a splendid opportunity for proving it once more, and in ways that should be fruitful of great advantage to the cause that we cherish and to the country we love.

Is It Read?

The question is often asked. Doubtless in these days of plethora when printing presses fairly ooze with attractive monthlies, a certain fraction of our missionary publications is neglected and left unread. This is inevitable, but it is not so widely true as some have supposed. When by any accident our magazine is belated in its monthly appearance many inquiries from disappointed friends testify to their interest in receiving it. When venturing, as we sometimes do, to make known the special needs of

some church or missionary, the responses from many quarters often exceed the demand and compel us to check the supply. More significant still, again and again in the Society's history we have been gladdened by generous gifts or bequests from friends whose very names were unfamiliar. The only clue to their interest is found on the mailing list of the magazine, where their names have stood for ten, twenty or thirty years. In the light of these experiences our faith in the value of the HOME MISSIONARY has naturally grown. We believe that its cost has been covered many times by the gifts of its readers and what has been thus true in the past, will, we believe, be more signally true in the future, with a more worthy magazine and a wider circle of readers.

Nebraska Investments

Nebraska holds the place of honor in this number with an illustrated article. Dr. Harmon Bross, the writer, has been in continuous service of the Society as General Missionary and Superintendent since 1884. The length of this service is the clearest possible testimony as to its value and the sagacity with which it has been rendered. The office of missionary superintendent is one that demands continual exercise of fine tact and Christian common sense. During all these years Dr. Bross has enjoyed the full confidence of the churches of Nebraska, as well as that of the officers of the Society. Missionary interests of the State have been developed with wisdom guided by caution, and few missionary fields have a better record of progress to show. Christian education has also been kept well to the front, and one cheering proof of this interest is seen in the fact that for some years the State of Nebraska shows the lowest percentage of illiteracy of any Commonwealth of the Union.

To Contributors

There are in all our churches bright men and women who think much and have much to say about home missionary problems, both direct and related. They often say it to themselves and in small circles of friends, and they often wonder that their thoughts have so little currency. Only wings are wanting. Send that thought to the HOME MISSIONARY. It will then fly abroad and find its way into twenty thousand homes and quicken twenty thousand readers. Thought will beget thought. Sympathy will follow, and sympathy means united, aggressive action. Your good thought is a good seed, of no use while hidden in the garner, but of mighty power when hidden in the ground.

To the Workers

Not every quarterly report is matter for publication, though of value to the secretary and the committee as a matter of business. But in every field there are incidents, experiences, results, throwing much light on the meaning and value of home missions and of absorbing interest to intelligent readers of this magazine. Pastors need them for illustration. Givers need them for the quickening of interest. Doubters need them for the cure of unbelief. Children and youth need them for their educating power. Think on these things, fellow workers at the front. You are on the battle-line. Every month you see and come to know things that would stir the hearts of your friends and supporters. Give your experience a shape worthy of publication and be sure they will not return to you void of fruit.

A Utah Protest

We are in receipt of the able protest of citizens of Utah "against the admission to the United States Senate of Reed Smoot, apostle of the Mormon Church." The document is

temperate in its tone, strong in testimony and argument, and satisfying to the reason of thoughtful American Christians. Disclaiming all malice to Mr. Smoot and the people he seeks to represent, waging no war against his religious belief as such, or denying him unquestioned freedom of thought and action within the law; seeking to deprive him of no natural or political right he is fitted to exercise, the authors of this protest do solemnly deny to him the right either natural or political to the high position of Senator of the United States, wherein "to wage war upon the home, the basic institution upon whose purity and perpetuity rests the very government itself." Their protest is based upon the ground that Mr. Smoot is one of a self-perpetuating body of fifteen men, the ruling authorities of the Mormon Church, claiming divine right to control the conduct of those under them in all matters civic and religious, temporal and spiritual, and who "do so exercise the same as to inculcate and encourage a belief in polygamy and polygamous co-habitation."

The document culminates in these vigorous words: "We submit that however formal and regular may be Apostle Smoot's credentials or his qualifications by way of citizenship, whatever his protestations of patriotism and loyalty, it is clear that the obligations of any official oath which he may subscribe are, and of necessity must be, as threads of tow compared with the covenants which bind his interest, his will and affections, and which hold him forever in accord with and subject to the will of a defiant and law breaking apostolate."

Among the nineteen signers of the document we are pleased to see the name of Dr. Clarence T. Brown, pastor of the First Church, Salt Lake City, and recently acting Superintendent of this Society in Utah.

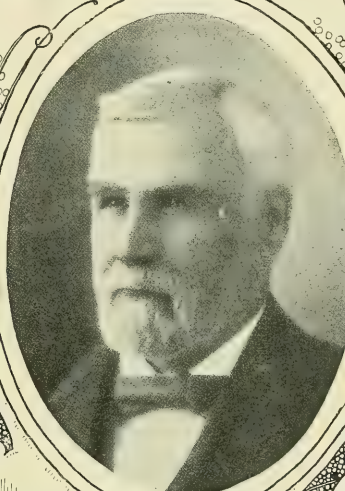
Here is more than a mere political issue, and every friend of his country has a large interest in its proper settlement.

INVESTMENTS IN NEBRASKA

By HARMON BROSS, D.D.



H. C. HERRING, D.D.



HARMON BROSS, D.D.



WESTERN investments have for many years supplied the most popular and attractive openings for eastern capital.

And where eastern money has gone, the affection of the east has followed. In the very heart of the nation and at its territorial center lies the magnificent State of Nebraska. For more than fifty years it has both furnished the typical home missionary plea and has been pointed out as one of the best products of home missionary endeavor.

The present Congregational plant in Nebraska is all the result of home missionary investment. The 210 churches with 15,000 members, church

property to the value of about \$800,000; our Sunday Schools and Endeavor Societies, our Doane College, with its splendid history, and our four academies so happily placed for future usefulness, are part of the capital and interest alike. If there are two or three of these churches that have not received home missionary grants, they are yet in a true sense the outgrowth of home missionary effort.

In crossing the Missouri River to continue in this commonwealth the work so well begun in Iowa, the Society chose a good region in which to make its early investments. Abiding results in church work are found in agricultural regions. If the wealth of a territory is in great forests, these will disappear; if in mines, they will be exhausted; but a commonwealth which holds a vast area of rich, deep prairie soil in the corn belt, has the

basis of great and permanent prosperity. This promise of material growth and prosperity which the early settler found here fifty years ago has been more than fulfilled. The commonwealth whose fields yield 250,000,000 bushels of corn and 30,000,000 bushels of wheat in a single year with live stock interests netting \$150,000,000; with wide fields of alfalfa and sugar beets, has the resources on which to subsist a dense population.

Col. J. R. Buchanan, General Passenger Agent of the Elkhorn Road, in his address, January 21, 1903, before the State Board of Agriculture, says of the enterprising population of the state: "We have created over 122,000 farms, covering over 30,000,000 acres, and have nearly 20,000,000 remaining for grazing and hay." Specifying the products of these lands



REV. ISAAC E. HEATON

for the year 1902, and summing up the total, he says: "I feel warranted in saying that it is actually \$300,000,000 or over. The three sugar beet plants of the state have a total

capacity of 25,000,000 pounds per annum, and the fruit and dairy interests have assumed large proportions."

Commencing work in Nebraska less than fifty years ago, our people could easily see also that they were in the line of the largest development of Congregational interests. Iowa Congregationalists have spoken of Iowa for years as the Massachusetts of the West. Nebraska lay next.

Nebraska Congregationalism was happy also in having for its founders two such men as Rev. Reuben Gaylord and Rev. Isaac E. Heaton. Both of these men had splendid training for the important work they were called to do.

The former had for his boyhood pastor the Rev. Ralph Emerson, who after a pastorate of fourteen years at

Norfolk, Connecticut, became Professor of Ecclesiastical History, and Pastoral Theology in Andover Seminary, and was the father of Prof. Joseph Emerson, of Beloit College.

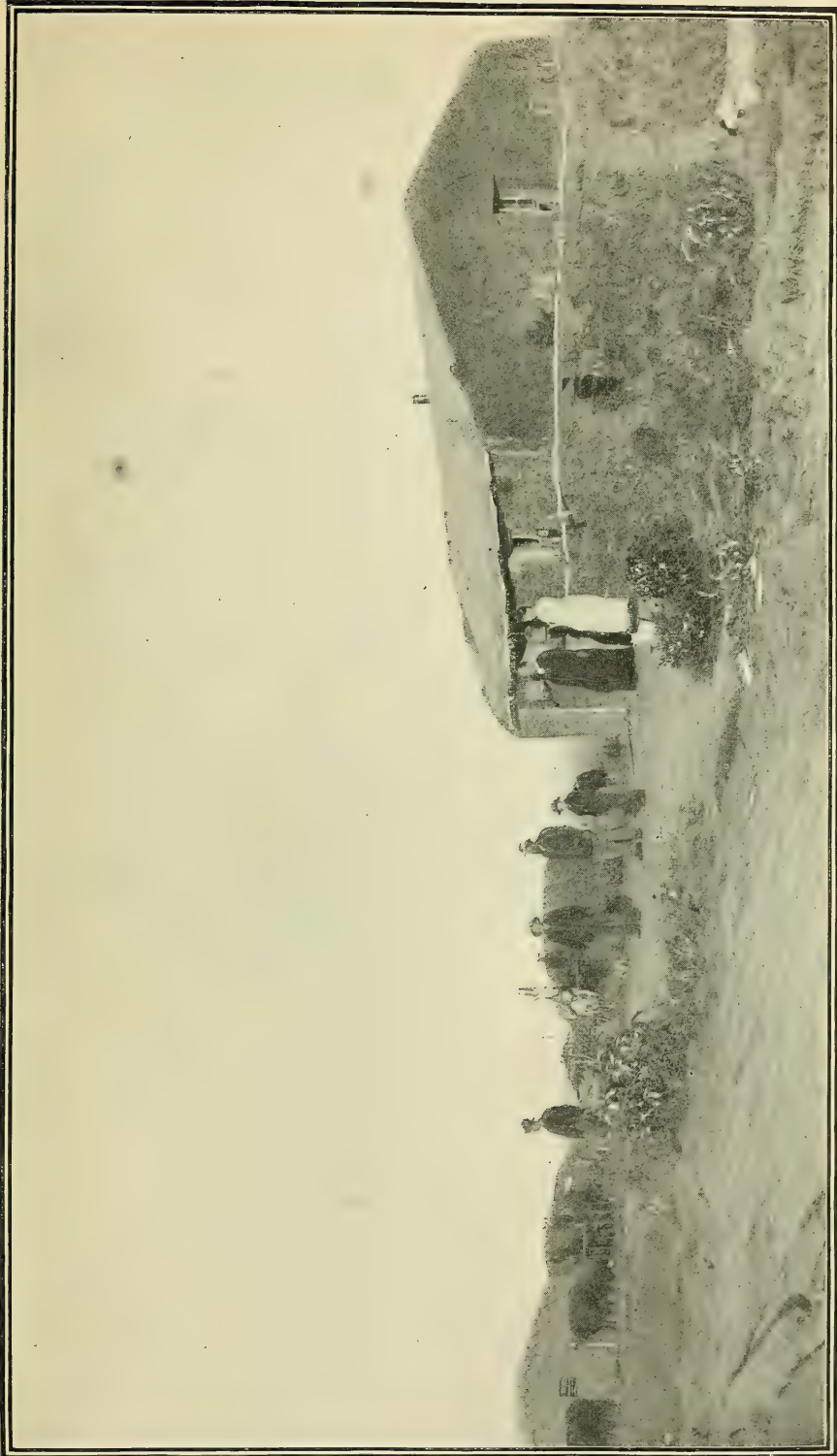
Converted in a widespread revival of religion at fifteen years of age, young Gaylord soon chose the ministry for his life work, was prepared for college at Norfolk Academy and graduated at Yale. After nearly two years of teaching in Illinois College he returned to complete his theological studies at Yale Theological Seminary in 1838. He came at once to Iowa for pioneer work, antedating the arrival of the Iowa Band by five years.

Soon after the passage of what is known as the Kansas-Nebraska bill, which threw open these two states to the battle between slavery and freedom, and when many people felt that the preliminary skirmish on the continent was to be fought here, Mr. Gaylord felt his blood tingle with patriotic fervor as well as religious enthusiasm to have part in the contest. And so, as he had been among the very first to preach the Gospel this side of the Mississippi, he was the first to cross the Missouri for permanent work in this state.

Rev. Isaac E. Heaton was born in the historic town of Franklin, Mass. He prepared for college at Wrentham Academy and graduated at Brown University. While studying theology with Dr. Ide, of Medway, he also found his thoughts and interest turning to the great West.

Married at Franklin, 1836, ordained to the ministry in 1837, he started immediately for his home missionary field in southern Wisconsin, where, as a teacher and in home missionary work for eighteen years, he served an apprenticeship that prepared him to be a master builder in this new region.

As an illustration of Mr. Gaylord's patriotic spirit, Mr. E. J. Cartlidge, afterwards secretary of the Burlington Land Company and deacon of the First church, Lincoln, wrote of an experience, in the First church, Omaha, July



BEGINNINGS IN NEBRASKA

4, 1863. "A small party consisting of my family, and that of my sister arrived at Omaha on the 3d of July, and attended the Congregational Church the next day. We had driven out the rebels from Missouri, and I was out on a furlough, but it seemed to us the darkest time of the rebellion. It was a very solemn and interesting occasion. It was the day for the celebration of the Lord's Supper. There were no deacons left in the church to officiate at the communion service. All were away in the service of their country. This Sabbath was a day of great anxiety. It was known that a great battle was impending near Gettysburg, and surmised that the same might be true at Vicksburg. I can well remember how our hearts were encouraged and our faith in God's providence and care for our nation strengthened by Mr. Gaylord's prayer and his timely words."

The freedom of Kansas and Nebraska and the freedom of the whole country from slavery form part of the returns for home missionary investments in the West.



FREMONT CHURCH

When Mr. Heaton reached Fremont, October 28, 1856, there was not a shingled roof in the whole town, although some shanties had been commenced. The First Church, Omaha, was organized May 4, 1856, with nine members. The church at Fontanelle, now extinct, but out of which the Arlington church grew, was organized May 10, 1856, and the Fremont church dates its organization August 2, 1857, commencing with seven members. In that same month these two pastors, with delegates from the three churches met and organized the General Association of Nebraska.

Progress was slow at first, for the rush of settlers in those earlier years was toward Kansas, where the heat of

the battle seemed to be, and the Home Missionary Society with men and means followed the hosts battling for righteousness and freedom. At the end of the first decade there were only seven churches, eight ministers and 210 members. The foundations, however, had been laid for church extension and for christian education.

With the close of the war in the spring of 1865, the attention of the country was directed toward the development of this western region and the union of East and West by a transcontinental railroad. Along the valley of the Platte, which had been the highway of wagon trains since the Whitman emigration to Oregon, the Union Pacific began laying its iron rails, and in 1869 the golden spike was driven, fastening these iron bands which united the Atlantic shore with the Pacific coast. The capital of the new state was removed to Lincoln, and population which thus far had been directed toward Kansas began to seek the prairies of Nebraska. Many soldiers, attracted by the reputation of the state and by the opportunities afforded by the Homestead Act, came with their families to make their homes here. Then came the building of the Burlington road, the founding of Doane College, and the rapid multiplication of churches in the South Platte region. With the extension of the Elkhorn and Missouri Valley railroad (Northwestern line), in 1884-7, the present Superintendent was sent as General Missionary to northern Nebraska and a large group of churches in that part of the state was added to the list.

The building of the Burlington into new territory in southwestern Nebraska brought a flood tide of emigration into that region and through the efficient work of Rev. George E. Taylor, General Missionary for ten years in that part of the state, churches were organized, houses of worship and parsonages built. During this period Franklin Academy was founded at Franklin, Gates College, now Gates Academy, at Neligh,

Weeping Water Academy, at Weeping Water and Chadron for the northwest. President D. B. Perry, D.D., who has been for thirty years at the head of Doane College, commenced his work in Nebraska as pastor of two or three pioneer churches, and under the commission of the Home Missionary Society in 1872.

With the rapid development of material interests in the midst of the third decade the churches entered upon the era of church and parsonage building, and they now own 174 meet-

for benevolent work outside of their own borders, \$370,000. This latter sum has helped in planting churches and Sunday Schools on the frontier; in church building; in the evangelization of the despised races in our own country, and in preaching the Gospel across the seas. These benevolent offerings reach \$47,210 in a single year. The churches now give to the A. B. C. F. M. one-third as much as the total yearly grant of the Home Missionary Society to the state.

The grants to the Omaha First



FIRST CHURCH, OMAHA
REV. H. C. HERRING, PASTOR

ing-houses and 99 parsonages. With some few churches like those of Omaha First and Fremont, the church now occupies its third house of worship.

From a money point of view, the Home Missionary Society has invested in the state \$649,504 and the churches have already paid back \$77,757, or about 12 per cent. of the investment. For the work of evangelization in their own neighborhoods in the support of pastors, Sunday Schools, in houses of worship and parsonages, these churches have raised in round numbers \$2,600,000, and

church in its earlier years represented aid to many other points in the vicinity, for Mr. Gaylord preached to the surrounding region and shepherded other little churches. But even on the basis of the total of these grants, (\$6,150), it has been a splendid investment. In a single year the gifts of this church for its home field reached \$38,445, and its offering for work outside its own borders \$17,036. The total raised for its own work, so far as reports are available, reaches the sum of \$202,000, and for outside work \$40,000. One member of this church, now passed on to the church

triumphant, by his superb leadership and gift of \$12,000, made possible the splendid Y. M. C. A. building of that city, with its immense ministry of good. Besides large amounts invested in the Congregational churches of Omaha, the church sent out its gift to other churches in the state to aid



FIRST CHURCH, LINCOLN

them in securing houses of worship; putting a roof on one building; furnishing windows for another; and giving money to pay the last bills on others.

One of the daughters of the First church, St. Mary's Avenue, had only two grants, aggregating \$1,250, and in three years after reaching self-support, contributed \$3,614 to benevolence in one year, \$7,640 for its own work, and in three years had put back into the Home Missionary treasury more than the whole amount it had received.

A good illustration of large returns received from a single grant of home missionary money is found in the history of the First church, Lincoln. In the autumn of 1875 when the church had had nine years of existence with little progress, affairs reached a crisis. There was a small building, a nominal membership of fifty-seven, many of these absent, with a debt of \$2,000. A council was called to advise in regard to disbanding. The church wished to secure the services of Rev. Lewis Gregory, if means were available. After a protracted session, the council advised the church to go forward, secure Mr.

Gregory, and ask the Home Missionary Society for a grant of \$500 for one year. This was the last grant for which the church asked. The debts were soon paid, and in 1886 its present commodious and attractive house of worship was built, making the value of its church property \$50,000. Its contributions to home missions in a single year was more than the \$500 grant. In the 21 years of Mr. Gregory's ministry 941 were received to membership, \$110,656 raised for their own work, and \$32,828 for benevolences. The church proved a foster mother to other churches in Lincoln, until now there are 8 Congregational churches in the city with a membership of 1,572, and church property valued at \$75,000. Plymouth church, the eldest of these daughters commencing its life in the old tabernacle whose appearance is shown on this page, received aid only four years from the Society, and now has the church property shown here. It has raised for evangelization, in its own parish, \$43,826, and for work outside its borders, \$5,266.

The Fremont church had aid amounting to \$2,950, and its gifts to home mission work have amounted to



PLYMOUTH CHURCH TABERNACLE

\$5,363, and to different benevolences, \$17,795, while it has expended \$89,830 for its own parish work.

In the extension of work in Northwestern Nebraska, Chadron was made the center of operations. When the counties were organized by the legislature in 1885 the whole region was in



FIRST FOURTH OF JULY AT CHADRON

the possession of the Sioux Indians and a few cattlemen. The first Fourth of July in Chadron when Red Cloud and five hundred of his braves were present to help the citizens to celebrate has the flavor of the beginnings of things, as shown in the illustrations. The present church and the Academy building indicate a decided contrast. When we began work in the cattle region of Northwestern Nebraska there was a territory of 170 miles along the Burlington road where there was no organized Christian work, no church building. Our house at Hyannis is the only one in that region, and the influence of that church extends for many miles around.

But money returns and material possession are by no means the most important dividends. These are found in renewed lives, in men and women trained for Christian work, and in communities leavened with Gospel influences. Rev. Frank W. Bates, missionary under the A. B. C. F. M., in Gazaland, Africa. Rev. W. L. Curtis, and Miss Nellie Wainwright in Japan, are children of our early home missionary pastors. Vis-

iting a little home missionary church some years since, the writer found a bright, promising girl, persuaded her to come to Doane College, where she graduated and has been for years the beloved and efficient preceptress of that institution. About a year after the organization of the Chadron church, a young man came to the town from Iowa and went into business. He soon united with the church, and after moving to Omaha, was superintendent of the Sunday School, and deacon in St. Mary's Avenue church.



CHADRON ACADEMY

He is now serving his second term as state president of the Y. P. S. C. E. Another young man in the railroad service there was converted, united with the church, and after a few years of railroad service, in which promotion from place to place promised a brilliant career, was persuaded to accept the position of international Y. M. C. A. Secretary, and is doing a noble work among railroad men. Only a few days since he raised \$8,000 for a Y. M. C. A. railroad building at Chadron, the



SIOUX INDIANS IN NEBRASKA

first of its kind in the state. As he talked to railroad men and business men about the project, the memory of the night when he gave his heart to Christ, made his spirit tender and his plea effective. Another young man went from there to Doane, and after graduating became one of the teachers in Kingfisher College, Okla. Three of our Academy principals and several teachers have come from our little

home missionary churches. Vine St., Lincoln, has one daughter in Turkey, and one helping to evangelize the Indians at Fort Berthold. Two of our influential pastors in Chicago, a well-known professor in Leland Stanford University, several teachers in the A. M. A. schools in the South, have come from our home missionary churches. Home missionary investments have good returns to show in Nebraska.

OUR COUNTRY'S YOUNG PEOPLE

POINTED — TIMELY — ILLUSTRATIVE

A TRUMPET CALL



*YOU who inherit the wealth, the stored-up blessings of ages,
Gathered by saints and apostles, by heroes who suffered and labored,
Won for us freedom and light, the soul-gladdening light of the Gospel,
What is the issue to be? What legacy, say, to your children
Will you bequeath? What increment added? What further example
Yet of noble deeds, what self-crucifixion in laying All that you have, that you are, at the feet of a crucified Saviour?*

* * * * *

*Sell not, despise not your birthright, your heritage, heirs of the ages.
So farewell, and remember in field, in hall, or in class-room,
You are training for deeds to be done in the might of the Saviour,
Worthy the mighty past and the glory whereon you are builded.*

—PILKINGTON, OF UGANDA.

The Potency of Prayer

SUPERNATURAL power is required for the evangelization of this land no less than for the evangelization of other lands. But where is the evidence that the Home Mission interests of the Church of Christ are calling forth anything like the same volume of importunate, believing prayer on the part of young people that is going forth in behalf of the cause of Christ in foreign lands? Those acquainted with volunteers for the foreign field, know their confidence in and use of prayer. One of the most notable characteristics of the Student Volunteer conventions is the intense earnestness and evident believing prayerfulness of those assembled. We plead for an increase

of intense, believing prayer by young people in behalf of the progress of the Kingdom of Christ in America.

Our Home Mission workers in Cuba, in the South and Southwest, in Alaska, and in the North and Northwest, in their efforts to establish new churches and to win to Christian decision vast numbers who are persistently indifferent to the claims of Christ, need the hearty co-operation of our faith-filled prayers. Their task is gigantic.

Only with the help of the Spirit of God, working in them both to will and do, can difficulties be conquered and harvests gathered. "The more dreary and hopeless the condition of the world looks," said Frederick Denison Maurice in his strong way,

*Yours very sincerely
George L. Pilkington*

"the more we are reminded how utterly weak and unfit we are to do anything for its renovation, the more confident we shall be that the help which is done upon the earth He doeth it Himself." Paul speaks of the labor wrought by Epaphras through his agonizing prayers. Our Lord, both by His teaching and example, made clear the mighty power of intercession. "If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will and it shall be done unto you." To Peter he gave the strengthening assurance: "Simon, Simon, I have prayed for thee that thy faith fail not." He unmistakably taught, by word and example, the mighty power of prayer. He pointed out that man, unaided by the Spirit of God, is insufficient to turn men from darkness to light.

By their earnest, constant prayerfulness, in behalf of the work both at home and abroad, the young people in the churches may engage in this noble, fruitful service, moving "an influence which is omnipotent."

An Important Reinforcement at Home

Mr. J. Campbell White, who has for nine years been the efficient representative of the International Committee of the Young Men's Christian Association at Calcutta, India, has responded to the urgent call of the United Presbyterian Church, and will become Secretary of its Ways and Means Committee in this country. Mr. White's presence here will be of inestimable value to the great cause which he represents. In a recent letter, dated Calcutta, and sent to some of his friends in America, he says:

I submit without fear of being challenged the proposition that if in any secular undertaking men were to attempt so gigantic a task as the evangelization of the world without using means more proportionate to the magnitude and difficulty of the undertaking, they would become simply the laughing stock of all sensible people. I do not forget

that we are dealing with matters which are spiritual; but in no other matters in this world is there a closer or more necessary relation between cause and effect. The plain fact is, that the Church of Christ has sent out to the spiritual conquest of the world a force which is totally inadequate to the accomplishment of the work, and unless the Church speedily changes her attitude and methods of procedure, the great majority of the people who live in our generation will die without any knowledge of Christ.

If every creature in our generation is to hear the Gospel, the churches at home must make an adequate effort to this end. That its resources are sufficient to the task, no intelligent student of the problem doubts. That its present methods of accomplishing the task are utterly inadequate, no sane investigator can question.

These burning words have a direct application to the mission enterprises of Congregational young people. The cause demands the most intelligent and most aggressive effort of which we are capable.

Important Young People's Conference

The young people of the Congregational churches will be afforded a rare opportunity at the annual meeting of the Congregational Home Missionary Society, to be held at Providence, Rhode Island, June 2 to 4, inclusive. It is expected that two whole sessions will be devoted especially to their interests.

The speakers will be men of wide reputation. The programme will be of absorbing interest and of great value. It will be announced in detail in the May number of "The Home Missionary."

It is hoped that at least 300 representative Congregational young people from all sections of the country will attend. Every Young People's Society is earnestly requested to send as delegates the chairman of the Missionary Committee, and other representative members. Reduced transportation and hotel rates will be given. An unexcelled opportunity for the consideration and discussion of the most approved methods of work among young people will be afforded by this Conference.

Open Mindedness

The welfare of the cause of Christ among young people requires workers who are alert. The mind must be kept open to receive fresh ideas. There must be an unyielding determination to replace old, ineffectual methods with new, effective ones.

The Christian worker with an open mind will constantly seek the best means of bringing things to pass. He will never be content with resultless effort.

To young people who refuse to possess a shut mind, to all who wish to make life and work count to the utmost, we heartily commend that unsurpassed paper, "The Christian Endeavor World." Every open-minded

member of a young people's society who reads it regularly, with close attention, will be thoroughly abreast of the times. Its brightness, suggestiveness, up-to-dateness, make it invaluable.

By the wise use of such a fresh, spirited periodical as this and by the careful reading of the best Congregational papers and mission magazines, every member of every Congregational young people's missionary committee, will be prepared to offer at least one good suggestion each month for the betterment of the local work. The possession of an open mind, the willingness to use new and tested methods, may well be earnestly coveted and persistently sought by all.

Strike Now!

These are great days, and I believe that anyone who has anything to do with shaping Home Mission interests is building mightily for America. And the work is going to stand because Christ is in it.

John Willis Baer.

NEW YORK CITY

Who Will Go? Who Should Go?

Three factors are in all missionary work—opportunity, men, money.

In this home-land of ours, "never before were the fields so quick with promise or so white with harvest." City, country, the old East, the new West, the awakening South, the mining camp, the manufacturing village, not only present the opportunities but are ringing with urgent calls.

There is money in Christian hands and God's Spirit can touch the hearts of His people and call it forth to do His work.

But the man—the worker—where is he? Who will go? Who *should* go?

I. The man who sees in the winning of this nation for Christ the equipment of God's greatest and mightiest instrument for the winning of the world to Christ. America brought to Him for America's sake is a motive that might well stir to its depths any Christian heart which realizes the tremendous forces that are here developing. But America for the sake of the *world* touches a deeper chord and grips the soul of a consecrated life with a force that knows no comparison.

In these recent years God has wrested us from our seclusion and separation from the great world life and forced us out into the wide arena of world interests and thrust us into a close and vital contact with every nation on earth.

The late Rev. John Henry Barrows said: "The most strategic if not absolutely greatest work for Christ now going on in the world is not among the millions of China, India, Africa; the most strategic battle is that silent, moral struggle carried on by a few

hundred Christian schools and a few thousand Christian churches in the heart of the Mississippi Valley. We are dwelling in what is ultimately to be the controlling and wealthiest nation under the sun."

2. The man who can take the position of leadership of men, at that point on the great battlefield with sin where the forces of evil are boldest and most assertive, and where the contest is hand to hand with the powers that corrupt manhood, stain womanhood and blight and destroy childhood. At such points, whether in the city or the camp, the worker is necessarily missionary, because the forces which upbuild and those that break down human character are so unequal.

To become the leader and inspirer of a little band of godly souls standing for the things pure and honest and of good report in the midst of boastful, unblushing sin and shame challenges the highest heroism. I take a picture that lies before me sketched of such a leader: "J. has great possibilities. Sin is rampant. The Sabbath trodden under foot. The saloon, dance hall, gambling houses, all dominant. Fifteen hundred miners going to perdition. Our little brave church faces the devil with all his hosts. Our pastor is a hero."

Here is another view of the same dark picture of a spot in our home land: "Wicked beyond all description, all that is devilish and destructive to character and manhood is pronounced. The saloon, gambling hall and brothel flourishing and made attractive and inviting in every way. Thousands of dollars invested in these man traps. There is something al-

luring and fascinating about them to the man, especially to the young man that is away from home, from friends, from helpful and moral environments. He comes here for work, finds a boarding place, goes out, looks for companionship, and in these dens he finds it." Leadership for those in whom the better impulses rule has stemmed the tide of evil in uncounted lives.

3. The man with heroic faith in the power of Christ to save to the uttermost; the man with a courage that grows through combat; the man with the vision to see in every human soul, however sunk in sin, the possibilities of a child of God; the man strong in intellect, large in sympathy, broad in culture, deep in spiritual experience, with high ideals, but practical in method; the man who among men walks with God; the man who, walking with God, is yet man among men; the man who is willing to stand at the danger point on the battle front. Such men are wanted at scores of points in our home land to-day. The Superintendents of this Society are searching for them, waiting for them, praying for them.

The Congregational Home Missionary Society sends this message forth to the young people of our churches and especially to the student volunteers, who are looking out over the field of service for the posts where they can make their lives tell best and most for the world's salvation. "Save America for the sake of the world. If America is lost, all is lost."

Washington Thwaites.

NEW YORK CITY

CHRISTIAN VIGOR IN ALASKA



THE REV. D. W. CRAM

REV. D. W. CRAM, pastor of the Endeavor Congregational Church at Valdez, Alaska, and the representative of the Congregational Home Missionary Society, who has been in the East for several weeks, has just returned to his work. Mr. Cram

spoke hopefully concerning the future prospects of the North. He said:

Valdez is the most northerly port in America that is open all the year round. Valuable discoveries, both in gold and copper, have been made nearby. There are copper mines about 150 miles away, and a railroad is soon to be built into these mines, so that the ore can be brought to the tide water. The recent discoveries of placer gold on the Nizini River and the head waters of the Tanana are causing hundreds

and thousands of young men to go to Valdez at the present time. Every boat is loaded with freight and passengers. These new discoveries, with the building of the railroad, will make Valdez the most permanent point in the North. Christian work began in Valdez early in the year of '98, when the first prospectors landed there, hoping to gain an entrance into the interior. Two young men organized a Christian Endeavor Society, and carried on institutional church work. A reading room, open night and day, afforded a place where men could spend their spare time.

Two years later, the Congregational Home Missionary Society sent Mr. Cram to the field. A church was organized, and to the reading room was added a library. The work has been successful and commands the hearty support of the community. It is largely a practical work for young men. Mr. Cram says that there is urgent demand for more of such work in the North. There are many towns with fifty to one hundred men where there is no Protestant church or mission.

WORDS OF CHEER FROM MANY SOURCES

Many encouraging responses were called forth by the fresh facts furnished all Congregational young people for use in the Home Mission meetings, held on February 22. Words of cheer and of hearty appreciation have come from all parts of America.

An earnest worker at Laingsburg, Michigan, writes: "As a rule, our missionary meetings are dull, but this one was indeed quite different. It was very helpful."

The chairman of the Missionary Committee of a New Hampshire society responds: "Our Society voted last evening to take a collection for the Home Missionary work at each meeting when that subject is presented. Our meeting on February 22 was one of the best we have ever held."

From California comes this word of cheer: "The helps which you sent were greatly appreciated. You can count on the co-operation of our Society."

In a Vermont letter is this suggestive reference to the chairman of the Missionary Committee: "She is a live worker."

A New York State society sends this mes-

sage: "The more our Christian Endeavor Society is kept in touch with the missionary societies of the Congregational church, the better for both, I think. I shall be glad to do all I can to bring this about."

A representative of a small Minnesota society writes: "We have pledged ourselves to raise \$10, if possible, for Home Missions this year."

In each of several letters it is stated that the Young People's Society has no missionary committee. In this particular, there is evidently an opportunity for prompt and effective action on the part of both officers and members. Every young people's society should use to the fullest extent the privilege of being thoroughly abreast with the great mission movement of the Congregational churches. A strong, intelligent and aggressive committee will prove invaluable, and will repay for all the planning and effort required to secure it.

NOTES BY THE WAY

A new, illustrated leaflet on "Congregational Missions in Cuba," is in course of preparation, and will be sent to the Chairmen of Missionary Committees and to all who are to lead young people's meetings on May 31st. The topic for that date is: "Missions in the Island World." Isaiah 42: 10-17; 60: 8, 9. Additional copies for distribution will be furnished, provided application is made at an early date. Address Don O. Shelton, 287 Fourth Avenue, New York City.

Miss Belle M. Brain, whose books on "Missionary Fires" and "Missionary Programmes," are known to many of our read-

ers, contributes a suggestive article to the March number of "The Missionary Review of the World," on "The Foreign Missionary Library; How to get it and how to use it." Miss Brain writes interestingly on how to secure a library, the kinds of books to buy, and how to use the library. The article closes with a suggestive list of fifty volumes on "Methods of Work," "Histories of Missions," "Biography," "Foreign Lands and People," "Narratives of Missionary Work," and "Missionary Fiction." A copy of this issue of "The Missionary Review" will prove a valuable acquisition to every Chairman of Young People's Missionary committee. It is published by the Funk & Wagnalls Co., New York, at 25 cents a copy.

PARAGRAPHS FROM NEW ARTICLES AND BOOKS

The obligation that lies on moral beings is not to adjust themselves to their environment, but to adjust their environment to the higher ideal which they bring to it.—*Dr. A. M. Fairbairn*, "The Philosophy of The Christian Religion," page 74.

There is, indeed, no factor of change or cause of progress known to history or human experience equal in efficiency to the great personality—the man who embodies some creative and casual idea.—*Dr. A. M. Fairbairn*, "The Philosophy of The Christian Religion," page 92.

"The 'Unanimous Library' scheme devised by Mr. W. L. Amerman, of New York City, is an excellent one that could be used to advantage everywhere. The idea is for each society to buy a book (for obvious reasons it is best to select a small one), with the understanding that it is to be read by every member of the society. In order to make it 'unanimous,' some are induced to read it who would not otherwise do so. In pursuance of this plan a large number of Christian Endeavor societies in the New York City Union bought a little library of four small books and endeavored to get these read by all their members. The results were surprising. In one church where there were three societies (junior, intermediate, and senior), one book was

read by four hundred and thirty-eight different persons within a given time."—*Belle M. Brain*, in "The Missionary Review of the World," March.

When the fathers of New England and New York began their great fight against barbarism in the new settlements, a large choice of weapons was offered them. In nothing was their wisdom more manifest than in the selection they made. They chose *The Church*—not because they undervalued the printing of Bibles and tracts, or the building of meeting-houses, or the planting of colleges and seminaries of learning; but because they held the church to be the spring of all other remedial agencies, without which all others would languish and die. To plant the organized Church of Christ in every new settlement as it gathered; to build this up in the New Testament way, by the ordained pastor and teacher and with the aid of divinely appointed ordinances,—this was the wise choice of wise men; not to sprinkle water broadcast over a thirsty land, but at wisely chosen points to open living fountains; to set up Christianity, not in some fleeting form, but in its most permanent, reproductive and divinely instituted, and to leave it thus entrenched to become the regenerating force of society,—for more than a century this has been the working policy of Home Missions from which its friends have never deviated.—*Dr. J. B. Clark*, "Leavening the Nation," page 316.

ALONG THE BATTLE LINE

The Right Sort of Appeal

Some pastors have a gift in making it—or rather is it a genuine interest in the matter which others do not feel? The following is one of the right sort. The people like this kind of appeal. They say, "Our minister is in earnest and means business." The pastor says, "A giving church is a working church. A working church is a growing church. Therefore I *must* stir my church to giving."

Next Sabbath is the Home Missionary Sunday with us. For a month the announcement has been regularly made. The offering is the annual offering for this work. The need for help is growing greater as the population of the country increases. The appeal of the Board for help should touch every heart. The ability of the church to send the home missionary into needy fields to preach the Gospel, organize congregations, and erect houses of worship, is made greater by every dollar given. Every person, whether Christian or not, ought to be glad to help in such a good cause. It is a blessing to the giver. Every man and woman, boy and girl should come with their offering to the Lord at the service Sunday morning. May I ask all the friends of the Congregational Church in Belview and the surrounding country to come and help to make the collection the largest that has ever been given by this church. All of us are commended to lay by in store for God's cause as He has prospered us. It is a sin for any human being to rob the Lord's treasury. It is robbery to live and consume for self that which He needs to preach the Gospel. In Colorado, Idaho and Utah there are towns of thousands of people where there is no preaching of the Gospel by any church in any language whatever. Our Mission Board is unable to push the work into these fields. No money to send the workers and support them on the ground. Can any one be acquainted with such facts, withhold their gifts, and then not feel guilty before God? Reader, this means you. It is the Lord's

appeal and warning, not mine. Open your Bible at Matthew, 25th chapter, and read verses 14 to 30, inclusive.

A Decision Day

Rev. H. V. Rominger, of Dickinson, No. Dakota, in a recently published article, has told the stirring story of revival in his church. The following illustrates the happy fruits of such an experience.

November 9th was observed as Decision Day in church and Sunday School. Three of our Sabbath School teachers were not members of the church, although they were Christians, and had been members of churches elsewhere. They were asked to make a decision to come into the church. They did so, and all in their classes followed their example. Whole classes of boys and young ladies from fourteen years of age and upward stood up, confessed Christ and gave their names for reception into the church. Parents who had never made a profession of religion were moved to follow the example of their children, and for their encouragement came with them into the fellowship of the church. Church letters that had been laid away for years were hunted up; lapsed church memberships were restored, and on November 23d we had an ingathering of sixty-four—fifty-nine on confession of faith and five by letter—the largest number I have ever received at any one time or place into church membership.

The next Great Awakening will come through the Christian culture and early ingathering of the children into the church. Formation is a grander work than reformation. Protestantism has not rightly treated the children. It has generally treated them as heathen growing up outside the church, and when they arrive at mature years they may perhaps be reformed and converted, whereas they should be trained and treated as Christians from the beginning. This is perhaps the better, more Biblical and Christly way, and where it is generally adopted the church will have a new future and make more rapid strides in the evangelization of the world.

Among the Cattle Ranges

The following from Northern Wyoming describes a type of home missions that carries us back to the early days of the enterprise. Not a little of this type still survives in the grazing and treasure States. The conditions are peculiar, needing a rare kind of missionary, like the Sky Pilot, of Connor, and the minister at Black Rock. Pluck and patience, as well as faith and hope, are radical to success.

Our conditions here are peculiar. Our country is almost entirely given up to cattle raising. Most of it is range country, with ranches in the valleys of the creeks. The country, therefore, is very sparsely settled. Children frequently go a distance of five or six miles to school. The Superintendent of one of our Sunday Schools lives six miles from the schoolhouse where the Sunday School is held. Everybody rides horseback. The people are almost all of American birth or English speaking, and as a rule are very intelligent and read a great deal and are very independent in thought and action. There is a breadth and depth and vigor to be found in these people that promises well for any cause in which they become interested. And this is the time in which our church may gain a strong hold here. A dozen Sunday Schools and as many preaching points could be established here in a short time if we had the time or the necessary help.

Reclaiming a Desert

Such deserts are still to be found in the heart of Christian America. Home missionary effort has reclaimed many such, and nothing else will.

In the face of so many difficulties we have made some progress. Colorado is settled by a class of people of almost every nationality and almost every religious belief, who seem to have come here to make money in the easiest possible way, since they have a natural antipathy for manual labor, and, incidentally, to get away from civilization. Many people came here twenty-five years ago and have never been outside the county since they came. They care very little for the advantages of the outside world. We have met a number of young men, one of them twenty-five years old, who have never seen a railway train. One remark we often hear concerning re-

ligious work is something as follows: "We don't need missionaries in here. We've got along many years without them, and when we want them we will send for them." There are many homes where they have no Bible, but few homes where you cannot find Robert Ingersoll's works. Many have said to me that Robert Ingersoll was the greatest man that ever lived. The children are brought up under this influence and taught in their earliest years to doubt the existence of God.

We have been doing some earnest personal work among the boys and girls, and some of them at the present time are "almost persuaded." The Spirit is evidently working in their hearts, but they seem to be afraid to take a definite stand for Christ because they have so little, if any, encouragement at home.

Our Summer work was very heavy. Since the 1st of June we have travelled altogether between 3,500 and 4,000 miles, and made 376 calls. On two occasions we were on the road continually for three weeks, visiting the people, holding services wherever possible and returning every Saturday to keep our Sunday appointments and leaving for our visitation work again the following Monday.

Work Among the Children

Here is another pastor who has found the wisdom of caring faithfully for the lambs. Such care is sure to result in fine flocks.

The future of the church at S— depends upon reaching the children. To accomplish this I am now preaching a short sermon to the children once in two weeks when I have a Sunday afternoon service at S—. Text books have been furnished to the number of twenty, in which the text is to be recorded. Besides this I have organized "The Always Faithful Band," composed of the same children, who are at present meeting on alternate Friday afternoons. The exercises of these meetings consist of singing, recitation of Scripture in concert, and prayer by the pastor, closing with the Lord's Prayer in unison. I am also using the little book, "Christian Teachings," by Rev. Dr. W. J. Mutch of New Haven, in these meetings.

Our Arctic Work

All conditions in the far north are unique, as the following from Pastor F. C. Krause, of Douglas, Alaska, indicates; but the gospel is the same in

Alaska and Cuba and all the way between. So, too, are the spiritual needs of men.

After having been a home missionary on the Island for a little over six months, I feel somewhat encouraged as to our work on Douglas Island. When I came here in June one could read at twelve o'clock at night without a light. At present it puzzles one to read without a light even at noon. We have not seen the sun for about four weeks and it will be several weeks yet before it will look over the mountain.

We have an occasional wind called the "Taku" (Indian name for hell). The thermometer drops down to about zero and the wind blows from sixty to seventy miles an hour. The ocean spray is often carried many blocks and in the last blow the church was incrustured with salt. At such times only the men can attend services and that under great difficulty. The snow is about five feet deep and the snow season is just beginning. Some of the miners' cabins are already well covered and it becomes easier to tunnel out than to shovel the snow away from the door. In spite of the severity of the climate, the Sunday School and church services are well attended.

A Musical Suggestion

We sincerely hope this suggestion, of Rev. W. R. Reud, of Nogales, Arizona, may touch some willing reader. Carried out it would probably double the power of this faithful missionary.

Once a fortnight I go out to hold a mid-week service at Washington and Duquesne, two mining camps about twenty miles east of here. They are about a mile apart and I alternate the visits. One thing works against the efficiency of our service. The people like music, and when the pastor starts a tune all join in and enjoy it heartily. But what we lack is some kind of instrument. I wish the Home Board or some other benevolent source would donate us one of those little trunk organs that fold up and can be taken into the carriage when the missionary makes his trips. They are not expensive and a good one is a great help.

A Nine Days' Wonder

The following from Colorado shows what faith and courage will accomplish in the face of dismal foreboding. Such surprises are not

uncommon when the people are united and "have a mind to work."

At our arrival on this field we were told that the Congregational Church was a new thing and would be but a nine days wonder. We haven't been here three months yet and we have raised money and purchased two corner lots for a parsonage. Have adopted a plan for a six room house and raised over two hundred dollars for parsonage; also have six loads of rock on the ground for the foundation. Yes, this is quite a nine days wonder. The church is not six months old and twenty-five members have raised over four hundred dollars.

Self Support in Fifteen Years

Congratulations are due the church in Harmon, Colo., over their deliverance from dependence. Their thanks are appreciated. Now to help others!

At the close of this home missionary year the Harmon Congregational Church voted to be self-supporting! The Church extended a unanimous vote of thanks to the Congregational Home Missionary Society for its liberal aid from its organization to February 1st, 1903, a period of more than fifteen years.

The Church also extended a unanimous vote of thanks to Rev. Horace Sanderson for his kindly interest during his connection with the Congregational Home Missionary Society's work in Colorado.

Wishing you all the guidance and blessing of the Lord, I am yours in His work,

A Kindly Reminder to Eastern Pastors

The following from Dr. Frazee, of Knoxville, suggests one way in which pastors of the East may serve their brother pastors at the West and South. Let us be more thoughtful of the other man. Put yourself in his place.

As I have said before, and I wish emphasis enough could be laid upon it to have it reach every Congregational pastor and church in our land, it would encourage our people and help build us up if Congregationalists coming to us were loyal to their own. To be as much so as others would do! But frankly, I trace this very largely to the neglect of their home pastors, who fail to acquaint them with the fact, even

of our existence in a Southern city. We must not forget that Congregationalism is not commonly recognized in the South as yet. A hotel clerk, with our announcement on the public register, told a guest there was no such church in Knoxville; had he been a bartender this might have been excused. A recent letter from a far away Eastern pastor helped me to find a family the day of its arrival! But he had waited four months and they had drifted!

May the fault, two-fold, be corrected. May the shepherds better remember their absent; and the flock be more loyal to their fold. Both would if they knew how important such fidelity is.

Public Spirited

This brother, by practical methods, wins the community to himself and to his church. The church that serves the people will never lack friends and supporters.

Upon my arrival in Wallace, says Rev. J. B. Orr, of Idaho, I studied what the town needed most and decided it was a room free from wrong influences where men and youths might meet to read and write. As the demand is not so great in Summer as in Winter, it was not opened at once. We are running now about six weeks with the most happy results. Our room is forty-six by fourteen feet, located on the main street and in the best block on the street. Strangers find us easily and it is central for the patronage of the town people. It is now eleven o'clock P. M., and there are nine men quietly reading. This is about our average attendance. I put in my library as the start, and others quickly followed with single books and sets. Individuals give me small sums of money to use in buying papers and the Fraternal Order of Eagles gave sixteen dollars. With this last sum we are buying paper files and a rack. All this has a great bearing on our church. The people learn to believe in us and aid us in our worthy efforts; e. g., the coal dealers supply fuel and the Electric Light Company our lights; the city fathers vote to pay our rent from January to May.

Good Returns

The pastor's modest estimate of his brief pastorate should be encouraging to other workers. Many good seeds may be dropped into the soil in two

years, and many pastors would be happy in the fruitage this brother has seen.

I feel that I have come nearer to Paul's experience in becoming "all things to all men" than at any other place where I have worked. My pastorate for two years does not make a grand showing on paper, but I think it will mark something of an era in the history of the church. For two years they made an offering to our seven societies for the first time since organization. We could easily note a change among the young people of the community. We were able to improve the public school very much. When I began only one of the teachers made any pretence to a religious life. When I came away all the teachers were active church members. The young people seem to have caught a new inspiration with reference to the real work of life. I understand that two of our young people have pledged themselves to foreign mission work. Others have made a splendid growth in the Christian life. One of these remarked upon my leaving that my ministry had been to her "a spiritual feast." This was a good deal for her to say, and will be one of the pleasant things for a pastor to remember.

Ministry to the Sick

The home missionary church ministers to every class in need of help. Very blessed is its ministry to the sick, and very grateful are these weary ones for its consolation.

We are so situated, as a church in a health resort, among consumptives, that our work in California makes a heavy draft upon the means and sympathies of the people. So many are sent here by Eastern physicians who are hopeless and without means. They call for daily visits, and often our hearts are sore that we can do so little for them. We are glad, however, that there is a Church of Jesus to minister to these sick ones. We have consumptives from Illinois, Massachusetts, New York, Pennsylvania, Minnesota, Washington, Philippine Islands, Ohio, Michigan and many other places. They die away from all friends, but not alone.

A Frontier Town

Our Idaho workers have a hard field, but one full of promise for the man who knows men, and believes in

the mighty power of the gospel message.

In order to give you an adequate conception of this field, you should know something of its geography.

Grangeville is now the county seat of the county of Idaho, and is located at the foot of the Clear Water spur of the Rockies, twenty-two miles from the N. P. R. R., and 2,500 feet above same. To the north and west lies the famous Camas Prairie, about twenty-five miles square, most fertile and *most muddy*. Idaho County is larger than the States of Massachusetts, Rhode Island and New Jersey combined. It takes twelve days for the mail to reach the county seat from some of the mining camps in the county.

Grangeville is a strictly frontier town, wide open day and night, Sundays and Mondays. The public dance, saloons, gambling and brothels hold full sway; law is openly violated continuously. Men hate churches, church people, *ministers* and anything that seeks to reduce society to law and order. It is unpopular to attend church or be identified with church work. This is a field of missionary work in the real Christian sense as Congregationalism has interpreted it. That is the hiding of the leaven that is to transform the whole lump. Truth with time is the only solvent so far as I can see. In fact I understand and would judge from signs that a poor, cheap type of ministers have been pushed off into this dumping ground, where they have spoiled a lot of fine material. I was never so convinced of the necessity of sending only thoroughly trained, able men into these western frontier towns.

A Watchful Church

What is a church for if not to guard the community from enemies that would destroy its peace. This church magnified its function as a moral police force with gratifying results.

The young man was said to be keen, shrewd, bright and enterprising. He was probably backed by the big city brewery. He found one of our fields where there was no saloon. Just the place, he thought, to start one. Many boys and young men who would become an easy prey to his

friendly winning ways. So he quietly canvassed the precinct and claimed to have gotten a majority of the names of the voters to a petition for a license. The church members and temperance people put their heads together and resolved on a quiet campaign. The pastor spoke about the matter from the pulpit. The young man appeared before the County Court and presented his petition. The Temperance Committee also appeared at the same time, with a remonstrance, showed that some of the names on the petition were of persons not legal voters, and claimed that the remonstrance had a majority of those entitled to sign. The young man acknowledged defeat, and has not been heard of since. What kind of place is it where neither Mormons nor saloons can get a foothold?

Ethics and Congregationalism

We venture to say that any pastor who like this Indiana missionary, thoroughly prepares himself to preach three sermons on Congregational missions, distributes the Congregational Hand Book through his parish, and gives one to every Christian Endeavorer, will see fruits of the effort that will delight and surprise him.

It has been a year of education in Ethics and Congregationalism. Three sermons on the work of the Congregational Home Missionary Society, one on the work of the American Board of Commissioners for Foreign Missions; several prayer meeting talks on Congregational principles, heroes, and work; a "Congregational Hand Book" in every family in 1902 and 1903, and a copy for each Christian Endeavorer, and a Club for Congregational Work for 1903, will surely bring forth fruit in the future. The church is made up entirely of workingmen, not a single business man in the church, and these are nearly all railroad men and their families. They are inexperienced in financial management, and their ideas of moral obligation are far from what they should be; but they have responded to teaching and preaching, and have greatly improved in these directions. If they can have true Congregational, educated pastors they will come out all right in a few years.

THIS department may be made an inspiration to the friends of home missions by the simple story of conditions as they exist on the missionary field.

WOMAN'S PART

One Woman

BY MRS. H. S. CASWELL BROAD.

During these months we have been visiting the churches of our order on the Pacific Coast, Idaho, Minnesota, Montana, Texas and Louisiana. At the present writing we are spending a month in Alabama on our way to the other Gulf States.

More vividly than ever I am impressed with the power of "one woman"—winsome and wise—in every church. As was the case in the Woman's State Organizations, so in each church I find it is the "one woman" who has aroused the other woman to missionary enthusiasm, and thus the shining wave is started, to gather force with the coming years.

Is the church building in need of repairs? Does the parsonage need fresh paper, or carpets, or plaster, or a well? The matter is at once laid before the Ladies' Aid Society, and receives prompt attention. Is a church building to be erected? The brethren come together and appoint a committee to ascertain "what the women will do" before opening their own pocket-books.

At this writing we are visiting a struggling church now worshipping in a school house. This Congregational Church will die unless they build a house of worship. We held five services with the faithful little band yesterday, and at the close of each service the earnest women gathered about me with the one message:

"We *must* have a house of worship here, but the brethren cannot move in the matter until we pledge \$100 on the church building, and another \$100 on the lot. We are poor. Do tell us how to raise the money. We get

up suppers and make aprons for sale. We have raised a little money by going to the homes of people here and offering to do *anything* for 50 cents a day. We sew or cook, or take care of the baby. We don't mind what we do if we can get money for the church building. Would you advise us to try the 'chain plan'?"

"Anything but that!" I exclaimed.

"Shall we apply to the North?"

"Not until you have used every means in your power. The North has her own financial burdens now. Better to apply to some of the stronger churches in your State."

The new church is to cost only \$1,500 and you devoutly wish you could put your hand into your own pocket book and give the little band a lift! You may be sure that these devoted self-sacrificing women will do their part.

God bless our self-sacrificing Home Missionary wives! God bless the busy wives of pastors of our self-supporting churches who give so freely of their time, strength, counsel and spiritual guidance. "without money and without price!" God bless the faithful officers and members of our Woman's State Organizations, now forming a shining network of blessed influence over the length and breadth of our land, the fairest land that the sun shines upon to-day.

God bless that "one woman!"

The Motive That Prevails

BY MRS. WASHINGTON CHOATE.

The patriotic societies which have been organized by our women in recent years have cultivated both knowledge and appreciation regarding the past, an increasing interest in

present conditions, and a patriotic pride concerning the wonderful future which stands open before our country. No land in the wide world to-day presents to us so attractive a study as does the United States, and none more imperatively calls for our deep concern. Papers on past and present political conditions, on great men and great measures, fan the patriotic fire, but something is lacking which will make the flame of devotion to our own country burn with brilliant and inextinguishable ardor.

In emphasizing as we have the events of the past have we not forgotten that the patriotism of the twentieth century and the missionary spirit are indissolubly united? Admiration for deeds of valor wrought long ago most truly manifests its genuineness in devotion to present day needs, and never before were our national problems graver or more threatening than now. The agencies which will save us are not industrial development, the franchise or great wealth, or even the English language or good public schools. From the days of the Pilgrims until now, in times of peace or in times of stress, the saving forces which have never failed us have been the Christian church and the Christian school. Everything in our country worth having has drawn its inspiration, if not its very life blood, from these institutions. This no truly patriotic woman will question. It therefore becomes our imperative duty to most generously apply this saving leaven to the situations which to-day confront us in our own land.

Our patriotic studies of races, events and historical records always, if followed to their final conclusion, bring us face to face with conditions whose only solution is found in the application of Christian principles and Christian institutions. If, on the other hand, we start with applying these saving remedies, we find all nations are waiting for our message, and that the biography of the world is open for our study. All history is but the record of God's unfolding of the life of man,

and from it we learn that He ever works by means of regeneration of the heart and enlightenment of the mind. Thus we find that in all genuine patriotism there is the true missionary temper, and when once our American women realize this, inspired by loyal devotion to our own country, we shall give ourselves with unconquerable enthusiasm to the task of bringing to all our people a knowledge of that Light "which lighteth every man that cometh into the world."

Rugs or Crazy-Quilts

BY MRS. LYDIA T. BAILEY.

In making a beautiful rug there must first be a design. Then, the work of dyeing, combining and weaving, all follow in conformity to the pattern. In patch-work, especially of the crazy order, we just gather up what we chance to find, and combine according to individual taste. These two methods are both in use in our missionary work. The united study of Missions in relation to the foreign field, is accomplishing wonders. It stimulates reading, praying, and giving. Intelligence, interest, and intensity of desire, are the steps in natural order, in all missionary activity.

Interest in the home field must keep pace with that in the foreign. India is just now the world's center to thousands of Christian women. But India as a study is not more interesting than America. The mountain peaks of our religious history need to be painted in colors that glow and enthuse. The marvelous facts relating to our country—its growth and development along all missionary lines, need to be grouped, outlined, and put into concise form, that as a text-book it may be attractive and inexpensive. What Mrs. Mason has done for India, we hope some one will do for our home land, and do it *soon*.

Our next need is reference books. The text-book will tell us what, and where found. Every church cannot own a well-equipped missionary libra-

ry, but it will be possible, when united study creates the demand, to have these reference books placed in our town and district libraries. How refreshing to see a score of people in a small village library asking eagerly for "Leavening the Nation." Such a time is at hand. For church members, and students in the academies and colleges are waking up. Large questions are being asked, and material for large answers must be available. The importance of united study, of continuity of thought, of permanent abiding impressions, is too evident to require argument.

The programme for the Home Missionary meeting, is too often of the patch-work order. A pleasing bit of color from Porto Rico, some small scraps from Alaska, combined with various items from all over the country. The result bewilders rather than enlightens. Shall we continue this crazy plan, or shall we aid to secure, first, a beautiful design, the work of some master mind, and then, though it take years to accomplish it, combine and weave our material in accordance with an intelligent plan?

Love's Labor Not Lost

[We are glad to print the following which does equal credit to the helping

church and to the grateful missionary. This is woman's work, and nothing goes farther in strengthening the hands of the missionary pastor than this blessed ministry of sympathy.—Ed.]

I think I have not reported the receipt of our missionary box. I feel that some one ought to be thanked for the choice of a church to receive our application. We were given to the Broadway Church, Norwich, Conn. You who know the church and pastor need not be told that they treated us royally. I feel sure that it seldom falls to the lot of a home missionary to receive such a box. It was perfect both in quality and quantity, and, lest it should fail to meet all our needs, a purse of fifty-five dollars accompanied it. The latter, if more than enough for clothes, to go to help pay for nurse for Mrs. Hardy. That not satisfying their generous hearts they continued throughout the holidays to shower us with loving letters of remembrances, both great and small in money value and all great with sympathy and Christly spirit. It made our holidays which might have been somewhat gloomy, very cheerful. I shall be pleased if you can help us to make the Norwich people know how much we appreciate their kindness.

WILLIAM P. HARDY.

GLENDALE, CALIFORNIA

THE HOME MISSIONARY in its new department desires especially to honor the work of women. Woman's Part in the present issue is only an indication of what we intend to make of this department. Thanks are due to a few friends who have contributed helpful matter. We cordially invite all Christian women, who have at heart the evangelization of America, to feel at home in these columns. Give us your best thought told in brief form and in most incisive manner. Hopeful experiments and successes are solicited. Every woman turning to these pages should find something to stimulate effort and increase interest,

OPEN PARLIAMENT

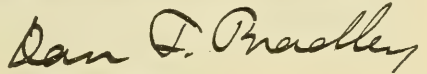
FAIR AND FRIENDLY

Closer Supervision of the Weak Churches

The loss of many churches in the past five years into which much work and money have been put, suggests that as a denomination we have not been able to care for our children as fast as they have come. Our organization has not been equal to the heavy burden laid upon it by the very fact of our growth. We are like the farmers of Iowa whose immense crop of oats last year was left out in the fields to rot because they could not get it in before the rains came. Permit me to offer for discussion a suggestion in the line of completer organization.

Under our present system a State like Minnesota or Oklahoma has a superintendent of Home Missions, a superintendent of Sunday Schools and perhaps a general missionary for each of these branches of work. These men cover the whole State or Territory with divided responsibility. Their work is often duplicated. The district is too large for the closest supervision of any one man. The result is that little churches are left without preaching for months, become discouraged and die. Supposing that these four men were each given not the whole State to look after, but a limited district, and were made responsible to a Central Committee of the Home Missionary Society for all missionary work; would they not accomplish more and would not the work grow into a unity? If, for example, Minnesota should be divided into four districts with a superintendent in each then this superintendent would look after the home missionary work, the

Sunday School work, the opening for work, the vacancies occurring, and see to it that each church was reminded of the Church Building Society, the American Missionary Association, the Education Society and the American Board. Let him be nominated by the churches of the district he is to serve and elected by the State Association, and let him report in person at stated times with the other superintendents to the State Central Committee. With such an arrangement all of the varied interests of the denomination would be looked after, all the missionary societies would have their agent in State and Territory and the denomination would be unified and its business carried on with precision. It would cut men at first but it would save money in the long run. Is not the plan worthy of discussion?



GRINNELL, IOWA

A Tentative Proposition

Combine the work of an evangelist and a solicitor of missionary funds.

THE OBJECT. As evangelistic, to secure a continuous revival in the best sense. As a missionary, the successful and permanent working of a system which shall secure for the missionary societies funds adequate to their work.

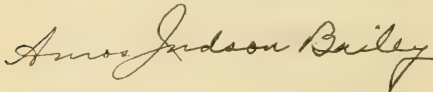
THE PLAN. Missionary addresses which in securing money shall also win men; "for where your treasure is, there will your heart be also." Evangelistic sermons which in winning converts shall inspire them to ask, "Lord, what wilt Thou have me to do?" The plan in detail contemplates a decision

card indicating the desire or purpose of the subscriber to become a Christian and a pledge to become a co-laborer with Christ. Make this specific as a pledge to study missions to interest others, and, if the subscriber has an income, to make an offering to missions. Canvass thoroughly the entire church and community to secure such pledges.

THE ARGUMENT. The work of missionary societies is directly and only "to seek and to save that which was lost." To sustain them for Christ's sake is to become a co-laborer with Him. We cannot be co-laborers in the abstract; it must be in some specific service. What service, if not this, have we a right to name?

The conviction. Living and giving are both alike of the Spirit. There can be no zeal in giving where there is no abundance of life. And spiritual life must have practical opportunities for service and sacrifice, or it will languish.

The conclusion. Spirit-filled churches, and adequately-filled missionary treasuries (or an equivalent) are dependent one on another. Filled from the same Fountain, the overflowing of the one will fill the other; for such filling has "promise of the life that now is, and of that which is to come."



MERIDEN, N. H.

Shall We Enter?

The Indian Territory is a splendid field for Congregationalism. We are going to set up our standard in a few centres, but we ought to be entering a dozen or more strategic points this 1903. Why? Because Indian Territory is a wonderfully rich country in its possibilities. Agricultural products are raised there in variety and richness, and valuable mineral deposits are there in abundance.

Because the Territory is being developed as fast as the peculiar tribal conditions will permit. Railroads are opening up every portion to present or future settlement.

New towns are being laid out and old towns are being enlarged. There are at the present writing 150 towns surveyed and platted in the four Nations containing over 50,000 acres.

Because an energetic and progressive class of people are locating in the towns and cities and will sooner or later have control of the more important interests. Among these are bound to be Congregationalists.

Because Congregationalism is needed there. It needs our schools and church polity. Where Congregationalism has been a negation there will be found illiteracy, stagnation and low ethical standards. Introduce it as a leaven and the whole lump feels its expansive power. Read its story in the Southland. J. H. P.

The Call of Texas

To the Editor of the Home Missionary:

Our newspapers report from time to time a large and rapid growth of population in Texas. Many of these people who are now seeking homes in that great state of the Southwest are reported to come from our older, central-western states, such as Iowa, Illinois, Wisconsin and Kansas.

It is to be presumed that among these is a considerable Congregational element.

Is the Home Missionary Society doing what we, as Congregationalists, ought to do to provide our own people who are building up the towns and cities of that great state of the Southwest, with Congregational Church privileges?

Has it not been much of our weakness that we have been too willing to allow our people to go into other Christian denominations? Ought we not to give to them in their new homes in the cities and growing towns of Texas the privilege of the church out from the membership of which many of them have gone from the western states?

C.

A Suggestion

To the Editor of the Home Missionary:

In reading the remarkable story of American Home Missions, which has just been published under the felicitous title "Leavening the Nation," I am impressed with the value which would accrue to the cause of Home Missions in the distribution of this book among those who are working on the field. If, for instance, every Home Missionary worker under the commission of the Congregational Home Missionary Society could receive a copy of this book, it would add not only to his enthusiasm, but to his immediate practical usefulness. I have sent a small contribution to a fund for such a distribution, to the Treasurer of the Congregational Home Missionary Society, and am sure that he will gladly receive and use any further contributions for this purpose. L. M. S.

THE VIEW-POINT OF OUR NEIGHBORS

"Not as much attention as it deserves," says *The Christian Endeavor World*, "has been paid to the action of the House of Representatives in regard to legislation made on the Lord's day. It has become the custom to meet on Sundays to listen to eulogies on deceased members. Meeting for that purpose on Sunday, February 8th, those in charge of the conference report on the bill establishing the new Department of Commerce presented it to the House in order that it might be acted upon the next day, a rule of the House requiring a conference report to lie over one day. On Monday, however, objection was stoutly made that Sunday was not a legislative day, and that the presentation of the report was void. Speaker Henderson insisted that the House could make Sunday a legislative day if it chose, and had virtually done so. An appeal was taken from his ruling, and the House sustained the appeal. This incident was a triumph for the Sabbath and also for patriotism, since, like all other laborers, our legislators can do better work for the nation if they observe a day of rest and worship."

"The subject of the address before the Chicago Congregational Club by Dr. Charles M. Sheldon of Topeka," says the Chicago Correspondent of *The Congregationalist*, "was Congregational Opportunity in the West. Dr. Sheldon believes that the time is ripe for an advance movement throughout the West, that the genius of Congregationalism is adapted to the feelings of Western people who dislike sectarianism but do not object to the denominationalism represented by Congregationalists. Some of the characteristics of the West, which appeal to Congregationalism, are independence of habit, receptivity of either old truths or new forms, absence of aristocracy of thought, passion for education. Dr. Sheldon thinks the people care less for oratory than for truth and such presentations of it as will, through its acceptance, lead to the development of a manly character."

Says the *Church Standard*: "There has been a general cry of late years that if Christianity is to be saved, its teachers must go 'back to Jesus.' That cry has been abundantly justified by the abstractions and

partialities which Christian teachers have too often substituted for the Christ they are sent to proclaim. Instead of that Divine Person, in the radiant glory of grace and truth, which is the secret of His power, schoolmen and theologians have set forward ponderous abstractions which, to nineteenth-twentieths of the human race, are simply unintelligible; and, instead of the whole and undivided Christ, as He revealed Himself to men—that men through Him might know the Father—men, women, and little children have been taught bald theories of some part of His self-revelation while the very true light, which is the 'life of men,' has been almost hidden from their eyes."

The New York Times, commenting upon the alleged decay of Bible reading, remarks: "We have and can have no statistics of Bible reading, but we have most interesting and trustworthy statistics of Bible publishing and Bible selling. In the case of any other book we should assume that the best selling book was the most read. Why should we not equally assume that about the Bible. That the publishing of Bibles is as good a business as ever is strongly intimated by the fact that the principal Bible publishers of England and America have formed a consolidation in the nature of a 'trust.' Trusts are seldom formed and never floated on a falling market. Upon the whole, the burden of proof that Bible reading is going out of fashion is upon those who make the assertion. Nothing that at all approaches a demonstration has yet been furnished by them."

Writing on the subject of "Fishers of Boys," the *Pilgrim Teacher* has this to remark: "Any bait is allowable that catches fish. Teachers of boys classes must think of themselves as fishers of boys. The first aim is to secure their presence and interest. To this end the serial story has proved to be a useful item of the fisherman's outfit. Everyone knows how effectively it has been used in more than one instance from the pulpit. It works well in restless, wide awake, straggling boy classes, such, as in every school, form the superintendent's most puzzling problem. It is not usually wise to take time in the class to do the reading, but two or three minutes can be spared for someone to give a summary of the last chapter and two or three minutes

more for a judicious talk about it in which the teacher, with a skilful word or two, can tactfully bring out the moral bearing of the story and encourage a general exchange of opinion."

"Tweed's classic question, 'What are you going to do about it?' says *McClure's Magazine* for March, "is the most humiliating challenge ever delivered by the one man to the many. But it was pertinent. It was the question then; it is the question now. Will the people rule? That is what it means. Is democracy possible? The recent account in this magazine of financial corruption in St. Louis and of police corruption in Minneapolis raise the same question. They were inquiries into American municipal democracy and so far as they went they were pretty complete answers. The people wouldn't rule. They would have flown to arms to resist a Czar or a King, but they let a 'mucker' oppress and disgrace and sell them out. 'Neglect,' so they describe their impotence. But when their shame was laid bare what did they do then? That is what Tweed the tyrant wanted to know, and that is what the democracy of this country needs to know. Minneapolis answered Tweed. With Mayor Ames a fugitive the city was reformed. No city ever profited so promptly by the lesson of its shame."

"Congregational Churches are needed where men are unconverted and unregenerate," says the *Nebraska News*. "Our churches are some times disposed to give up because the best families have moved away, or because there is no longer a strong Congregational element in the community, or because the Germans, or Bohemians, or Swedes, or somebody else has bought out the English speaking people; but if these

people are unconverted then there is a call for a Congregational Church and its minister. Our ministers seem sometimes to be looking for churches that are already made, they are looking for good churches."

The same paper contains this item of news: "If Miss Annie E. Switzer becomes pastor at Holdredge there will then be six women serving as Congregational ministers in Nebraska: Mrs. E. B. Perkins at Clarks, Mrs. C. W. Preston assisting her husband on the Thedford field, Miss Laura H. Wild of the Butler Avenue Church, Lincoln; Mrs. Mary Helser at Sargent-Wescott, Mrs. M. J. Dickinson at Linwood, and Miss Annie E. Switzer at Holdredge. Of these one at least, Rev. Laura H. Wild, is a classical graduate from college and seminary; and Miss Wild and Mrs. Perkins have been ordained by Nebraska churches; we think the other four are not ordained."

"The three mining Companies on Douglas Island, Alaska," says *The Missionary Review* for April, "are co-operating in establishing a Young Men's Christian Association with a \$6,000 Building at Treadwell, to be open day and night, for their employees. The building was opened on Christmas Day, and contains recreation rooms, gymnasium, bowling-alleys, baths, smoking-room, and a lecture and entertainment hall. W. A. Reid, formerly general secretary of the association, at Kalamazoo, Mich., and for several years engaged in conducting associations among miners and soldiers in Alaska, made a canvass of the men in the mines. Eighty percent. of the employees signed for membership at \$1 a month, which it was agreed should be taken from their pay by the company. Violent opposition to the establishment of the association was shown by the saloon and gambling-house keepers, and even threats were made on Mr. Reid's life."

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

February, 1903

Not in commission last year.

Carmichael, Neil, Red Cliff and Gilman, Colo.
Hutton, Milton A., Blaine, Wash.
Madrid, Epitacio, General Missionary and
Evangelist, in New Mex.
Mirick, Edwin A., Cass Lake, Minn.
Newquist, K., Glenwood, Wis.
Pettigrew, Julius D., Sunnyside, Wash.
Plunkett, J. V., Springfield, Minn.

Re-commissioned.

Bond, A. W., Pueblo, Colo.
Bushnell, Campbell W., Granite Falls, Wash.
Chapman, Richard K., Gettysburg, So. Dak.
Gilbert, Thomas H., Sandy, Utah.
Gilmore, E. I., Edmore and Lawton, No. Dak.
Halbersleben, Henry C., Danbury, Neb.
Haresnape, William, Long Pine, Neb.
Jensen, Charles J., Evangelist in Eastern Wis.
Jones, Richard, Revillo, So. Dak.
Knight, P. S., Salem, Ore.

Knudson, Albert L., Rosalia, Wash.
Leppert, David, Huntington, Ore.
Lowe, C. M., Monroe and Wattsville, Neb.
McCarthy, James P., Helena, Mon.
Michael, George, Walker, Minn.
Miklosh, Miss Barbara, McKeesport and Duquesne, Penn.
Mueller, R. C., Medina and Washburn, No. Dak.
Newton, William H., General Missionary, in Alabama.
Nugent, C. R., Brooklyn, N. Y.
Page, John, Villa Park, Colo.
Eose, George W., General Missionary in Utah and Idaho.
Single, John, Sioux Falls, So. Dak.
Smith, J. H. B., South Park, Minn.
Staub, John J., Portland, Ore.
Taggart, George A., Rainier, Ore.
Taylor, William A., Fosston, Minn.
Vavrina, Miss Katharine, St. Louis, Mo.
Williams, Samuel, Riverton, Neb.
Winslow, Jacob, Interlachen, Fla.
Yukl, Adolf, Braddock, Penn.

RECEIPTS

February, 1903

For account of receipts by State Auxiliary Societies, see pages 45 and 46.

MAINE—\$94.14.

Auburn, High St., by J. F. Atwood	24 00
Bath, Central, by J. C. Ledyard	69 64
Whitneyville, Y. P. S. C. E., by M. E. Bridgham	50

NEW HAMPSHIRE—\$83.29.

N. H. Home Miss. Soc., by A. B. Cross, Treas.	15 50
Epping, by C. R. Sanborn	4 87
Francetown, by A. Downs	32 62
Hampton, by M. A. Getchell	8 30
Keene, A Friend in First Ch.	1 50
Lyme, Mrs. N. F. Dimick	50
New Market, T. H. Wiswall	10 00
Tanworth, by H. A. Page	10 00

VERMONT—\$40.00.

Hartford, through E.	15 00
Middlebury, S. S., by M. A. Ross	12 00
Richmond, by Rev. T. J. Holmes	13 00

MASSACHUSETTS—\$3,372.63; of

which legacies, \$1,066.77.	
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.	1,075 00
By request of donors.	192 34
Amherst, College, Ch. of Christ, by J. O. Thompson	45 92
Boston, legacy of Mrs. A. M. F. Daniels, by A. E. Scott, Ex.	500 00
Brookfield, Mrs. A. F. Means	50 00
Essex, Y. P. S. C. E., by Alice P. Burnham	30 00
Fitchburg, S. S. of Rollstone Ch., by K. G. Keyes	6 47
Gardner, Y. P. S. C. E., by E. F. Tandy	13 13
Greenfield, Estate of W. B. Washburn, by F. H. Wiggins, Treas.	33 58
Hadley, Estate of J. B. Porter, by W. P. Porter, Trustee	33 19
Ludlow, First, by Mrs. A. E. Jones	15 00
Pittsfield, A Friend	10 00
Spencer, First, by F. W. Wilson	182 00

Springfield, First, by N. L. Elmer	264 45
Park, by W. P. Underwood	45 30
Mrs. E. J. Wilkinson	25 00
Stoughton, First, by W. H. Gay	12 44
Sudbury, Mrs. L. S. Connor	25 00
Thorndike, Y. P. S. C. E., by C. A. Tabor	8 90
Topsfield, Miss M. Todd	2 00
Webster, First, by L. J. Spalding	83 91
Wellesley, A Friend	25 00
West Medway, Y. P. S. C. E., Second, by S. Newman	1 00
Worcester, legacy of Mrs. Mary C. Staples, by F. H. Dewey, Ex.	500 00
Woman's Home Miss. Assoc., Miss L. D. White, Treas., Salary Fund	193 00

RHODE ISLAND—\$7.00.

Edgewood, by D. A. Corey	7 00
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CONNECTICUT—\$1,685.53;

of which legacy, \$500.00.	
Miss. Society of Conn., by Rev. J. S. Ives	279 61
Chaplin, H. T. Crosby	50
Clinton, Y. P. S. C. E., by C. H. Everts	2 95
Connecticut, A Friend	500 00
East Woodstock, by J. M. Paine	12 36
Enfield, First, by F. A. King	75 00
Glenbrook, Union Ch., by J. A. Holmes	5 00
Hartford, A Friend	10 00
Kensington, by S. M. Cowles	25 47
S. S., by J. Emerson	2 50
Ledyard, by G. Fanning	6 84
Meriden, N. F., First Ch.	5 00
Naugatuck, by F. Webster	80 00
Nepaug, Mrs. A. E. Wright	5 00
New Britain, legacy of Miss L. J. Pease, by L. H. Pease, Adm.	500 00
Stafford Springs, by C. H. Moore	19 56
Stratford, S. S., by J. A. Mallett	10 00
Torrington Center, by F. M. Wheeler	43 64
Unionville, Solomon Richards	25 00

Warren, Y. P. S. C. E., by J. F. Angevine	1 30	ALABAMA—\$8.45.	
Woodstock, S. S., by C. Child	4 35	Catalpa, Tarentum and Carr's Chapel, by Rev. J. J. Stallings	4 75
Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.		Fairhope, Ch., \$2; Y. P. S. C. E., \$1.70; by Rev. G. L. Dickinson	3 70
Hartford, First, special	15 00	FLORIDA—\$51.98.	
South Manchester, Salary Fund	6 45	Cocoanut Grove, by Rev. B. G. Merrick	10 00
Winsted, Second, Mrs. H. Gay, Salary Fund	25 00	Key West, by Rev. W. E. Todd	19 82
Woodstock, Aux., by Mrs. F. H. Buttes, Salary Fund	25 00	Mt. Dora, Y. P. S. C. E., by R. C. Tremain	5 00
	71 45	St. Petersburg, by W. A. Coats	7 76
NEW YORK—\$10,589.58:		Woman's H. M. Union, Mrs. E. W. Butler, Treas.	
of which legacy, \$9,500.00		Lake Helen	3 00
Briarcliff Manor, C. E. Soc., by G. S. Baylis	7 50	Ormond	6 40
Brooklyn, Ch. of the Pilgrims, of which \$10, from Miss C. L. Smith, by A. D. Dana	768 00	TEXAS—\$43.20.	
Mrs. Marion	10 00	Dallas, Central Ch., by J. H. Craven	10 00
Elizabethtown, First, by F. R. Klein	13 40	Port Arthur, by Rev. J. S. Murphy	25 00
Greene, Estate of John W. Jones, by C. W. Gray, D. Sherwood and W. J. Russell, Exs.	9,500 00	Woman's H. M. Union, Mrs. A. Geen, Treas.	
Jamestown, First, by F. R. Moody	171 22	Dallas, First	3 20
Middletown, First, by C. L. Boyd	2 29	Grand Avenue Ch.	5 00
Napoli, First, by N. A. Bliss	4 15		8 20
New York City, Broadway Tabernacle, A Friend	25 00	OKLAHOMA—\$86.58.	
Tremont, Trinity Ch., by Rev. F. B. Makepeace	10 39	Received by Rev. J. H. Parker, Darlington	6 50
Little Morris' Birthday Gifts, in memoriam	4 00	Alva, \$6.80; Anadarko, \$3; by Rev. J. G. Lange	9 80
"S. E. G."	25 00	Hobart, First, by Rev. W. L. Upshaw	21 00
Owego, by C. E. Livermore	7 50	Jennings, First, by Rev. C. A. Greenlees	15 00
Perry Center, by W. K. Selden	15 48	Okarche, by Rev. W. S. Hills	6 23
Smyrna, C. E. Soc., by Miss M. A. Furdle	3 75	Perkins, First, \$6; Olivet, \$4.55; by Rev. C. J. Rives	10 55
Wading River, by J. Bassett	5 00	Wellston, First, by Rev. H. L. Saunders	17 50
Warsaw, by B. Tozier	16 90	NEW MEXICO—25 cents.	
NEW JERSEY—\$418.99.		San Jose, Ch	25
Bound Brook, by P. V. Bergen	90 46	ARIZONA—25 cents.	
Closter, by I. H. Demarest	5 00	Holbrook, Ch.	25
East Orange, First, by A. M. Kennedy	16 86	TENNESSEE—\$35.00.	
S. S. of the First, by J. Skinner, for Salary Fund	50 00	Knoxville, Pilgrim Ch., by Rev. J. H. Frazee	35 00
Trinity, by F. W. Van Wagenen	222 33	OHIO—\$10.00.	
Montclair, S. S. of the First, by F. S. Foote, Jr.	33 84	Oberlin, Mrs. G. B. Hills	10 00
Wyckoff, Mrs. J. H. Bergmann	50	INDIANA—\$107.76.	
PENNSYLVANIA—\$98.85.		Received, by Rev. E. D. Curtis:	
Bangor, Welsh, by J. L. Jones	12 00	Fort Recovery	20 05
Carbondale, First, by Rev. A. M. Wood	9 00	Indianapolis, Peoples Ch.	3 55
Coaldale, Tabernacle, by T. W. Griffith	5 00		23 60
Du Bois, Swedish Ch., by Rev. B. O. Johnson	3 25	Andrews, by Rev. J. H. Barnett	75
Ebensburgh, North Ch., by Rev. T. W. Jones	9 00	Coal Bluff, by Rev. W. Currie	4 26
Edwardsdale, Welsh, by D. H. Morgan	10 00	Fort Wayne, South Ch., by Rev. D. T. Williams	1 00
Forest City, by I. R. Benjamin	5 00	Indianapolis, Union Ch., by Rev. C. L. Mills	5 00
Minersville, First, by D. W. Evans	6 00	Ridgeville, by Rev. D. Y. Moore	11 00
North Scranton, Puritan Ch., by Rev. R. J. Rees	5 00	Woman's H. M. Union, Mrs. A. D. Davis, Treas.	
Pittsburgh, Swedish, by Rev. A. G. Nelson	6 50	Indianapolis, North	15 15
Puritan Ch., \$14; S. S., \$3; by Rev. G. Marsh	17 00	Peoples Ch.	10 00
Scranton, R. J. Sears	5 10	Trinity	20 00
		Orland	17 00
Woman's Missionary Union, Mrs. D. Howells, Treas.			62 15
Braddock Aid Soc.	5 00	MISSOURI—\$102.76.	
Spring Creek	1 00	Received by Rev. A. K. Wray:	
	6 00	Brookfield	5 00
MARYLAND—\$6.00.		Pierce City	11 75
Frostburg, by Rev. W. E. Wright	6 00		16 75
NORTH CAROLINA—\$3.00.		Republic, by Rev. J. W. Eldred	8 00
Hendersonville, S. R. Ives, \$2; A Friend, \$1, by Miss S. R. Ives	3 00	St. Joseph, by H. Schuler	20 41
		St. Louis, Compton Hill, by J. E. Cowan	28 80
		Hyde Park Ch., by J. C. Robertson	18 80

Springfield, German Ch., by Rev. P. Burkhardt	10 00	Berthold, by Rev. E. Larke.....	6 00
WISCONSIN—\$10.00.		Fessenden, \$9.25; Eigenheim, \$7.50; German Ch's, and F. Seibold, \$2.00; by Rev. P. Lich..	18 75
South Milwaukee, German Ch., by Rev. A. H. Vogel	10 00	Hankinson, by J. W. Hargrave...	17 25
IOWA—\$8,088.12.		Woman's H. M. Union, Mrs. J. M. Fisher, Treas.:	
Iowa Home Miss. Soc., by J. H. Merrill, Treas.	87 12	Cooperstown	2 90
Tabor, Mrs. R. T. Matthews.....	1 00	Niagara	10 00
Shelby, A Friend.....	8,000 00		12 90
MINNESOTA—\$237.04.		SOUTH DAKOTA—\$236.01.	
Received by Rev. G. R. Merrill, D.D.		Received by Rev. W. H. Thrall, Beresford, Ch., \$18.80; W. H. M. Soc., \$2.00.	
Ada	4 25	S. S., \$2.70; Y. P. S. C. E., 50 cents, and Jr. C. E., \$1.....	25 00
Clearwater	3 40	Pioneer	5 00
Mantorville	18 00		30 00
Medford, Little Girls.....	12	Received by T. L. Riggs:	
Meriam Park, C. J. Hunt	5 00	Cheyenne River	1 00
Minneapolis, Lyndale.....	33 40	Little Moreau	80
Plymouth	74 72	Moreau River	1 54
	138 89	Oahe	1 50
Received by Rev. A. Clark:		Virgin Creek	71
Bagley	2 60		5 55
Brainerd, Peoples Ch... ..	1 75	Aberdeen, Mrs. M. A. Walker, by Rev. A. B. Case.....	1 00
Dexter	75	Badger, Ch., \$2; Hetland, \$7, by Rev. A. D. Shockley	9 00
Newton	1 60	Badger and Hetland, by Rev. A. D. Shockley	5 00
Phona	1 25	Bon Homme, by Rev. J. H. Olmstead	6 23
Staples	5 67	Columbia, by Rev. J. L. Jones...	5 00
Wadena	1 00	Fairfax, Bethlehem German Ch., by Rev. M. E. Eversz, D.D....	11 00
	14 62	Highmore, by Rev. S. F. Huntley.	10 00
Aitkin, First, by Rev. W. E. Griffith	2 50	Lake Henry, by Rev. P. B. Fiske.	1 25
Athens and Spencer Brook, Scand. Ch's, by Rev. A. P. Engstrom..	2 10	Lake Preston, by Rev. C. H. Dreisbach	1 75
Bellevue, Ch., \$13.59; Seaforth, \$2.44, by R. S. Patchin.....	16 03	McCook, First, by Mrs. A. O. Nichols	5 00
Benson, Pilgrim, by Mrs. F. C. Robins	2 25	Tyndall, First, \$9; Y. P. S. C. E., \$2; by Rev. J. H. Olmstead ..	11 00
Bertha, by Rev. J. Peters.....	5 00	Willow Lake, by Rev. H. G. Adams	21 13
Climax, by Rev. H. C. Juell ..	7 43	Yankton, First, by Mrs. C. Carney ..	33 10
Fertile, by Rev. O. P. Champlin.	5 00	Woman's H. M. Union, Mrs. A. Loomis, Treas., of which for Alaska, \$20; Cuba, \$20.....	80 00
Lake City, Swedish Salem Ch., by Rev. J. R. Haggblom.....	2 50	COLORADO—\$152.32.	
Pelican Rapids, Scand., by Rev. J. Pedersen	5 00	Received by Rev. H. Sanderson.	
Sandstone, Scand. Ch., by Rev. E. A. Anderson	2 72	Rye	3 50
Tintah, First, by Rev. W. F. Trussell	3 00	Sulphur Springs, Rev. W. C. Graf	1 50
Wadena, Ch., special.....	15 00	Tuttle	1 05
Winona, Second Ch., by Rev. E. W. Jenney	15 00		6 05
NEBRASKA—\$139.25.		Cortez, \$9.05; Arriola, \$4.30; by Rev. J. E. Hughes	13 35
Received by Rev. M. E. Eversz, D.D.:		Denver, Plymouth Ch., by Rev. W. C. Veazie	22 25
Butte, Zions, German Ch.	6 00	Eaton, by Rev. W. C. Veazie....	16 00
Fairfax, Hope German Ch	2 00	Fort Collins, \$4.64; Sugar City, \$5.06; German Ch's, by Rev. C. F. Finger	9 70
Naper, Christ's, German Ch	4 00	Grand Junction, First, by F. R. Smith	16 70
Superior, German Ch....	5 47	Greeley, by Rev. W. C. Veazie....	20 00
Alliance, \$3.16; McCook, \$10.38; German Ch's; by Rev. C. F. Finger	13 54	Harmon, Union Ch., by Rev. H. M. Skeels	8 17
Arcadia, by Rev. F. G. Appleton..	7 74	Julesburg, Pilgrim Ch., by Rev. N. R. Curtis	2 85
Arlington, by Rev. G. H. Rice....	25 00	Rye, First, by Rev. A. W. Bond...	4 25
Beaver Creek, \$8.00; Guide Rock, \$3.35; Liberty Creek, \$3.00; German Ch's; by Rev. W. F. Vogt	14 35	Yampa, First, by Rev. F. Fulkerson ..	33 00
Burwell, by Rev. H. A. Shuman..	10 00	UTAH—\$6.25.	
Curtis, by Rev. J. L. Fisher	5 00	Bountiful, Ch.....	50
Lincoln, Mrs. C. J. Hall, by Rev. J. C. Noyce	20 00	Salt Lake City, Phillips Ch., by Rev. P. A. Simpkin	5 00
Minersville, by Rev. J. Jeffries..	8 50	Sandy, Ch.....	75
Omaha, Saratoga Ch., by Rev. F. E. Henry	3 50	WYOMING—\$26.00.	
Hillsdale Ch., by Rev. H. G. Crocker	3 63	Lusk and Manville, by Rev. H. C. Cleveland	8 00
Steele City, by E. Zoeltin.....	5 00	Wheatland, Union Ch., by Rev. G. W. Crater	18 00
Trenton, by Rev. A. G. Axtell...	50		
Urbana, by Rev. R. S. Pierce....	5 00		
NORTH DAKOTA—\$59.90.			
Received by Rev. G. J. Powell, Rutland	5 00		

MONTANA—\$42.50.

Big Timber, First, by Rev. J. Pope	15 00
Missoula, First, by Rev. J. A. Barnes	15 00
Plains, by Rev. P. B. Jackson	12 50

IDAHO—\$12.95.

Mountain Home, C. E. Soc., by Rev. C. E. Mason	7 00
Nora, Swedish Ch., by Rev. J. M. Josephson	5 70
Pearl	25
Priest River, First, by Rev. H. W. Chamberlain	2 00

CALIFORNIA—\$169.21.

Received by Rev. J. L. Maile, Los Angeles, First	55 00
Received by Rev. A. B. Case, Claremont, S. S.	4 51
Corona, S. S.	6 10
Los Angeles, Vernon Ch.	
W. H. M. S.	5 00
Ontario	5 00
Pasadena, First, W. H. M. S.	6 00
Pomona, Ch.	18 05
Primary, S. S.	2 00
Bakersfield, by Rev. E. R. Fuller	1 00
By Rev. E. E. Andrews	1 15
Compton, by Rev. M. D. Reid	90
Eagle Rock Valley and La Canada, by Rev. W. P. Hardy	12 50
Etiwanda, by Rev. A. W. Thompson	10 00
Los Angeles, Bethlehem Ch., by Rev. D. W. Bartlett	2 00
Pasadena, Mrs. E. E. Wiggins	5 00
Rialto, \$15; Bloomington, \$12; and San Bernardino, Bethel Ch., \$8; by Rev. A. C. Dodd	35 00

OREGON—\$25.33.

Received by Rev. C. F. Clapp, Forest Grove	8 16
Beaver Creek, \$13.34; New Era, \$1.83; German Ch's, by Rev. G. Essig	15 17
Sherwood, Rev. J. Cowman	2 00

WASHINGTON—\$393.10.

Aberdeen, Swedish Ch., by Rev. J. P. Ohleen	1 90
Anacortes, Pilgrim Ch., by Rev. H. J. Taylor	5 35
Black Diamond, Pilgrim Ch., by Rev. R. Bushell	5 00
Dayton, First, by Rev. J. D. Jones	8 40
Hillyard, First, by Rev. W. H. Cooke	32 50
Machias, by Rev. R. H. Parker	2 00
Newport, by Rev. J. Fletcher	11 00
Seattle, Edgewater Ch., by Mrs. P. Land	12 50
Sprague, by Rev. G. H. Wilbur	5 40
Spokane, Swedish Miss., by Rev. J. J. Huleen	2 50
Washougal, Bethel Ch., by Rev. J. M. Preiss	31 55
Woman's Home Missionary Union, by Mrs. E. B. Burwell	275 00

ALASKA—\$10.00.

Douglas, by Rev. F. C. Krause	10 00
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FEBRUARY RECEIPTS:

Contributions	\$15,386 45
Legacies	11,066 77
Interest	26,453 22
Annuities	795 00
Home Missionary	2,025 00
Literature	56 35
	45

\$29,330 02

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in February, 1903.

Brooklyn, N. Y., L. B. and H. M. S., of Central Ch., by Harriet E. Haight, two barrels	176 35
Burlington, Vt., Woman's Union, of College St., Ch., by Bell M. Barney, three boxes	198 52
Cleveland, O., Ladies' Assn., of Euclid Ave. Ch., by Mrs. W. L. Foster, two barrels	169 85
Coventry, Conn., Fragment Soc., by Mrs. Andrew Kingsbury, barrel	47 00
Hartford, Conn., L. B. S. of Asylum Hill Ch., by Mrs. M. F. Brewster, box	90 93
L. A. S., of Madison Ave. Ch., by Mrs. E. E. Atwood, barrel	78 69
Maine, N. Y., W. H. M. S., by Mrs. L. E. Turner, box	13 00
Naugatuck, Conn., by Mrs. C. L. Soule, barrel	40 00
Norwich, Conn., W. H. M. S., of Park Ch., by Louisa G. Lane, barrel	100 00
W. H. M. S., of Broadway Ch., by Mary Greenman, two boxes	190 00
Riverside, Cal., First Ch., by Mrs. C. G. Warren, two barrels	113 83
St. Louis, Mo., Pilgrim Ch., by Mrs. M. R. Udell, two packages and box	185 50

\$1,403 67

Received and reported at the rooms of the Woman's Home Missionary Association, from February 1, 1903, to March 1, 1903. Miss L. L. Sherman, Secretary.

Brighton, Aux., by Mrs. H. P. Kennedy, cash, \$70; box	25 40
Chicopee, Third Church Aux., by Mrs. A. F. Gaylord, barrel	117 00
Franklin, Aux., by Miss Hattie A. Daniels, barrel	74 27
Holbrook, Winthrop Church Aux., by Mrs. J. T. Southworth, barrel	59 13
Holliston, Aux., by Mrs. J. B. Woolford, 2 barrels	68 43
Jamaica Plain, Central Church Aux., by Mrs. R. M. Woods, barrel	79 08
Newburyport, Belleville Ch., Aux., by Miss E. W. Mace, barrel	80 00
Newport, R. I., Aux., by Miss Eliza R. Hammett, box	81 50
Newton, by Mrs. Mary D. Scott, package and barrel	75 00
Newton, by Mrs. Mary D. Scott, barrel	25 00
Newton Highlands, Aux., by Mrs. S. A. C. Thompson, barrel	90 00
Northampton, Edwards Ch., Aux., by Mrs. A. F. Kneeland, box	16 00
Northampton, Edwards Ch., Aux., by Mrs. A. F. Kneeland, box	31 00
North Brookfield, First Ch., Aux., by Mrs. E. G. Cutler, barrel	63 30
Providence, R. I., Central Ch., Aux., by Mrs. Thos. E. Stockwell, box	125 57
Providence, R. I., Union Ch., Aux., by Mrs. Wm. Knight, box	95 00
Somerville, Broadway Ch., Aux., by Mrs. W. C. Hill, 2 barrels	102 90
Waltham, Aux., by Mrs. J. W. Burcks, 2 barrels	130 00
West Boylston, Aux., by Mrs. Harriet F. Daggett, barrel	68 01
Whitman, Aux., by Mrs. Sarah P. Smith, 2 boxes	12 57
Worcester, Central Ch., Aux., by Mrs. Alice D. Culbert, box	124 33
Worcester, Central Ch., Aux., by Mrs. Alice D. Culbert, Christmas packages	25 94

Total \$1,569.43

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in February, 1903.

REV. EDWIN B. PALMER, *Treasurer.*

Ashland, by Miss L. M. Metcalf....	\$20 12
Bank balances, interest on.....	29 41
Boston, Dorchester, Barry, John L., by Miss E. Tolman.....	10 00
Boston, Dorchester, Second, A Friend.....	10 00
Boston, Hill, Martha E., Est. of, by L. K. Morse, Ex.....	100 00
Boston, Park St., by F. I. Jordan....	5 00
Boston, Roxbury, Highland, E. C. A. Day Band, by Miss M. Gilmore....	10 00
Braintree, First, by A. H. Cobb.....	14 50
Brimbecom, M. E. Fund, Income of.....	20 00
Cummington, by Geo. W. Guilford....	10 05
Deerfield, South, Smith, Mrs. L. M. Dunstable, by W. P. Proctor.....	5 00
Erving, by Rev. J. A. Pogue.....	38 00
Finns, by Rev. A. Groop.....	6 50
Finns, by Rev. K. F. Henrikson.....	16 75
Fitchburg, Messinger, Mary S., Est. of, by J. W. Bennett, Ex.....	10 76
Fitchburg, Swede, Evan., by R. Nil- son.....	1,000 00
Hadley, First, S. S., by S. H. Parker.....	10 00
Harvard, by J. W. Bacon.....	2 33
Haverhill, Bradford, by S. W. Carle- ton.....	5 25
Hayley, First, by B. L. Holden.....	31 38
Holliston, Burnap, Elizabeth S., Est. of, by J. E. Gilcreast.....	4 75
Holyoke, Second, by W. A. Allyn....	2,000 00
Ipswich, First, C. E. Soc., by Miss A. F. Thomas.....	104 97
Lancaster, Symmes, C. T., Est. of, by W. H. Blood, Adm.....	2 00
Lawrence, Swedes, by Rev. E. Holm- blad.....	3,000 00
Lawrence, Trinity, by Frank J. Ball. Lincoln, Add'l, by Rev. E. E. Brad- ley.....	7 70
Littleton, Orth., by Miss A. J. Cut- ler.....	11 00
Lowell, First Trin., by I. W. Bisbee, of which \$33.99 for local foreign work.....	10 00
Lynn, North, by A. Earle.....	54 21
Malden, Maplewood, Swede, by Rev. E. Holmblad.....	39 24
Mansfield, Jr., C. E. Soc., special for child in Cuba, by Miss E. A. Fitts.....	5 00
Medford, West, by H. M. Clapp....	4 00
Merrimac, by F. O. Davis.....	8 25
Middleboro, Central S. S., by W. R. Mitchell.....	4 50
Newburyport, Coffin, Chas. H., Est. of, by Hon. A. D. Bosson, Trustee.....	5 98
Newburyport, Prospect St., by A. H. Wells.....	162 48
Newton, Wilder, Miss E. and Friends, for Italian work.....	3 50
North Adams, First S. S., by Mrs. W. S. Garland.....	12 00
North Attleboro, Oldtown, by C. E. Jordan.....	10 00
Northbridge, Whitinsville, Whitin, Mrs. A. C., Est. of, by H. T. Whitin, Adm.....	3 00
Norwegians, by Rev. C. M. Jacobson. Oxford, First, no name.....	500 00
Pittsfield, French Mission, by A. C. Boutwiller.....	8 08
Plymouth, Pilgrimage, and Italians, by C. F. Cole.....	5 00
Reading, by Dean Peabody.....	15 00
Reed, Dwight Fund, Income of.....	48 00
Sharon, add'l, by D. W. Pettee.....	17 84
Shelburne Falls, by Miss C. E. Field, to const. Mrs. J. A. Haw- ley, L. M. of C. H. M. S.....	53 10
Shrewsbury, by Henry Harlow.....	9 00

Southbridge, Globe Village, Evan. Free, by Ben Hayward.....	10 13
Springfield, Olivet, by H. A. Stowell..	16 82
Swett, Western Fund, Income of.....	75 00
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NUMBER II.

CHRISTIAN
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FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

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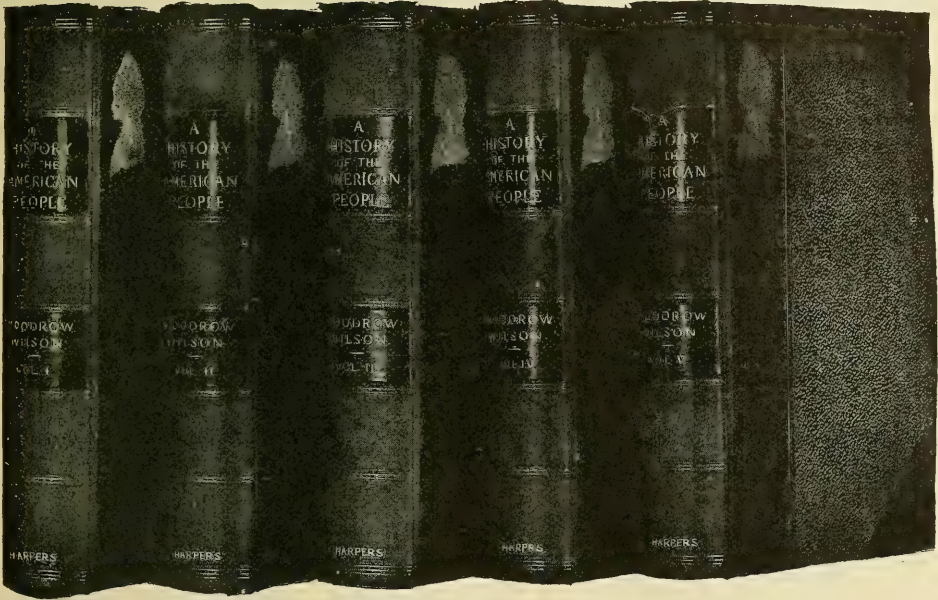
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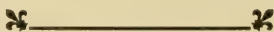
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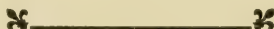
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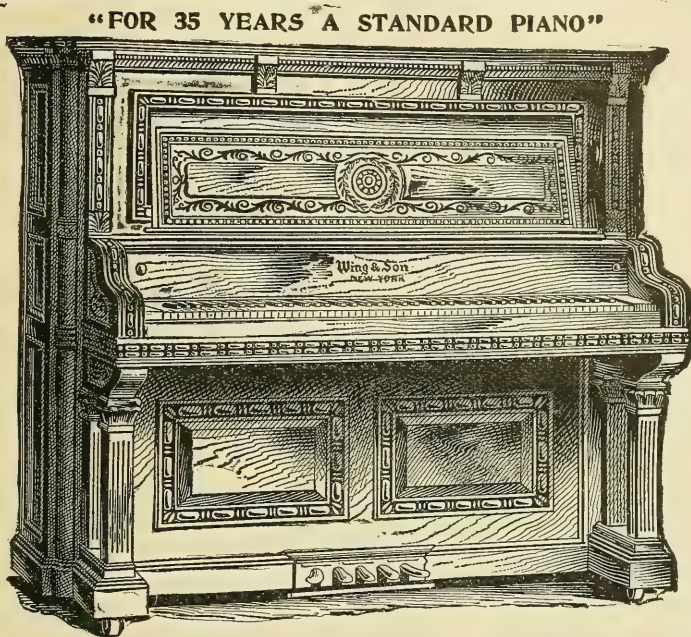
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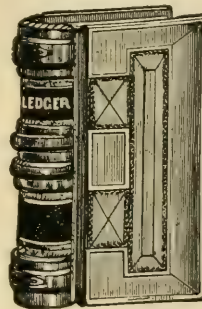
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THE HOME MISSIONARY

VOL. LXXVII

MAY, 1903

NO. 2

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BREVITY—VARIETY—VIVACITY

A Missionary Religion

MY interest in both Home and Foreign Missions deepens as time goes on. The Christian religion is a *missionary* religion, or it is nothing. Take this feature away from it, and it settles down into a useful ethic, but it is no longer a religion. The Christian religion is the true religion, because it is *universal*. Not that universality makes it true; but being what it is—a religion of humanity under God, the Father of all, it *must be* universal. Just so far as we overlook this feature and the truth underlying it, we fail of the meaning of our religion and are false to it. There need be but one argument for Missions to those who know not Christ and God the Father, namely, *we ourselves have no Gospel, except as we give it to others who are without it.*

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NEW HAVEN, CONN.

The Country's Need

When asked what for to-day is New England's most needed work, and not New England's merely but that of many a region of the older west, where once well kept church edifices are falling to ruin, I reply the persistent preaching of the Gospel as an initiative for a period of from four to six months by men who in point of ability are far above the average type which the country church is able to support. It is true beyond denial that in many a decadent community the interest in Christian truth and living is at a low ebb. But the community is rare which the man of proved ability, combining scholarship with the gift of preaching the evangelistic temper and the grace of common sense, just such a man as commands in the town or city church a salary of from three to five thousand dollars, cannot, with the Spirit's help, lift out of its lethargy and quicken to a new sense of

dignity and ability. The city has too long monopolized the ability of the ministry. This is not to depreciate the faithful men who at great sacrifice are doing such splendid work in many small communities. But it is none the less true that the town and city churches are scanning with eagle eye the entire horizon for every rise of unusual ability and that in such demand for the best the country is sifted. But it is this ability which the country needs and to which it will respond.

Let the Home Missionary Society call to its service a share of the ablest pastors and preachers and put each in temporary charge of a community where self-respect and spiritual life have lapsed into general indifference or even into prevalent immorality and the result will not be doubtful. The Puritan conscience may slumber but it lives. That the descendants of worthiest ancestry can sadly degenerate in point of culture and aspiration through unfavorable environment finds marked instance in the immediate antecedents of Abraham Lincoln who had for their progenitors the same Hingham Lincolns whose children have brought honor to the nation in every sphere of life. The boy Abraham needed but the spur of opportunity to vindicate the blood which coursed his veins. What many a decadent country region needs is the revival of opportunity with the stimulus of strong character and high ability to the energy of new life and hope. Nor is such a method without precedent. On a moderate scale and more especially along the evangelistic line, it has been well and successfully tried in Illinois, where for many years of my residence there, and I think still, some three missionaries were commissioned of proven gifts as successful preachers and organizers.

Under their efforts, often continued through several months, communities that had seemed almost hopeless experienced a revolution. Backsliders were reconverted. Not a few blatant infidels were reclaimed. The weak and doubtful were heartened. A faith

and fervor were born which continue to this hour the proof of what God's mighty Spirit can do if He can but work through the adequate channel. Dr. Tompkins can cite the communities which date their present thrift and character from just such a resurrection from death to life at the call of God's Spirit. When once such a region has been born anew it is marvellous what resources come to light which no one had suspected, both in personal ability and money for the support of Christ's work. Of late our energies have been chiefly expended in the city. And certainly we must save the city. But if we lose the country we shall lose the city as well. For it is the country which eventually will possess and control the city. This is the invariable law of economics. In the soil of the country must be deep laid the foundations of whatever is to be great and enduring, whether of temporal or spiritual worth. Already the decay of so many of the once strong Pilgrim churches of the cities is surely registering the failure of that once most prolific source of supply, viz.—the Christian homes and stalwart churches of the country. Let our home missionary societies aid in giving to the country its share of the best and we shall not fail of a royal response.

Chas. E. Morgan

JAMAICA PLAIN, MASS.

How to Win Souls

Whole books have been written on how to catch trout, or to hunt for wild animals, but your natural born hunter bags his game while the bookman is fastening his fly. So it is in winning souls. "It pleased God by the foolishness of preaching to convert those that believe," but it pleases God by right living to convert those who don't believe, and that is a much larger truth. "A merry heart doeth good like medicine." I believe that more souls are won by the cheerful

way that the minister lives than by all his sermons. Let me illustrate with a concrete instance. It was on a midsummer night. The sultry air was heavy and the last bright gleam from the setting sun shot from under heavy dun clouds. The lake moaned in sympathy with the forest trees. Evidently a big storm was brewing and at midnight it burst upon the startled people with a clap like the day of doom. The storm was short, as it was furious. A gentle tap came at the parsonage door. "Who's there!" "Me, your neighbor." "What's the matter?" "We've been struck; I've put out the fire, but am numb from my knees down. My wife is awfully scared and wants you to come and pray with her." "All right." I hurried on my clothes as fast as I could, pondering in my mind the best kind of prayer for thunder and lightning. When I reached the room, the woman was sitting on the side of the bed. "Oh, Mr. Puddefoot, I'm afraid God is after us. This is the second time we've been struck." "Don't you worry, sister, if God had been after you, He would have hit you the first clip." The incongruity of God's taking two shots at them and missing both times, struck the woman with such force that "her mouth was filled with laughter and her tongue with singing." The fear of God was changed in a twinkling to love for Him, which proves that "a merry heart doeth good like a medicine."

Wm. Puddefoot
SOUTH FRAMINGHAM, MASS.

Unity in Home Missions

Home Missions means the spiritual and financial aid necessary for the continuous preaching of the Gospel of Christ by the church in every community in our own country. I speak now of course as a Protestant and of Protestant Home Missions. The work ought to be denominational only

when and where a given denomination can do it with the best results. Inevitably and increasingly this will require the fullest and frankest Christian Comity among Protestant churches of all names. In some communities, especially in our growing city life, the work will call for the federated enterprise of several denominations concentrated in that particular form best suited for that particular community. The real Christ-life of this missionary work will gradually force our missionary enterprises into this unity of effort in not a few localities. The barriers are still high and strong before the free flowing of the missionary river of life in this Christ-like way, through our many ungospelized communities throughout the land; but they must surely disappear, as the Christ keeps coming nearer by the power of the Holy Spirit in the Churches.

Jack B. Pullman

PROVIDENCE, R. I.

Spiritual Values

The returns from Home Missionary investments are so varied that we are led at times to ignore the most common and therefore profitable results. It is a high achievement to produce a self-supporting church. It is worth while to make the churches self-supporting as rapidly as possibly. But it is also profitable to preach the gospel where there is no hope of forming a church or one that will support itself.

Lumbermen build mills, investing thousands of dollars, to secure the timber in a certain section, with no hope of making the plant permanent, and when the timber is cut leave machinery and buildings to rust and decay and count themselves well paid. Home Missionary money put into such a lumber camp that men who are isolated from the privileges of the Word may learn of the divine life should not be counted lost because no church stands as a memorial of the effort or helps to swell our funds.

A church in Oregon has received aid for thirty-seven years and is not to-day self-supporting. But during those years a man of God has ministered to a community of needy souls, for a number of years, the missionary has visited the fort across the river and preached to men who are stationed there for a season. Why should one preach where there is no prospect of even forming a church, as among these soldiers? Let us give help to the promising fields, but let us also have our share in the work among the helpless, those who are hopeless of ever coming to self-support.

A. W. Ackerman

TORRINGTON, CONN.

The Method of Home Missions

There is no best method. Local conditions must everywhere qualify the local methods. Let that be our first home missionary postulate. There is no one way: There must be a thousand ways. Paul says, he made himself all things to all men that he might by all methods gain some. He approached no two men alike. Aggressive Christianity can successfully approach no two towns or scattered communities alike.

In no denomination does so much depend upon the personality of the preacher as in ours. He has no other authority than that resident in sanctified manhood. Let him be in the true sense of the word a man in Christ, and in his manhood under God lies an invincible power. In no denomination also so much as in ours, does progress depend upon the personality of the membership of the church. We have no specialty. We have no theory of church, no form nor ordinance as our point of impact. It must be wholly Christ in us that shall give us favor and cause men to run unto us. Let the divine life fill the soul, and one shall win a thousand, and two bring ten thousand to Christ. And

finally, we Congregationalists must earnestly and persistently seek both in growing towns and scattered communities interdenominational home missionary co-operation; must seek until we find it. That is part of our heaven appointed mission. The distinctive genius of our polity demands it of us. And above all, let us have faith in ourselves, our polity, our future, our destiny, let us appreciate our high calling and walk worthy of it. To the church that believeth all things are possible; to the church that doubts nothing is possible.

A. H. Dean

BERKLEY, CAL.

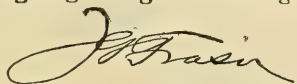
The Magic City

I was interested in and captured by Birmingham. It justifies its chosen name, "The Magic City;" and there can be no doubt that it is to be one of the great cities, and probably the greatest city of the South. The same train picks up the iron, the coal and the lime, apparently in inexhaustible supply on the way to the furnace. The soberest estimate counts from 60,000 to 75,000 people in the Birmingham district, while 100,000 is not an uncommon claim. And there are more to follow. Population is increasing rapidly. With inexhaustible resources, cheap labor, a mild climate, and an increasing market for iron, it is hard to put a limit to future possibilities. The population represents every portion of the country, and with the freedom and flexibility that always mark a population so constituted. While essentially Southern in local thought and custom, there is a large dash of Northern vigor and life, and many of those in positions of responsibility are young men from the North. While characterized by crudity, which is itself a sign of life, Birmingham is

rapidly taking on the marks of a city; an uncommonly fine and complete electric railway system, including all the suburbs, for the most part at a single fare, several elegant and complete ten story office buildings, street pavings, the installation of a plant of the Holley system of underground steam heating; these are suggestions of the city's developing vigor.

There is friendship here and freedom; a hospitable welcome to all forms of religious organization. The Presbyterians, at whose Monday morning meeting I was made welcome, are strong, with from a dozen to a score of churches in the district; all are connected with the Southern Assembly. Two or three Northern Presbyterian Churches have been started, but have either disbanded or changed relations. The type of Presbyterianism is very conservative in theology, notably warm in spiritual life, and active on the practical and social side.

Congregationalists have been coming to Birmingham for twenty-five years, waiting patiently about for months to find a church home of their own sort, and then after their broad fashion, making homes for themselves in other churches, chiefly Presbyterian. Our Presbyterian friends wiser in their generation than the children of light have made them elders and deacons, Sunday-school Superintendents and Church Treasurers, thus fixing them in their present places. The present unattached Congregational material is not large. If Birmingham were a country village there would be no excuse for entering it with a Congregational Church; if it were a city of 10,000 there would be no reason; if it were a finished city of 50,000 it might be questionable; but with its present resources and an assured future, 100,000 people already present or on the way, the problem is a very different one. *Make a strong beginning at Birmingham.*



CLEVELAND, OHIO

California in "Forty-nine"

When we left New York in December, 1848, the United States flag was known to be up here, and the country was ours by recent treaty. Only one thing more was known, namely, that a monthly line of steamships, via Panama, was just ready to begin operating.

That was all; we hurried aboard the first ship leaving, which was to go to the Isthmus by way of Charleston, Savannah, Havana, and New Orleans. At New Orleans we met the first authentic news of the discovery of gold in California, which took place in January, 1848, and were told of the enormous increase in the price of living. We were perplexed. We hardly knew whether the Society would want us to go on under these new and strange conditions. We remained in New Orleans four or five days, and our letters from there to the secretaries doubtless show the uncertain state of our minds. But having tickets through, we determined to go on and see what we should see.

We had all the hard experiences of the Isthmus and Pacific Steamship journey, and were always concerned as to what they were thinking of our decision in New York. We had no means of hearing a word until the mail steamship reached Monterey on April 1, 1849, after I had been there more than a month. You can imagine therefore, with what eagerness and satisfaction I read my first letter from Dr. Badger, which said:

"There are three things I want to say to you for your encouragement. The first is, we expect to stand by you let what will come. The expense of the mission is to be vastly greater of course than we supposed, and yet such is its increased importance in view of the rapidity with which the whole Pacific Coast is to be peopled, that if you were here to-day, we should desire you to take the first steamer, notwithstanding all the embarrassments to immediate usefulness which the gold fever has occasioned.

"So that it may be set down as established that your mission is not to be regarded as visionary or premature, but invested with more interest and moment than could have been anticipated when you left. Be assured we shall sympathize with you in all things and are ready to do all in our power to strengthen your hand and encourage your heart."

EARLY MINING CONDITIONS.—In early days mining had its severe exposures. A miner whom I knew describes his experience in this way.

"I reached the South Fork of the American River just below Mormon Island on the fifth of August, 1849, and mined there until the approach of winter. I was twenty-eight years of age, full of vigor and health.

"With a small party, we turned the river, putting in a dam, and cutting a race for the water through a bar. The river on its banks was full of fine gold. I knew no moderation of effort, and often worked to my neck in the cold water, the temperature in the open air being all the way to a hundred degrees and more, digging down into the concreted gravel at the bed rock, and bringing it up with a long handled shovel, thence into a pan held by a comrade, who washed it in a cradle.

"I would not let him spell me because he was not strong, and I believed it would kill him, while I had full confidence in myself. When entirely chilled, I would come out, take a draft of hot drops (he was a Thompsonian) and soon go in again. I often floated the straw hat off my head, as I bent a little to guide the shovelful of rich gravel from the bottom upward."

The result of all this was a nearly fatal illness at San Francisco in the winter of '49 and '50.

A Remedy for Civic Apathy

Educated men as a class do not attend primaries and municipal elections. In consequence, municipal affairs, as a rule, are managed by monarchical bosses who command the support of illiterate men, or by men incompetent for the important business of the public. Selfishness and party politics are not the root of the evil. All government in contact with which educated people come during the period when character and habits are formed is monarchy. This is the chief root. It generally fails to get true obedience. Underneath is a current of contempt of personal responsibility for government and of established authority, and the habit of neglect of one's personal rights and duties is established. We teach reading, writing, arithmetic and spelling by having one read, write, figure and spell. The rights, duties, and morality of citizenship we do not attempt to teach to any except the few who go through high schools and colleges, and to them we give no practice in citizenship, only a memory exercise from books on civil government. The only remedy is to teach citizenship as practically as reading, writing, arithmetic or carpentry. Convert all school children into citizens instead of subjects by the already successful "school city" method. The details of this method are simple. The school is organized as if it were a city, each room a ward. All the children elect a city council, mayor and judiciary. Police, and such other departments as may be wanted are formed. The children make and execute the laws; the teachers guide and protect them from developing improper methods. The moral results are wonderfully fine and civic knowledge is imparted with amazing rapidity. Respect for teachers and authority is greatly increased.

E. H. Willey.

SAN FRANCISCO, CAL.

Wilson L. Gill.

PHILADELPHIA, PA.

A Glorious Symphony

The Psalmist declares that all the works of the Lord praise Him. The devout in all ages have called upon these works to magnify the Lord. Man's works, then, when in harmony with those of the Lord, must praise Him and conspire with divine activities to swell the universal chorus. The great discord in the world is sin. Every sinner saved changes just so much of discord into harmony. The expression of a long life consecrated to good works would be a beautiful musical composition. The records of the Lamb's Book of Life may consist of strophes and antistrophes. The chorus of the skies may sing in magnificent oratorios this story of Christian toil on earth. Angels would joy to listen and to join, and redeemed spirits would find rare delight in such employ. God would be glorified in it. He has been the Inspirer and Helper in it all. It celebrates "the victory of the Lamb." I have often wished I had the genius to write for numerous instruments a composition in illustration of THE RETREAT OF INFIDELITY. What wails of the hosts of evil! What shouts of triumphant teachers! What windings and involutions of sweet melodies, capturing and enlisting in new service wails of sorrow and cries of distress! What steady increase of volume and

power as the weak hostility yields to the conquering army of Christ!

Perhaps a better work would be to compose for human and angelic ear—God has already heard it—a fit expression of the Home Missionary Society. It would be a glorious symphony.

Beginning low and faint with only a few instruments to sound it forth, it would swell as the work has expanded and the workers increased in number, and converts multiplied and churches arisen, till resounding waves of harmony would ravish listening souls. The score is written in the volumes that record the deeds of the Society, growing larger year by year, the music more complex, the harmony more profound, till hills and valleys, earth and air and sea echo with the praise. It has been a work of conquest for Christ. Individuals, towns, cities have capitulated. Some of the best Christian workers in the world have given their lives to this service. Office work, field work, church work, home work have blended among all classes, in all conditions, the one sole object ever being the glory of Christ in the salvation of men. I listen and hear it, the richest music in the land. Happy they who have a share in its production! Heaven listens with holy interest.

Samuel H. Virgin

WORCESTER, MASS.

OUR readers will find in Dr. S. H. Willey's article the testimony of an eye-witness (one of the few survivors of that class) as to early conditions in the Golden State. The reminiscences of this veteran missionary will be continued in the June Number.

EDITOR'S OUTLOOK

FRANK—URGENT

The Seventy-seventh Year

THE fiscal year has closed, and for the first time in a decade has closed with all obligations met and a balance of a few thousand dollars in the treasury. This should be a cause of gratitude and a spur to increased endeavor. The apportionments of the new year have been conservatively made, with slight advances as seemed most imperative, but with painful denials also at many points where new work is urgently demanded. An additional \$100,000 would not cover the appeal of new work. May we not hope that another year, through the united efforts of our friends, will supply the Home Missionary treasury with at least one-half the sum needed for advanced work?

Denominational Competition

We borrow this title from the friendly letter of a contributor, which will be found in the "Open Parliament" of this number, and we are glad to comply with his reasonable request.

So long as the Church of Christ divides into denominations, each based upon honest differences of opinion touching doctrine or polity, just so long will there be emulation between them. On home missionary ground, where new churches are in constant demand that emulation will be especially active. The missionary funds of all our home boards while designed primarily for evangelization are conditionally for church planting of a given kind, agreeable to the creed or polity of the churches that furnish the money. Any other use of these funds would be essential dishonesty. These statements we take

to be self-evident truths. Such emulation is the law of healthful progress in home missionary enterprise. It is not the law, which is universally recognized, but the abuses of it that have chilled the ardor of the friend, whose doubts have led to our correspondent's inquiry.

Some ten years ago, when this question was prominently before the public, a conference of all our Evangelical boards was called for the purpose of devising some practical method of abating these abuses so far as they were found to exist. Unfortunately the response was not general, only the Presbyterian, Congregational and Reformed Church Boards being represented. These three, however, made their compact for the settlement of every question between them as to the right of occupancy on home missionary ground. It was found that the written law of each of these Boards was explicitly against the invasion of one another's territory and the over-crowding of home missionary churches.

The declared principle of the Presbyterian Board is "to avoid interfering improperly with existing organizations or multiplying churches from mere sectarian considerations." The rule of the Reformed Church is, "Not to gather a congregation in any community when the field is fully occupied by other evangelical churches." The written rule of the Congregational Board is, "Never to plant a Congregational Church or mission on ground which in the proper sense of the word is cared for by other evangelical denominations."

It was found also that these written laws are no dead letter, but that they put an actual check upon all field agents employed by these Societies.

It was furthermore discovered that all abuses of the law are its obvious exceptions, due sometimes to the over zeal of the people, sometimes to inflated hopes, often to mistaken judgment as to prospective growth and population. In rapidly growing regions such errors are natural, often inevitable, and when once committed, especially where church property has been acquired, they are extremely difficult of adjustment. For the adjudication of all such cases a compact was formed, the main features of which are here condensed.

First, refer all exceptional cases to a Committee of Conference on the field, consisting of the chairmen of the local home missionary committees, together with the synodical missionary and the home missionary superintendent.

Second, in case of disagreement on the field, the question in dispute to be referred to the secretaries of the home missionary boards in New York.

For ten years this has been the working compact, and it has worked. Repeated conferences have been held, all marked by delightful harmony, and without difficulty, almost without exception, a satisfactory judgment has been reached. Alaska furnishes two typical examples. A Congregational Church was about to be formed at Juneau, with the supposed acquiescence of the Presbyterian Church on the ground, and in a population that seemed to justify the experiment. Pending final action, a protest was received from the Presbyterian Board, and the plan was abandoned. A little later a Presbyterian missionary opened work at Nome where a flourishing Congregational Church had been already established. The field was deemed by us too small and uncertain for two churches and the Presbyterians cheerfully withdrew. The same spirit of accommodation has been illustrated in several Western States, and it is safe to affirm that no one of the Boards co-operating under

this compact would continue to make missionary grants to a church against the serious protest of their sister society. We doubt also if often, or perhaps ever, the Boards of other churches deliberately invade their neighbor's territory with the purpose of weakening their work. Such invasion is usually the result of thoughtless zeal or imperfect knowledge. A mutual compact like the one described, if made between our six leading missionary societies, would greatly reduce the evil of these hurtful encroachments.

Our correspondent is right in supposing that propagandism, in the odious sense, is still foreign to the Congregational spirit. Not long ago the Executive Committee ordered an inquiry to be made into its entire work with reference to this question. Months of labor and an enormous correspondence were involved, and the report made by Dr. Meredith, Chairman of the Sub-Committee, disclosed the fact that seventy-five per cent. of the Society's Churches and missionary stations were *alone* on the fields they occupied. Of the remaining twenty-five per cent. a large fraction were on fields which justified by their promise and population a double and even treble occupation, and were maintained without the slightest friction with other churches. Another large remainder were foreign speaking churches, and so practically alone; and when all were accounted for, just eleven churches were found where there existed a possible doubt as to their right of occupation. These eleven were quickly reduced by conference to zero. Such a record shows that Congregationalists are not what may be called a pushing sect. The friends and supporters of the Home Missionary Society would never endorse a Congregational propaganda. Against nothing is its Executive Committee more watchful than the sectarian spirit, and our friend may assure his friend that not a dollar of its funds is consciously wasted in

planting churches for merely denominational aggrandizement.

An Era in Immigration

Several calls have lately reached these rooms for information respecting increased immigration. It is a sign, let us hope, of increasing interest in the great problem of foreign missions at home.

For several months the record of immigration at this port has shown an advance upon that of the corresponding months of previous years. Various reasons are assigned, some local and others general, but there is substantial agreement that American prosperity is at this time the predominant attraction. Friday, April 10th, was a record breaking day, when 10,236 immigrants were landed in New York. But in the judgment of authorities, this record will be surpassed more than once in the next thirty days, since the Spring rush never culminates before the middle of May. In the first eleven days of April, the arrivals were 41,200, which is almost the usual average for a month.

It has been noted with some alarm that great changes in the character of the people have appeared during the last ten years. German immigration has fallen from 18 per cent. to 4, and the Irish from 8 per cent. to 3; Denmark, Norway and Sweden have dropped from 12 per cent. to 6, and Great Britain, exclusive of Ireland, from 9 per cent. to 7. On the other hand, Italian immigration in the same period has risen from 12 per cent. to 33, and Austrian and Hungarian, from 14 per cent. to 27. Russia, Austria and Roumania are sending large numbers of Hebrews, about 6,000 every month, 90 per cent. of whom remain in New York.

The effect of this large infusion of alien blood, and that not the best, is a serious problem. One is tempted almost to despair of any good; yet even worse than despair is a blind

and fatuous optimism which believes that somehow it will all come out right. There is but one hope of minimizing the evils of foreign immigration, and that is by multiplying the efficiency of every agent now employed for enlightening and evangelizing our foreign citizens. Churches should stand by their missionary Societies in these days and strengthen their hands to double the output of their foreign departments. The Gospel is a mighty solvent, and its power to convert foreigners of every type into Christian citizens has long since passed the stage of experiment. It stands demonstrated in thousands of foreign speaking churches and tens of thousands of converted foreigners.

Are We Satisfied?

The new Home Missionary is not beyond the stage of experiment. Innumerable difficulties have delayed the first issue and the result, while a distinct improvement on the past, is not yet equal to the intent and hope of the Committee. We are satisfied only with the generous welcome it has met and with the words of encouragement received from many sources. We cannot too earnestly repeat that more than ever before the success of the magazine must depend upon the voluntary contributions of pastors and laymen, of the women, of superintendents, secretaries and workers at the front. We hope to make every number a symposium of home missionary thought and interest which shall be quickening to all readers. Welcome to every friend of home missions who has a thought to offer, a motive to urge, a method to suggest, or a success to record! In exchange for such help, we hope to report grander and grander progress in the work. For many years the churches have been inspired by the current news from the field. Is it not time now for our faithful home missionaries to feel the close and helpful touch of their friends and supporters?

A New Departure

Upon the third page of the April and May cover will be found a new name associated with a new office—the name of Dr. R. A. Beard, “Eastern Representative.” The name is not unfamiliar. In the early days of Washington Territory, when immigration was pouring into the northwest by every train, Dr. Beard was appointed to represent the Society on the Pacific Coast, and accomplished a great work in laying there the foundations of Congregationalism. His new work now lies in the extreme northeast; but West or East, his whole soul is engaged in home missionary extension. Giving up an attached people at Cambridge and the quiet life of the pastorate he accepts the call of the Society to serve its interests on the Atlantic with the same zeal that marked his labors on the Pacific Coast. Our noble auxiliary in Massachusetts welcomes him to its rooms, where for the present his office will be located, and we believe the brethren throughout New England will also welcome him as a fellow-worker with them in State and National home missions. The appointment is ideal, and we have confidence that large blessings are to be the result.

“Religious Life in America”

Such a title could hardly fail to interest the friends of home missions. It is the title of a handsome volume issued by The Outlook Company and containing the observations of Ernest Hamlin Abbott, who at the request of The Outlook, made a three months’ tour West and South, to observe the religious life of the people. Another explorer might have taken a different route, interviewed another class of witnesses and returned with a different set of impressions; but he could not have told a more charming story of his travels. The reader feels himself falling into the hands of an open-minded leader on an honest

search after truth; one who has discharged from his mind, so far as it is humanly possible, all preconceived opinions of the matter to be investigated; modest almost to diffidence in reaching conclusions, and notably free from dogmatism in expressing them. These are the ever present charms of the narrative. Mr. Abbott’s travels led him among the working men of the East, the whites and blacks of the South, through the Middle Belt, including the old Northwest Territory, Iowa, Kansas and the edge of the Southwest, and into at least one State of the further West, namely, Colorado. The effect of foreign immigration on the national life was not overlooked. We can make no attempt to follow the writer or to analyze his findings, but must be content to offer this bare menu of what our readers will find an attractive and appetizing feast.

“Patriotism or Compassion?” Both

Under the title as quoted above Dr. Berle, of Chicago, calls timely attention in the April number to the supreme motive of home missionary effort. *It is to save the man.* Compassion and love, he reminds us, and the ministries they employ are the rescuing power. The Master wept over sinners and they repented. He was lifted up from the earth and by that divine sacrifice they were drawn unto Himself. Compassion and love are the only powers yet revealed or discovered for saving a man.

But the same Master taught men to pray “thy Kingdom come” and multiplied parables to teach what that Kingdom is like. It is like leaven hidden in the meal, like seed judiciously sown, like a net cast into the sea. The unit of the kingdom is the converted man or woman, whether in the character of the wise sower or the provident housekeeper, or the skillful net thrower. The kingdom

itself is an aggregation of converted men, co-laboring with intelligence and skill for new heavens and a new earth wherein dwelleth righteousness. We cannot therefore remit for a moment the work of saving the man, for upon the converted man depends the kingdom of heaven on earth.

But kingdom building touches at a thousand points the mixed affairs of a great nation. Next to saving the man, the supreme effort is to make his changed life a savor to society, to bring this new man with his new heart into healing contact with the self-seeking of his times, with laws and customs that obstruct the progress of the kingdom, with sins and vices, with wrongs and abuses that threaten its very foundations, into contact also, with the sordid and the material which so fatally obscure the claims of the spiritual—in a word, to leaven the social and national life with divine impulses, that shall silently and surely make for righteousness. Patriotism itself may be a purely selfish instinct; but patriotism raised to its highest power may become a holy principle leading men to love their country, not for its own sake, but for

Christ's and the kingdom's sake. Here is the double function of home missions, to save the man and through the man to redeem society until every converted man shall live and strive, shall pray and vote for that which exalts a nation in the sight of God.

The old alchemists toiled for a solvent that should by its touch change every baser metal into gold, and they died seeking. Centuries before the Master had found that magic stone at the well in Samaria when He converted one woman and left it on record that many of the people of that city believed on Him for the saving of the woman. One critical problem of the Church to-day is to so bring the converted man into touch with the social, political, industrial and moral life of the nation as to transmute society, politics, industry and morality into agents and ministers of the kingdom of God on earth, and it is this side of home missions which, in the judgment of many thoughtful Christians, demands to be exalted and may be wisely exalted without imperiling in the least the higher motive of compassion and love for the souls of men.



TWO NOTABLE ANNIVERSARIES

SEVENTY-SEVENTH

ANNUAL MEETING

CONGREGATIONAL HOME

MISSIONARY SOCIETY

PROVIDENCE, R. I.



ONE HUNDREDTH

ANNUAL MEETING

RHODE ISLAND HOME

MISSIONARY SOCIETY

JUNE 2-4, 1903

BENEFICENT CHURCH

IN response to the cordial invitation of the Beneficent Church, the Home Missionary Society will hold its seventy-seventh annual meeting in the historic city of Providence. Nowhere along the Atlantic Coast is to be found a city more picturesque in itself or more beautiful for situation. It stands at the head of Narragansett Bay, which is unsurpassed for variety and beauty by any other body of water on the coast. In the summer time this bay is alive with excursion steamer and pleasure craft, while its shores abound in elegant homes and tasteful cottages.

Beneficent Church has a history reaching back to 1743. A hundred years earlier Roger Williams, banished from the Massachusetts Bay came to the Rhode Island shore. "Be it remembered," says Dr. James G. Vose in his historical sketch of Congregationalism in Rhode Island, "that it was not religious persecution that drove Roger Williams from the Bay. He was sent away as a disturber of the civil peace and because the authorities feared that his actions might interfere with their charter. It was not because he was a Baptist that they objected to him, for there is no evidence that he became a Baptist for several years after coming to Providence. He and his companions were

deeply religious people with whom indeed the thought of God and conscience were uppermost. But on the whole there was no great difference between their views of the Bible and of prayer and of the way of salvation from those they left behind."

The same writer remarks: "The entrance of Congregationalism into Providence was attended with no small difficulties and yet the result was



REV. J. H. LYON

Secretary of the Rhode Island Home Missionary Society

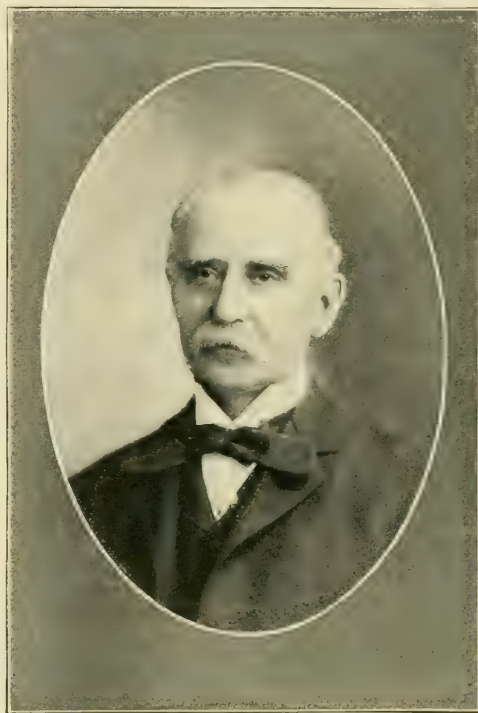
a great and lasting benefit to the city. It led the way to a more regular ministry than had hitherto existed. The Episcopal church founded about the same time went through a long struggle before it maintained any regular organization. The first Baptist church left its ministers to find their living in other occupations. It is a remarkable fact that while for the first century there was hardly anything expended here for the ordinances of religion except the time and labor which many willingly gave, in the second century, and especially after the struggles and distresses of the Revolution were past, there was a wonderful expansion and increase not only of religious life, but of regular and sustained worship. And I feel confident that I am not wrong in ascribing this largely to the incoming of Congregationalism."

The Beneficent Church is not the mother church of the State. East Providence in 1643, Barrington in 1664, Bristol in 1687, Kingston in 1695 and Little Compton in 1704, all antedate the Providence church. But it is the mother church of the city, and around it are now gathered ten Congregational plants which have all received its nurture and care and several of which are among the stronger churches of the denomination.

The illustrations accompanying this

article present a few of the scenes of historical interest with which the city is crowded. Brown University, with its noble group of buildings crowns the hill on the east. It was founded under Baptist direction in 1764. Among its distinguished presidents were Francis Wayland, Barnas Sears, Alexis Caswell, E. G. Robinson and E. Benjamin Andrews, while of

its graduates a great host has gone forth to fill important places in the church and State. Roger Williams Park at the other extreme of the city is a spot abounding in natural beauty to which art has added other attractions. The old home of Madam Williams is here preserved with sacred care, and is filled with objects of historic interest. The City Hall in the center of municipal life is a building worthy of a city ranking second among the cities of



JOSEPH WILLIAM RICE

Treasurer of the Rhode Island Society, and for twenty years member of the Executive Committee of the National Society

New England in population and wealth. The new State House is one of the prime attractions, splendidly located, and of imposing architecture, while near it stands the State Normal School in the center of its beautiful grounds, another conspicuous ornament to the city.

The Beneficent Church, where the coming anniversary is to be held is of pleasing and peculiar architecture, reminding one of a Greek temple more than of the ordinary Puritan meeting



JAMES G. VOSE, D.D.



REV. A. E. KROM



WALLACE NUTTING, D.D.



REV. F. B. PULLAN

Dr. James G. Vose, senior Congregational pastor in Providence, is pastor emeritus of the Beneficent Church, and Rev. A. E. Krom acting pastor. Dr. Wallace Nutting has been installed over the Union Church since 1895. This church has over one thousand members. Rev. F. B. Pullan began his pastorate with the Pilgrim Church in the same year, after a successful ministry in California.



STATE HOUSE, PROVIDENCE

house. Its auditorium is particularly attractive and convenient rooms for smaller gatherings and committee purposes offer ideal facilities for such a meeting. Over this church Dr. James Gardner Vose has been pastor for thirty-seven years and still holds the office of pastor emeritus. Rev. A. E. Krom became his successor in the active pastorate in 1901. It was here, also, that Dr. Alexander Huntington Clapp, for so long a time the beloved secretary of the Home Missionary Society, was pastor in the earlier years of his life.

The coming meeting beginning June 2d, and continuing to the evening of June 4th, promises to be an occasion of more than usual interest. It will be the first gathering on the basis of the new order of membership adopted one year ago at Syracuse.

It will also celebrate the one hundredth anniversary of the Rhode Island Home Missionary Society and one session will be entirely devoted to that event. Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, will preside and will preach the annual sermon. Leading workers and eloquent friends will be among the speakers, and one new feature will be a session given to the Young People's Movement led by Associate Secretary Don O. Shelton and addressed by Dr. F. E. Clark, John Willis Baer and Harry Wade Hicks of the American Board.

The Woman's meeting will be conducted by Mrs. Washington Choate, President of the Connecticut State Union. Interesting speakers from the East and from the West will be present and many inspiring addresses will be made.

The Rhode Island Home Missionary Society, which is to celebrate its centennial on this occasion, was originally known as the "Rhode Island Missionary Society." This was succeeded in 1821 by "The Domestic Missionary Society of Rhode Island," and in 1848 secured its present incorporation under the name of the Rhode Island Home Missionary Society. But much earlier than 1803 "at a meeting of the Hampton Church of Christ, New Hampshire, March 1737, it was



BROWN UNIVERSITY

voted to have a contribution on some convenient time to promote ye preaching of ye Gospel in ye town of Providence, South Kingston and Westerly, within ye Colony of Rhode Island," and on April 16, 1738, "there was collected upwards of twenty pounds money which was delivered to Dr. Colman and Dr. Sewell, of Boston, for this purpose." This act of practical fellowship on the part of churches which were themselves struggling with poverty, illustrates the early Congregational spirit of New England. Rhode Island is now giving far more for the evangelization of the West than is required for the home missionary needs of the State. The One Hundredth Anniversary of the State Society will be a feature of



FIRST CONGREGATIONAL MEETING HOUSE

special interest in this great home missionary gathering.

Full particulars of travel and entertainment will be found in the weekly religious press as the time for the meeting draws near.



ROGER WILLIAMS PARK

Is Connecticut Degenerate?



By Rev. J. L. R. Wyckoff
North Woodbury
Conn



HIGH SCHOOL

THE HOME MISSIONARY
MAGAZINE is the
most fitting med-
ium for making
reply to the re-
cent criticisms of
the rural parishes

of Connecticut, because if such de-
plorable conditions exist the only
hope for the State is in the churches
it establishes and maintains, and in the
gospel of Christ which it proclaims.

The conditions of life as represented
by Mr. Hutchins are one sided and
general (where they should have been
referred to as exceptional) and pessi-
mistic. It is to be hoped that his ex-
aggerated exhibit of conditions that
may exist in a very few out-of-the-way
places, may serve to awaken a deeper
interest in home mission work, im-
peratively needed in all our States and
Territories. It is to be regretted that
Mr. Hutchins could not have lived
and made another visit to our country
churches. He must have seen two
sides of the life of these parishes. It
is unfortunate that he made report of
but one.

Having been a pastor of one of
these country parishes for thirty-two
years, and having exchanged many
times with the pastors of the forty
Congregational Churches in Litchfield
County, and having a large number of
personal friends in all these parishes,
—also being a director for a number
of years of the Connecticut Home Mis-
sionary Society—I can say that in re-
spect to the churches and the social

life of these communities, the state-
ments made concerning them are
grossly exaggerated. I am glad that
I can bear testimony to so many things
that are lovely and of good report in
these self-sacrificing country parishes.
Mr. Hutchins' paper, widely published,
and commented upon by the secular
and religious press, has given to our
State an exceptional and undeserved
notoriety. Reading these reports, a
stranger might infer that Connecticut
was a veritable Sodom. It is possible
to go through sections of any State
and find degenerate people, but it
would not be just to say that these
were the "prevailing types" of life
there. Connecticut needs no eulogy.
In present-day thrift, intelligence, in-
tegrity, purity of individual and home
life, and Christian character, her in-
habitants are the peers of any people
in the world. Like the grindstone she
has been somewhat worn away, that
the large part of our country might
have a brighter, sharper life, but what
is left of her possesses the same grit,
and I am sure her polished sons, in
the future, "shall stand before kings"
and "not before mean men." After a
most careful investigation of statistics
I find that the proportion of imbeciles,
paupers, and criminals in Connecticut
is much less than in most of the other
States. In matters of education she
stands in the front rank. Her propor-
tionate benevolences have been and are
greatly in excess of most other States.
The inventive genius of her inhabi-
tants (phenomenal as the Patent Office

reports show) and manifold industries do not indicate a race of "degenerate" people. The large number of her sons and daughters devoting themselves to philanthropic and Christian work in all parts of our land, and in so many mission stations abroad, does not show "decadence" in good works.

In contrasting the old and new life of Connecticut we observe certain very marked changes.

Formerly the inhabitants were homogeneous. To-day we have a large foreign element. We welcome all worthy strangers, we live with them in brotherly affection, and not infrequently we invite and elect them to share in the management of our civic affairs.

The base sort we are trying to evangelize, as the work of the Temperance, Bible, and Home Missionary Societies attests. All this Christian work, and affiliated work in many other directions, is being done by a people, who are said to be controlled only by "sordid materialism or animalism."

Our grandsires were not called upon to meet such serious problems, and could not have met them with the same generosity, tact and wisdom. They hanged the witches—we are trying to exorcise the devil by the Spirit of Christ. They believed the land belonged to themselves, and notified the Episcopalians, Baptists, Methodists, and all other foreigners to stand off. Their children co-operate with, and rejoice in these fellow-workers in building up Christ's kingdom.

A generation or two ago the church was the center of instruction and life for the entire community. In the early history of Connecticut, attendance up-

on religious worship was compulsory. People waited to know what to think until they heard from the pulpit. The minister was a pope. To-day the church is not the only means of religious instruction. Religious truth is more widely diffused to-day than ever before. It penetrates the most isolated districts, whether men heed it or not. Our hilltop and country churches have libraries. These are also found in many of the schools and towns. In our modern New England homes are found magazines, daily and weekly papers, and that house is an exception into which information concerning the secular and religious movements of the day does not find its way.

Our grandsires, some of them were worthy men, and did their work in their day. I have often thought they were a little over-praised. It is a mistake to judge the twentieth century in the light of the eighteenth or nineteenth, or in the light of the Puritans.

A contemplative

piety seemed to meet all their needs. The world to-day needs an aggressive and practical piety. Our garndsires knew nothing of foreign and home missions as we know them.

It is also true that the type of piety has changed, and for the better. Bigotry has given place to charity, and Christian experience has been wondrously enriched. In those good old times so often referred to, a meeting house could not be raised without New England rum. At a Council of Installation in Litchfield County only about eighty years ago, the ministerial brethren became so inspired by New England rum that they were unable



THE OLDEST HOUSE

to proceed with the afternoon services. Dr. Lyman Beecher was then pastor of the church in Litchfield, and that painful and shameful scene led him to prepare his six famous sermons on Temperance. Orange toddy was expected to be furnished to ministers as an act of hospitality, and on training days, in that beverage, the chaplain drank the health of the regiment. The people of course liked the "spirit" of the minister, and something harder than cider was sold in all our country stores, and generally used by the people. No crop could be gathered without it. I have in my possession the records of the churches in one county in this State, covering a period of more than one hundred and fifty years. It

would be possible to write an epitome of the old time church life that even the yellow journals would hesitate to print.

Yes, the times have changed in Connecticut, and, thank God, for the better! We have a plentiful supply of sinners and sinning still. There is imperative need for all the work that the Home Missionary Society and all other Christian agencies can do, but some of us feel that we deserve a better characterization than that, as a people, we are living together in "immoral relations;" that "it is a New England vice;" that "moral degeneracy abounds;" that "there is no public opinion that is powerful enough to condemn and prevent outrages against law, virtue and decorum."



VILLAGE LIBRARY

FACTORY SCENE

Y. M. C. A

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON, · ASSOCIATE
SECRETARY ✻ ✻ ✻ ✻

THAT is a truly noble soul whose prayers and acts harmonize. The mark of sincerity is borne by the believer who says, "Thy Kingdom come," and who does with might some timely work that will hasten the Kingdom. The world suffers for more Christian young men and women whose faith is vital, whose prayers and ideals are translated into deeds. Thy Kingdom come! It is a prayer that involves constant action in behalf of the Kingdom.

Y O U N G
P E O P L E ' S
S E S S I O N S
A T T H E
A N N U A L
M E E T I N G



U N I T E D
P L A N S
F O R U N I T E D
M I S S I O N -
A R Y E F F O R T

GREAT hours are in store for young people at the coming annual meeting of the Home Missionary Society, to be held at Providence, June 2d to 5th. Two whole sessions will be devoted to their interests. We expect a large attendance, a strong programme, marked interest and practical results. Some of the speakers can now be named. These are Dr. Francis E. Clark, founder of the Christian Endeavor movement; Mr. John Willis Baer, Secretary of the Home Mission Board of the Presbyterian Church, and Mr. Harry Wade Hicks, of the American Board. The first young people's session will be from 4 to 5:30 on Tuesday, June 2, and the second on the evening of that day. A notable opportunity for Congregational young people!

REPRESENTATIVES of all the mission societies of the Congregational churches recently met to consider the advisability of holding young people's conferences next fall and winter in the interests of missions. It was agreed to act unitedly. Plans are being formed for the holding of a large number of conferences at important centers. Methods of work will be discussed, and the aim will be to lead increased numbers of young people to take a broad, practical interest in all phases of mission work.

At these conferences no appeal will be made for funds and none of the societies will, at any time, make an appeal for money on the basis of interest aroused by the conferences. Commenting on the decisions reached

at this meeting "The Congregationalist" said: "We are glad to chronicle every undertaking of a co-operative character on the part of our six Congregational Missionary Societies. Unity of action and desirable, practical results will be promoted by the decisions reached by an informal conference in New York City last week. Such a movement, efficiently generated, as it will be, ought to introduce in many societies many cultural methods and put the prosecution of our missionary work on the high plane where it belongs."

NOTABLE
ACHIEVE-
MENTS OF
LAYMEN

THE value to the church of laymen has had a renewed illustration in the achievement of several young men in New York City, members of the Episcopal Church. Authorized by proper church officials, it has been their plan to begin work in sections of the city where there was visible need of an additional mission and church. The first step has been to rent a small building in which to hold a Sunday-school and regular services for older people. By this means they have begun a valuable work, which has developed into efficient church organizations.

It was the privilege of the writer to address one of these gatherings on a recent Sunday morning. The room was filled with a most attentive congregation, made up largely of young men and women. One of the workers announced that a building site had been purchased and that \$4,000 had been received for the construction of the church edifice. A rector has recently been called to devote his whole time to the work.

THE young men who began this work, and those who have since be-

come associated with them in it, have builded for the future in a magnificent way.

Is not their method one which Christian business men, influential in Congregational churches, may wisely adopt? Should not intelligent Christian young men and women, in co-operation with, and after securing the counsel and approval of their pastors, seek out needy places in great cities and country districts and establish Sunday-schools and mission services, with the aim of merging them eventually into a church with an ordained pastor in charge?

IF such a work as this is begun with the approval of the pastor and church officers, in an intelligent manner and in a prayerful, determined spirit, with the object of leading to Christian decision large numbers of people in the immediate neighborhood, and of ultimately establishing a strong, self-supporting church, the results are sure to be abiding and far-reaching. Wise, conservative effort for the extension of the Kingdom of Christ on the part of lay workers in Congregational churches is an urgent need.

THE USE OF
THE BIBLE
IN MISSION
MEETINGS

CHRISTIAN young people are indebted to Miss Belle M. Brain, of Springfield, Ohio, for many wise, timely, and exceedingly profitable suggestions for the furtherance of the cause of missions. One of the last suggestive messages which she has sent forth, is entitled, "The Bible in the Missionary Meeting." It appears in "The Missionary Review of the World," for April. The danger of perfunctoriness in the reading of Scripture is clearly pointed out.

Reference is made to the reading of a Scripture lesson in a missionary meeting, where, half an hour afterwards, a test was made and it was found that not a single person present was able to tell what had been read. Though the passage was a most striking one, it had failed to make an impression on the minds of those present.



AT another meeting, a mission worker read a Scripture lesson which had no evident bearing on the mission cause. He read without comment and left his hearers in utter ignorance of the lesson he wished to convey. Miss Brain also refers to the meeting of a children's mission band where the leader opened the service by reading a whole chapter from the Book of Lamentations.



THIS excellent article contains suggestions for the proper use of the Bible in devotional services. Brevity; brief, appropriate remarks; the uniting of two texts of similar thought; the selection of Scripture lessons appropriate to the topic announced;—these are a few of the hints offered.



WE heartily commend the suggestion that the Bible be studied as a missionary book. There are missionary workers, who, as Miss Brain says, are ignorant of the scriptural foundations on which missionary operations rest. The vast importance, therefore, of systematic, intelligent Bible study at monthly missionary meetings, is evident.



MISS BRAIN concludes her excellent article by giving the stories of several special texts of Scripture. Hannington's text, so called because of his frequent use of it in his sermons, was I. Samuel 30: 24. Livingstone's Psalms were the 121st and

135th. These were chosen by him for his reading on the unforgettable morning in November, 1840, "when he bade farewell to father and mother, and the old Scotch home at Blantyre, and sailed away to his distant field." In his isolation and loneliness, James Gilmour found great comfort in Matthew 20: 28.



THE discussion of methods for interesting young people in mission enterprise must never leave out of account the value of the study of the greatest of mission books—the Bible. The study of the lives of the great missionary heroes of the church may wisely be accompanied by devout study of the living word of God, which was the source of their inspiration, and the means by which the Spirit of God made their lives Christ-like and efficient. The more frequent introduction into mission meetings of Bible themes that have a bearing on Home and Foreign missions, may well be encouraged.

THE MESSAGE THAT CHEERS

THE Christian's light is for shining. The officers of the United Society of Christian Endeavor and the editors of "The Christian Endeavor World," let their light shine widely. Their buoyant messages, filled with cheer and faith, are an inspiration to many thousands. We are happy to pass on this enheartening message, just received from the Rev. Francis E. Clark: "You will be glad to know that the Christian Endeavor movement is taking on new vigor all over the land. The increase campaign is adding a multitude of new societies and tens of thousands of new members to our ranks. May all of these young people do their part in saving America!"

ACTIVITIES IN CUBA



CONGREGATIONAL SUNDAY-SCHOOL, CIENFUEGOS

A GREAT theme, a great Scripture passage, and a great object will doubtless be sufficient to fill the young people's meetings on Sunday, May 31, with practical, quickening messages. The topic will be: "Missions in the Island World" (Isaiah 42:10-17; 60:8-9). To Congregational young people who are preparing to lead or to take part in this important meeting we present four brief, pointed articles, written for these columns by the representatives in Cuba of the Congregational Home Missionary Society. The introductory note by Dr. Choate tersely summarizes the present work of the Society in Cuba. Illustrated leaflets on Cuba, for distribution at this meeting, may be had upon request. Will not all Congregational young people pray earnestly and believingly that all who seek to evangelize the people of this sunny land may be guided and empowered by the Spirit of God?

Foreword

CUBA FOR CHRIST has become one of the watchwords of our Congregational Home Missionary work, as "America for Christ" has been from

the beginning. To give the people of that beautiful island spiritual liberty, as we helped them to political liberty, is our object.

In February, 1899, the Central Congregational Church, of Havana, was organized; and for four years has

been the center of a large missionary work in that city, there being Sunday-schools and week-night meetings at two other points in the city.

Twenty-five miles west of Havana in San Antonio is the second Congregational Church, which has an earnest Cuban Christian for its pastor. On the southern coast of the island, at Cienfuegos, is our third church, in a city of 35,000 people. The fourth Church is at Guanabacoa, just east of Havana, the home of many business men of the capital, four miles away. In the province of Pinar del Rio, at the western end of Cuba, our fifth missionary is at work, in the city of Guanajay. Here he has gathered a Sunday-school

and has preaching services, but has not yet organized a church.

In Matanzas, on the north coast, forty miles east from Havana, is the sixth and latest of our missionary points of work. In all these places the services are in the Spanish language. Every province of the island and every city and town is open for the living Gospel, and from every side comes the cry for the knowledge of Jesus, the Son of God.

NEW YORK CITY

WASHINGTON CHOATE.

Progress at Guanajay

WE are living among indifferent, incredulous people. The newest thing in Cuba is an enthusiastic, cheerful and conservative Christian in life and practice.

The vital facts are—The Children! There are so many of them in Guanajay. They are all very fond of flowers, music and vivid colors. Our hymns are the mighty attraction. As yet, one feels that they listen to Bible reading and sermon because they know that

following them there will be a hymn that they want so much to help sing. At times a new note comes into the music of these loud, shrill voices. Is it not the truth finding its way to their hearts?

Recently a young lad said that his teacher and his priest had told him of a rock in Jerusalem on which Jesus was crucified, which to this day oozes blood, and no one dares to go near it. And the poor fellow had believed it!

I have been much helped by the use of objects in my addresses. Recently I borrowed, for purposes of illustration, a large magnet which would lift over 200 pounds. The people listened

most intently that day. For purposes of illustration I have also used a leaf, a flower, and a burning candle.

We hold five services a week, including the lessons in English. A little boy asked Mrs. Frazer, Is there *culto de Ingles* (worship of English) or *culto de cantar* (worship of song)

to-night? We are having joy in our work. One's pity and love goes out the more one understands. In all my work it has seemed that almost everything has depended upon my own conduct. God always gets Himself a great name when we do not stand in His way.

You will find sitting happily together in our congregation Spaniards, Cubans and negroes. One hundred Sunday-school scholars are enrolled, with an average attendance of more than one-half. Our preaching services are commonly crowded out. No church organization yet. But in due season we shall reap if we faint not. Pray for us.

CHARLES W. FRASER.

GUANAJAY, CUBA.



MISSION HOUSE, MATANZAS

A Growing Work at Guanabacoa

IN this ancient city of Guanabacoa Romanism is well entrenched. Here are fifteen thousand inhabitants with Romish churches and several large and well equipped day schools of that order in operation. However, the Lord is with us and His cause is rapidly advancing.

Since I began my work here, on March 31, 1901, the membership has increased from twenty to sixty-eight. There are about seventy pupils enrolled in the Sunday-school. Both church and Sabbath-school are in the most flourishing condition. A friend has opened a fine school for girls which is under my immediate pastoral oversight. This is eminently a Christian school, having already yielded marvelous results.

A free night school under the auspices of our Church, is being successfully conducted by the pastor and a few friends. For various objects during the past two years there has been secured \$350.

Our greatest and most urgent need is a church edifice. This would give us a firm hold on the people and would secure for our cause both the influence and hearty co-operation of many families in the city. I beg an interest in the earnest prayers of God's children.

H. B. SOMEILLAN.

GUANABACOA, CUBA

The Church in the House

IN the Versalles ward of picturesque Matanzas, which has a population of 38,000, is "El Redentor," the youngest of Cuban churches of the Congregational Home Missionary Society. The only Protestant church in a ward of 4,800 people, it supplies a felt need.

The church began its work in April, 1902, and has ever enjoyed tokens of divine favor. It is a new center of life and light, an uplifting force in a

community where formalism and superstition have long held sway.

The well attended services are popular with the youths in whose hand lies the future of the Republic. Songs, sermons and prayers have given new conceptions of Christianity. Opposition has but deepened interest, and given wider publicity.

When we met in the old Spanish mansion by the sea to commemorate the love of our Lord, as later we met in council for church recognition, in the presence of the great congregation, we were conscious of Christ's presence in the midst of "The Church in the House."

The success of the work has justified its initiation.

E. P. HERRICK.

MATANZAS, CUBA.

Encouragement and Needs at Cienfuegos

FOR four years I have labored in this country of opportunities and have preferred toiling to writing. Still, the work is only made possible by the kindness and generosity of Christian people in North America and so I will say a few words about *their work*—the work God has helped us to do in His name.

A little fact is worth a lot of theory. Let me give an example. One family that I visited had not entered the Roman Catholic Church for fifteen years and yet the time was when the father was preparing for the priesthood. The young people knew nothing of church life, but most of them have been faithful members from the first time I visited their home. One man came into my office to "join the church," as he termed it. He was a school teacher and for three years has been a faithful member of the church. To-day he is a missionary in a foreign country. I could mention scores of such cases.

Some people say the people are not wishful for the Gospel. I can only say that our experiences differ.

This week I visited a small town where there is no Evangelical church. I found the mayor of the city to be a fine, intelligent man. He is the president of the board of education. He told me that along with several other men of the town they decided some time ago to send quietly for a Protestant teacher. Knowing nothing of this I visited the place and wrote to the beloved Secretary of our work, Dr. Choate, in behalf of these people. Who shall say that God does not live and help His people to-day as in the days of the Apostles?

The young people of my church love to work for their Lord and Master. They spend their Sunday afternoons visiting the sick in the hospital and the wretched in the prison. We have great difficulty to get reading matter for the four hundred and fifty in these places. A good work has been done and it has been blessed by God. A young lady lay dying and I was asked to speak to her as the dear children sang. She was in great darkness. She did not have a friend near here, and was very, very sad.

She listened to the message and I believe saw the truth as it is in Christ.

The home for the unfortunates has been visited and twelve have left their evil ways and returned to home and friends.

The mayor of this city is a Protestant and a good man. During the absence of the writer the Deacon, the Consul of the Argentine Republic, occupied the pulpit and the church was crowded each Sunday evening. One hundred children are in the Sunday-school and take great interest in preparing their lessons.

The largest building we can get in this city is filled every Sunday night. When will some generous, kind-hearted one, make a church possible here? One of the grandest and kindest things that was ever done for Cuba was the commencement of Christian work here by the Congregational Home Missionary Society, and I pray that the way may be opened so that it may be extended and become a still greater power in the regeneration of the island.

CIENFUEGOS, CUBA.

A. DEBARRITT.



GLIMPSES OF CUBA

FRESH THOUGHTS FROM NEW LITERATURE

HERE are fresh thoughts. They are forceful, suggestive. The books and magazines from which they are taken are worthy of a place in the library of every young man and woman.

WE celebrate a hundred years of missionary work done not incidentally but with set purpose; a hundred years of earnest effort to spread abroad the gospel, to lay deep the moral foundation upon which true national greatness must rest. . . . Honor, thrice honor, to those who for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded. They bore the burden and heat of the day, they toiled obscurely and died unknown, that we might come into a glorious heritage. Let us prove the sincerity of our homage to their faith and their works by the way in which we manfully carry toward completion what under them was so well begun.—*Theodore Roosevelt*, in "Centennial of Presbyterian Home Missions," pp. 259-260.

COLLEGE Christianity to-day should stand, and in many cases, we rejoice to say, does stand, for two great ideals of Christian service. One is intelligence. We need to love and serve God with our mind, to relate Christian truth to the generally accepted conclusions reached in other regions of thought. In the single matter of Bible study, for instance, the church at large desperately needs more intelligent methods and better equipped teachers. The college student who gets the benefit of the admirable system of Bible study available through the Young Men's Christian Associations will be in a position to step into the breach that exists in so many churches between the faith of the fathers and the claims of modern thought.—*The Rev. H. A. Bridgman*, in "The Intercollegian," for April.

HOME MISSIONS does not mean home missions for home alone. It means missions that begin at home and continue for all the world. We want America for Christ because we want America to help win the world for Christ; and as he has given to this country a position of vantage, so he has given to her the great duty of sending out

his gospel unto the uttermost parts of the earth.—*Dr. Henry Van Dyke*, in "Centennial of Presbyterian Home Missions," p. 247.

A HARTFORD pastor called with Dr. Bliss on one of his rich parishioners to see if he would have a share in the new Bible House at Constantinople. As they talked in the rich man's elegantly furnished parlor, the rich man said positively: "I can't give to this thing. I have too many calls in every direction. This cause doesn't appeal to me." Dr. Bliss looked up admiringly at the rich paintings on the wall, and said quietly, pointing to one of them. "That is a beautiful picture. I wish some of my people could see it. There was a poor woman in my field. She had been brought to Christ by the missionaries, and she wanted to have the knowledge of Christ extended to others. Her home was a little hut or hovel with the bare ground for a floor. She had no bed or furniture or furnishing of any sort. Her only cooking or table utensil was a brass dish or basin in which she cooked, and from which she ate and drank. She heard I was trying to get money to build a Bible House, and she longed to have a share in the undertaking. But that brass dish was her only worldly possession. So she scoured that up clean and bright, and brought it to me, asking if the price wouldn't help me, as it was all she had. I took it and thanked her. I sold the dish for a trifle, and the proceeds are part of my building fund. I think a blessing came with it. And that's the sort of helpers that I have in my field." The rich man listened and looked. The tears stood in his eyes as the story struck home. He fumbled in his pocket, took out his pocketbook, and, taking a roll of bank notes he handed them to Mr. Bliss, saying, "There are a hundred dollars I want to give you. I wish it was more." That donation went into the building fund, but whether it is set down to the credit of the rich Christian in Hartford or to the credit of the poor Christian in Constantinople, the Lord knows.—*Dr. Clay Trumbull*, in "Old Time Student Volunteers," p. 179.

NEWS, COMMENT, SUGGESTION

THESE cheering words come from a chairman of a missionary committee of a New York State Young People's Society: "I rejoice in this new method of the Congregational Home Missionary Society for interesting young people in Home Missionary work. I feel sure, with God's blessing, it will meet with approval and bear fruit in later years. I find that the great cause of indifference or lack of interest as manifested in a failure to give, pray or work for any missionary enterprise, is ignorance."

THE REV. W. KNIGHTON BLOOM, pastor of the First Congregational Church at Sandoval, Ill., and registrar of the Congregational Association of Southern Illinois, sends this word of encouragement: "The printed matter forwarded from headquarters has been carefully used in our Endeavor gatherings, and I trust may be followed by good results. Our young people are interested in missions and I confidently believe their interest will grow. We have a fine corps of Christian Endeavor workers, and our Junior Society, started last September, is also doing excellent work. I am much interested in the special work you are striving to do among our young people, and pray large success may follow your efforts."

THE REV. D. W. Cram and wife were given a most cordial reception upon their recent return to their interesting and important work at the Endeavor Church, Valdez, Alaska. They found that the winter at Valdez had been the most severe of any since the advent of the white man to that section in 1898. The day they arrived nine feet of snow was on the ground. The home of Mr. and Mrs. Cram for the winter will be a cabin, twelve by fourteen feet in size. On March 20th only the peak of the roof could be seen above the snow.

At Silver Bay, on Lake George, July 22-31, 1903, will be held the second summer conference for leaders of missionary work in Sunday-schools and Young People's societies. At these Conferences vacation facilities are combined with training for more effective missionary work in Young People's societies and Sunday-schools. Young People's secretaries and other official representatives of Mission

Boards are expected to be present, and an invitation is also extended to leaders in local Sunday-school and Young People's organizations. The forenoons will be devoted to devotional Bible study, and to a consideration of methods of deepening missionary consecration among young people. The afternoons are given entirely to recreation. Among the speakers who are expected to be present for part or all of the Conference are: Mr. Robert E. Speer, Chancellor Wm. F. McDowell, D.D., Messrs. John Willis Baer, S. H. Hadley, Harlan P. Beach, Luther D. Wishard, S. Earl Taylor, Harry Wade Hicks, Rev. R. P. Mackay, D. D., Rev. A. W. Halsey, D.D., President John F. Goucher, D.D., Rev. A. L. Philipps, D.D., Prof. T. H. P. Sailer, Rev. A. DeW. Mason, Rev. Wm. M. Bell, D.D. Reduced railroad and steamer rates and other favorable conditions make it possible to offer the benefits of this Conference for a little more than half of the ordinary expense of such a trip. At the Congregational House, Boston, Mass., further information may be had. Address Mr. Harry Wade Hicks.

It is with deep regret that we record the death of the Rev. Clarence E. Eberman, field secretary of the United Society of Christian Endeavor, at Banff, Northwest Territory, on Sunday, April 12. Mr. Eberman, accompanied by his wife, had been on a long tour through the Pacific Coast states and the Canadian provinces, and was taken ill while traveling and was compelled to leave the train at Banff. Since his appointment as field secretary of the United Society, two years ago, Mr. Eberman had spoken in the interests of the Christian Endeavor movement in every state in the Union and in all the provinces of Canada. Mr. Eberman was about forty years of age. He was educated in the Moravian parochial schools of Bethlehem, Pa., and earned his degree of D.D. in the Moravian Seminary. His last pastorate was at Lancaster, Pa. He had a strong personality and was forceful and magnetic as a speaker. His self-sacrificing spirit, his intense loyalty to the cause of Christ among young people and his indefatigable labors in behalf of the extension of the noble work of the Society of Christian Endeavor, had won for him a place of wide influence and marked usefulness. His loss will be sorely felt throughout the land and the sympathy of many thousands will go out to his wife in her great affliction.

For Congregational Young People

THE young people of the Congregational churches are to have unsurpassed privileges at the annual meeting to be held at Providence, June 2 to 5. The two sessions to be devoted to the part young people may take in the saving of America are sure to be full of interest, suggestion and profit. Every Young People's Society, in the Eastern States at least, should be well represented. It is suggested that delegates be chosen from among the following:

The Chairman of the Missionary Committee

Members of the Missionary Committee

The President of the Young People's Society

Other young people of force of character, who would be likely to bring things to pass on their return home

The programme of the conference is being planned with the real needs of Congregational young people in view. The best methods for creating and maintaining an interest in mission work among young people will be presented. The highest incentives for Christian living and for vigorous activity in building up the Church of Christ at home and abroad will be emphasized.

Among those who will address the meeting (several of whom have been secured especially for the Young People's meetings) are:

Rev. Newell Dwight Hillis, D.D.	Rev. Francis E. Clark, D.D.
Rev. Nehemiah Boynton, D.D.	Mr. John Willis Baer
Rev. Washington Choate, D.D.	Mr. Don O. Shelton
Rev. W. W. Scudder	Mr. Harry Wade Hicks
Rev. H. B. Someillan	Rev. J. D. Kingsbury, D.D.
Rev. E. S. Tead	Rev. C. H. Richards, D.D.
Rev. A. E. Krom	Rev. W. G. Puddefoot
Rev. Joel S. Ives	Rev. A. K. Wray, D.D.
Mrs. H. S. Caswell-Broad	W. A. Duncan, Ph.D.
Miss Mary Zoltak	Rev. B. W. Lockhart

It will be a great occasion. It will be a rare opportunity. It will be an occasion and an opportunity which hundreds of young people will, we believe, rejoice to avail themselves of. Be sure that your Society is represented by several alert, aggressive, and devoted Christian young men and women.

One fare and one-third for the round trip (where fares are seventy-five cents or more to Providence) has been secured on all railroads. The rates at hotels have been reduced

for the special benefit of delegates. Young people desiring further information may address Mr. Don O. Shelton, 287 Fourth Avenue, New York City.

ALONG THE BATTLE LINE

A New Church at Matanzas

THE labors of Rev. E. P. Herrick have had early fruit in the organization of a church. The story as told by the pastor will gladden the hearts of our readers. Every such addition to our Cuban household justifies the wisdom of the Society in entering this interesting field.

In the closing days of the last quarter the first steps in the recognition of "The Church of the Redeemer" were taken, twelve persons agreeing in this and choosing a Committee on Constitution and By-laws. A treasurer also and secretary, with assistant, were appointed provisionally. The work of training these and looking after applicants is a part of the regular pastoral work. On the first Sabbath in March we were cheered by the addition of six new members,—all of them most worthy people who give promise of great usefulness and efficiency. Great care has been shown in the selection of material for this, the fifth Congregational Home Missionary Society church in Cuba, to prevent the entrance of unconverted persons and to keep the true ideal of membership in an evangelical church to the forefront. On March 12th the Council of Recognition was called and the new Congregational church was received into denominational fellowship. All of the brethren serving our churches on the Island were present save one. The occasion was a memorable one, a large audience being present, together with the Protestant ministers of the city. The new church starts upon its career under most favorable auspices. A number of candidates will join at an early date. It is the only Protestant church in the ward of 4,800 people and is certainly needed in this north-east part of Matanzas. We are receiving pledges from the church of monthly offerings. They give out of their poverty. One widow who earns from fifteen to twenty cents daily by braiding hats, pledges twenty-five cents monthly, though she has four children to care for. Another, a Spanish woman over sixty years old and a Catholic, confessed Christ and attends regularly and gives ten cents at each Sunday-service, happy to belong to a church whose worship she can understand.

A Grateful Church

THE jubilant tone of this church (St. Petersburg, Fla.), is certainly justified by its experience. Growth in numbers, increased ability, united service, and now the immediate prospect of self support, and the joy of helping others less favored, may well make a happy and hopeful church.

During these two years I have seen the church grow from 35 members to 125 members and expand and strengthen in other ways. I have preached the gospel to congregations crowding the church, including aisles, vestibule and pulpit platform, composed of residents and tourists from all over the United States. Our prayer-meetings have been this winter attended by from 50 to 75 earnest Christians and led often by our laymen, able men all of them. We have held revival services which have helped the church. I have about fifty such services within one month, taking part in most of them, besides attending to my regular work. Thus our church organized as a union church fifteen years ago in a railroad car, soon after the city was founded, and then occupying its beautiful church edifice before any other church could build, struggling on for years as church after church was formed in the growing city, thus diminishing its numbers and strength, has kept on by your help and now suddenly has gone from weakness to comparative strength and assumes self-support with, we hope, every debt paid and a church property worth \$6,000 as a plant for future service for Christ. Not more than two or three Congregational churches in Florida have a larger membership or better facilities and prospects. We thank you for your help in the past, we commit ourselves to God for the future, and we hope to help others as you have helped us.

Faithful Service Recognized

OUR veteran and devoted missionary, Mason Noble, of Lake Helen, Florida, has been called to pass through great trials among which, and not the least, was the trial by fire.

On Monday, December 8, in the morn-

ing, our house took fire and was entirely destroyed. We had time to save much the larger part of the contents and nobody was hurt. Our loss, though considerable, was not distressing. Here again the kindness manifested was unspeakably comforting. I have had occasion to say that we were offered the use of every spare bed in town. It was difficult at first to find a place into which we could go as a home, but the problem in which the whole community seemed deeply interested, has been solved, and we are to-day moving into one of the prettiest cottages in town. Two families had to move to make way for us, but it was all arranged without effort on my part. Our Christmas tree bore among its fruits an envelope addressed to me containing one hundred dollars and marked simply "From Your Neighbors." How it was ever raised among these poor folk is a mystery, but I am assured that no one was asked for a cent of it.

We celebrated New Year's Eve by voting into the church seven new members, two gray-haired men, both members of our common council, each accompanied by his only son, who had been fellow students with my own boys at college, and three ladies. All and each will be a valuable accession to our church.

An Idaho Experience

REV. JOHN KERSHAW after twelve years of labor in the East has been drawn to try a home missionary ministry in Idaho. The story of his entrance upon this new field will be read with interest.

My first twelve weeks in sagebrush has added some variety, not to say contrast, to my last twelve years in the City of New York. I arrived at Payette Station fourteen miles from my field about six o'clock on a Saturday morning. It was dark; the snow was falling; I was tired and cold and sleepy, having spent most of the night waiting for delayed trains at Boise and Nampa. I had been told at Boise that the stage for New Plymouth left at noon, so I would be able to get a few hours' sleep before starting. I inquired of the agent the exact hour. He replied, "The stage has just gone, left at six." "When does the next one go?" "Monday morning, at six." But I was to preach at New Plymouth on Sunday. What should I do? "Is there no other stage or mail wagon?" "Well, the Rural Delivery goes, but it don't take no passengers." "Where can I find him?" "He leaves the Post-office at seven o'clock." I found the P. O. and a one horse wagon with a driver. "Do you go to New Plymouth?" "No,

but my Pa does." "Where is your Pa?" "He is in the Post-office, but the post-master won't let you in." "Won't you ask your father to come out? Tell him I want to ride out to New Plymouth with him." The boy disappeared through the rear door, but in a minute was out again. "No, Pa won't take no one; he has got too much Christmas mail and besides he promised to take a lady." "Won't take no one, promised to take a lady," I repeated to myself. I did not quite understand so I decided to have the "Rural" explain. I stood there shivering in the snow and wondering what to do in case he should finally refuse.

Presently I discovered that I was pacing up and down in front of a lunch room. Was ever Parke and Tilford's mixture of Mocha and Java so fragrant? Oh! for a cup and a roll if nothing else! But if I went in I might miss the "Rural." It was eight o'clock when he came out, an hour late. "Are you going to take a lady this morning?" "Yes, I promised her." "May I go with you to her house?" "Yes, but it won't do you no good, I can't take two." I rode with him to her home and knocked at the door. She opened, cloaked and hooded ready for the long ride on that wintry morning. How did I summon assurance to state my case; but I did, and in five minutes I was ready to take her promised place with her permission and blessing. A stranger on the sidewalk said, "If you are going to ride to New Plymouth, you ought to have your fur coat on." "Yes," I said, "but unfortunately I did not bring it with me." To tell the truth I had not yet bought it. "I have one upstairs—" I waited to hear what he would say next, not daring to ask for it, neither daring to refuse it. "I'll go up and get it," and up he went and in five minutes more I was comfortably clad in a long fur coat and struggling between protestations at his sacrifice and thanks for his great kindness.

A half hour before I had felt desolate, alone, forsaken, a stranger in a strange land. Already I had met two angels and since then have been finding them at every turn in the road. Can I ever forget my first and only experience on the "Rural"? Fourteen miles through the sagebrush on a winter's morning, with snow falling except when it rained for a change, in an open wagon, stopping at every house. No, I never can forget this, nor can I forget the warm reception at the end of my journey, the hot dinner, and in due time the refreshing nap, all of which so helped me to feel at home, though 3,000 miles away from friends in the East. So much for my introduction to the sagebrush. We do not have stone sidewalks and electric cars, and steam heat and department stores; neither have we a single saloon, concert hall, gambling hell, nor race track.

But we have a co-operative day school, and a co-operative church in which it is said ten denominations are represented, including Mennonite, Dunkard and Catholic; a co-operative Fruit Drier, and a co-operative Ice-House, in which every man is credited with the time he gives in cutting, gathering or storing, and the rule is, "Every man according to his work." "He that will not work, neither shall he eat" ice cream nor drink ice water in the summer time.

The Missionary at Hand

THE following story from No. Dak. might be multiplied by scores of such incidents to illustrate the crying need of the home missionary pastor in the scattered settlements of the West. What if this worker has been wanting! Death, sorrow, despair, would still have been present, but no Gospel comfort and no missionary to interpret the will of God.

One incident makes me very glad that the people have kept a pastor on this field during the long cold winter. Returning from an absence at New Year's time, I drove out from J—, the nearest town on the main line fourteen miles over bleak hills and desolate prairie, facing a northwester all the way, but quite comfortable in the great fur coat (for which a good friend in Iowa sent me a check early in the season. Pity the missionary on these prairies who has not one). The thermometer dropped, the snow began to move and fearing a blizzard, I was hurrying forward when I overtook a man with a little pine box in his wagon. He asked if I were the minister and said they wanted a funeral service the next day for his little grandchild. I stopped at the home a little further on and found a family of fourteen, father, mother, nine children, (the youngest eight months old), a son-in-law and two grandchildren, all living in a shell of a house so cold that the little dead baby was kept in one corner of the small living room. They were a well educated family, devoted and loving in their home, just come from Nebraska in the fall, hoping to better their fortune and had taken the only available house for the winter. After comforting the heart-broken pathetic little mother as best I could and kneeling with them in prayer, I went on to my stopping place reaching there after dark.

The next morning, Sunday, I came up to the station in a genuine blizzard. The weather had grown so bitterly cold that no church service was possible. A kind

neighbor came to the funeral bringing his teams, and after a brief service at the house we went to the cemetery. Here they had been obliged to build a wind-break before being able to complete digging the little grave. We hurried to the shelter of this and returned to the buggy as soon as possible, but not without a frosted nose and heel. The mother and her young husband as well as the others were pathetically grateful for this service; friendly neighbors cheered the home in the weeks that followed, and the whole family confessed itself cheered and uplifted by the church services to which they afterwards came.

Good Cheer from Bay City

OUR faithful missionary, Miss Slavinskie, will find many to rejoice with her in the hope of a permanent building for her growing work. Blessings on the Christian woman who has made this a possibility!

The one special encouragement of the last quarter has been a building of our own to look forward to in what we now feel to be the very near future indeed. The scarcity of rentals has long made us feel that it would become necessary in the end to buy a building. This was something however, that we thought we could not achieve for a long time; but now in a most unexpected way, God has put it into the heart of a generous Christian woman, seeing our great need and large opportunity for work, to say, that if we would only decide upon our building, or the site of one, we could rely on her for the first several hundred dollars towards it. Various offers of help have followed during the last few days, and the future seems full of hope. There will be much rejoicing among the children who have remained so devoted to the school if this can be achieved. At the beginning of this quarter, I gathered together thirty-seven of these children, to renew their interest in this work. When inviting them I did not tell them just what to expect and it was a double pleasure to see the surprise as well as happiness on their arrival. It being so soon after the Christmas holidays, I thought it a good plan to make it a Christmas party and accordingly invited those especially who had had very little Christmas cheer at home. With a tree borrowed from the church, a Santa Claus, and gifts and refreshments donated by friends, the occasion was one that will long be remembered by the children. Through these occasional pleasures given to their children, I notice that the hearts of parents are easily touched and warmed towards us, and

we are feeling that as soon as we are permanently located in our new building, large results are to be expected.

The Hopeful Tone

WE are impressed with a certain difference in missionary reports. The following is a good example of the hopeful tone. We doubt if the young people of Manoel, North Dakota, differ from young people elsewhere; yet Pastor Woodworth finds in them good material for his work and evidently wins them into sympathy with the aims of the church. We could earnestly wish that the same hopeful spirit might be poured out on all our workers for their own joy and for its value to the kingdom.

The average congregations have not been larger than at some other time, but the interest of young men seems deeper than ever before. Almost every night for three weeks the school-house was crowded and over-crowded, every seat taken and on one or two nights several had to stand in the hall. Over twenty have professed conversion, of these, eight joined the church at the last communion. The Sunday-school also shows increased attendance. We are adopting new methods to make this increase permanent. An Honor Roll is to be hung on Easter Sunday, and pins bearing the name of the Sunday-school are to be given to those who are present four Sundays in succession. Each scholar receiving a pin is to keep it until he is absent, and then he must be present four more consecutive Sundays before receiving one again. I have offered also to give a Junior C. E. pin to each Junior Endeavorer who is present at church every Sunday until July 1st. I am more and more surprised each week at the readiness of the young people, the young men especially, to unite in the decidedly Christian work of the C. E. Society; and with a little help and encouragement, to take part in the meeting.

"Missionary Bill"

IN a new country where ready money is scarcer than produce and stock, strange contributions sometimes find their way into the home missionary

treasury. "Missionary Bill" is the latest and is heartily welcomed. May he wax and thrive! Far above his money value is the spirit that prompted the gift and may that spirit increase!

We feel gratified, says an Arkansas missionary, to be able to report a collection for the Congregational Home Missionary Society of \$15.54. When it is considered that this comes from a little body of members, in a comparatively new country where money is needed in home-making by nearly all, and from a little church which this year doubled its financial obligations, there is reason for congratulation. Please note that included in this collection is "Missionary Bill" valued at \$1.50, a white pig, turned in by a friend of home missions, and while "Missionary Bill" still graces a back-yard pen, his ransom money is doing home missionary work as good as any other.

United Effort and Fruits

THE church at Great Falls, Montana, makes a cheering report of revival accessions and increased home missionary contributions. Says the pastor:

The most significant event of the quarter has been the union revival movement, Methodist, Presbyterian, Baptist and Congregational continuing four weeks under the leadership of Dr. W. F. Coburn and Mr. Peter Bilbara, singer. The opening sermons addressed to Christians were masterly, and on the whole the manner and method throughout were unusually sane and quickening. Many church members were aroused to a holier life while there were also quite a number of conversions. The four ministers labored together with perfect harmony, which is not the least noteworthy feature. Our church shared with others in additions to its membership, although most of the accessions had been on the way into the church and are only in part to be credited to this special movement. A number of others are to be received in Passion Week. For the benefit of the younger portion I have a class in the "Christian Way" with about six lessons. The attendance has been good. This has been a good quarter for Congregationalism at Great Falls with prosperity in all lines and considerable gain in strength in many of them. Our people are interested in Home Missions. Is not their offering of \$60 creditable?

WOMAN'S PART

Easter and Home Missions

BY MRS. SARAH F. WARD.

THIS is delightful, is it not, to have one little corner to ourselves in this good old Home Missionary magazine, old, but new; like everything else in this grand new Twentieth Century, putting on new features and making new plans for greater and swifter progress. Here we may be helped, I believe, to solve many a perplexing local problem through the wise and sympathetic words of some great hearted worker, and here, we may at least "strengthen each other's hands in God." Although absent from each other and widely scattered over this broad land, we shall seem to be very near each other in earnest conference over matters of the Kingdom, as the Holy Spirit shall quicken and enlighten our hearts.

The day and time (I am writing on Good Friday) remind us of that "Great company of woman" who followed Jesus to His crucifixion "bewailing and lamenting Him." Luke tells us how these loving women "that had come with Him out of Galilee, followed after and beheld the tomb and how His body was laid, and they returned and prepared spices and ointments," fragrant and costly gifts for a dead and buried Christ. Oh, for such a vision of the real and risen Christ at this season, as shall send us home from our churches on Easter morning to "prepare" costly gifts in lavishness of love for a risen Christ! For Him who has conquered for us and ours the despair and darkness of the grave! "Sin shall not now have dominion over us," nor shall it have its way in God's world! Our "beloved dead" still live! And now we

are not saying, "What shall we render to the Lord" for what there is to us individually and personally in this Death and Resurrection! Thank God! If our hearts, like those of the Galilee women, are prompting us to "do something" for Him who so loved us! We can do something, we know, by doing for the great sad and sin-troubled world about us, what Christ has asked us to do. We can send the "good news" to "every creature" in the waste and destitute places of our own beloved country. The Galilee women "returned and prepared" their "spices and ointments."

That word prepared contains a whole volume of instructions for us. Time and thought are demanded in preparing our gifts both worthily and abundantly. We must take and read the missionary papers and magazines. In this way we are preparing to give intelligently. We must keep on in our reading. In this way we are preparing to give regularly. We must study the situation and come in close touch with actual need in every Godless town and mining camp, until enthused with the thought of capturing every strategic position for Christ; then we are preparing to give generously. As we catch frightful glimpses of the "exceeding sinfulness of sin" and what it is doing to sadden and wreck lives in Christless places, we are preparing to give prayerfully and in this spirit of prayer we are preparing to give all to Him, body, soul, children, property, until all that we have and are in loving self-forgetfulness is Christ's. This is the only true joy in living, the only state in which we can be the actual possessors of all things. And only as we attain to such "doing" and giving shall we be able to "rest according to the Commandment."

To Every One a Call

BY MRS. LOUISE ORDWAY TEAD.

A dozen young women meet every week in a certain vestry as a Sunday-school class. They may be divided into three classes, the business young woman, the school or college girls, the girls of leisure. Bright, thoughtful, gay, earnest, careless, studious, each is there in her place. This dozen is typical. They are winning, we are attracted to them. We want them in our missionary work. We yearn to see them come closer to the heart of things, drawn closer to the Great Heart, the inspiring force of all earnest life.

The Business Woman's Call. All honor to this alert, active, well-trained young woman. Your clear thinking, your practical common sense, your business training has a market value. It has another value. The church needs it. The great cause of missions needs it. A young woman, earning a fine salary as a dressmaker, adopted this plan of giving a tenth of her income to the Lord's work. Her business ability and consecration has since been turned in another direction, for she is married and "the joyful mother of children." But the systematic giving will be taught her children, a useful heritage surely! One of the few statues in this country erected in honor of a woman is that of Margaret, whose business as a baker enabled her to amass a sum large enough to endow an asylum for orphans. To the large number of business young women I call, "Come up to the work of the Lord in our country."

The College Woman's Call. She, the one preparing for life's work, with a definite fitting, with hands full to overflowing of golden opportunities. In a far away corner of our land, we find such a one. She was cheerfully working to uplift a whole town of child-like, superstitious people. She was teacher, evangelist, physician and good angel. On the walls of her sitting-room hung the pictures of col-

lege days, the friends of those days, herself in cap and gown, changed now to apron and sun bonnet; the poetry of life changed into prose. Her alma mater was the outcome of Home Missionary labors. She was typical of a large number of college girls all over the land. Far different was the work of such a one as Mrs. Alice Freeman Palmer; but who more ready than she to give voice, pen, influence, tireless energy into the great causes nearer her own fireside? Welcome, young college sister, to the company of those who need your help in Home Missionary work. Your sociological studies will be useful in our city work, your French, German, Spanish, every language can be made available in our country of conglomerate peoples and tongues. Your parliamentary knowledge may often come to the rescue of the older generation of women workers in this administrative work. Your historical studies will show you that never to any nation has come so grand an opportunity as to our beloved America.

The Young Woman of Leisure's Call. Where is the woman of leisure? Who is she? "I am so busy," sighs everyone. The fact remains that large numbers find time for reading, fancy work, golf, clubs, travel. Two women utilized their opportunities of travel to visit mission schools and workers in the South and West. They have since given time going about among churches making real the needs of the work. Would that many young women with leisure to travel would do likewise!

"Time is your treasure." Plan to give some of it to that which is worth while. Give to the city, state, country,

*"A heart at leisure from itself
To soothe and sympathize."*

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond.

What Do We Need for a Clearer View?

BY MRS. ELIZABETH B. D. SMYTH.

First.—A stronger faith in God's Word that "this Gospel of the kingdom shall be preached in the whole world.

Second.—A greater love for Him and for those for whom He died.

Third.—A sense of God's goodness in giving us our hope in our own beloved land.

Fourth.—More earnestness in searching out the opportunities for Christian service which are scattered broadcast throughout this great country.

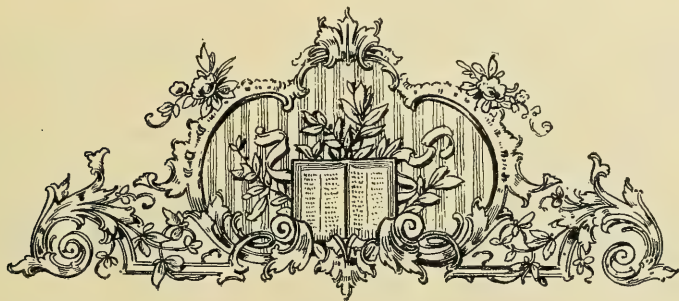
Fifth.—A readiness to avail ourselves of the help of those whose knowledge and wisdom are greater than our own.

Happily we may follow in the footsteps of the pioneers who, nearly a generation since, began to organize "for the purpose of enlisting all the women of the Congregational churches in prayers and efforts for home missions."

Their loving zeal has opened a broad path for all who come after them. Faith and love, patriotism and

an earnest purpose may also take freely of the aid so gladly offered by those who in our own day are giving time and strength to the study of the needs, not only of our own people but of those of the multitude who are thronging to our shores and claiming a home within our borders. Women have banded themselves together in thousands of our churches for this very purpose. The common aim stirs a deeper love in every heart. That these organizations may aid in securing a clearer and more helpful view of home missions, there is need of earnest study of the different fields of effort, by the individual members. They should learn more of the little churches on our New England hill-tops, on the Southern Mountains, over the broad prairies of the great West, and in the beautiful Island of Cuba.

They should read and ponder until an ardent sympathy springs up for the self-denying pastors of these missionary churches and for their wives; a sympathy which must find expression in prayers and gifts and loving messages to strengthen the hearts and confirm the faith of these who are toiling to make our land Immanuel's land. May God help us all to speed the day!



OPEN PARLIAMENT

FAIR AND FRIENDLY

"Closer Supervision"—Another View

THERE is no question of more vital importance to results in home missionary work than that which Dr. Bradley propounds in the April issue of the Magazine, as to how effective supervision of weak churches is to be secured so as to prevent loss of "so many" into which much money has been put.

It is difficult to clearly apprehend Dr. Bradley's proposed method, either as to a division of each missionary field into sections, or as to the body to whom the several superintending officials are to be responsible, or the method of their appointment; also by whom these officials are to be paid? Would there be secured any really greater unity in the various forms of the home missionary work, if a state like Minnesota, for instance, were divided into four sections and the Sunday-school work and the church organizing work in each section were under one man? What would give unity to the whole? for certainly unity of direction and general method throughout a whole field is essential.

But is the remedy for which Dr. Bradley is seeking—that of saving the weak churches in the critical period of their first years—to be found in a changed method of supervision? Is it not rather a matter of stronger pastorate? And is not the fundamental question—How can a more efficient pastorate for the new and feeble churches be secured? In asking this, I do not depreciate the self-sacrificing and noble work which the missionary in every new field is doing to-day. Many a one has put his life into the church of which he has laid the foundation, and which

he has in reality *carried* by the force of his personal inspiration and by pouring into it his whole energy. All honor to these men! But strength fails because not sufficiently sustained by the missionary arm of the denomination. From lack of help from without, to stand by the young church in its infancy, he is compelled to leave it, and the pastorless months are fatal to its existence. Neither the Superintendent nor the General Missionary can step in to care for a half dozen such churches thus left at any one time. What is the remedy? Is it not such generous help on the part of the stronger churches that the shepherd can stay by the little flock and not be compelled to leave them until strength has come to them, and they can endure the experience which is trying to the strongest church, of losing one pastor and finding another.

G. F.

To the Editor of The Home Missionary:

I have a friend whose missionary zeal has been chilled by reports of denominational competition, resulting so it is claimed, in the waste of money and men on home missionary ground. For myself, I believe these stories to be gross exaggerations, but I have not the facts. Others of your friends and givers may be similarly affected with my friend. Is not the new Home Missionary magazine a proper medium for enlightening the churches as to the extent of this alleged evil and more particularly as to the methods now employed to check or reduce it? I am an old-fashioned Congregationalist and while I rejoice in the growing self-consciousness of the denomination, I do not believe that it is becoming a sect in the sectarian sense.

X.

VOTING MEMBERS ELECTED

Wisconsin Members

The Wisconsin State Convention has elected as members of the Congregational Home Missionary Society the following named persons for three years: George R. Leavitt, D.D., H. W. Carter, D.D., Mr. J. O. Myers. For two years, Prest. R. C. Hughes and Rev. J. W. Frizzell. For one year, Rev. J. R. Smith and Mr. W. E. Brown.

Florida Members

At a recent meeting of Florida State Association the following were elected members of the Congregational Home Missionary Society: For three years Rev. C. M. Bingham, Daytona; for two years Prof. E. L. Richardson, Avon Park; for one year Rev. P. G. Woodruff, Westville.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

March, 1903

Not in commission last year.

Berger, W. F., Wymore, Neb.
Blackburn, J. F., State Missionary in Ga.
Davies, J. W. F., Lesterville, So. Dak.
Fletcher, William T., Beaverton, Ore.
Graf, W. C., Sulphur Springs, Kremmling
and Grand Island, Colo.
Haight, Walter V., Brook Park and vicinity,
Minn.
Hardcastle, William, General Missionary in
Northern and Western Neb.
Hayworth, Miss Lulu, Graceville, Fla.
Herbert, Eben, Thayer, Mo.
Hughes, William A., Edison, Wash.
Kershaw, John, New Plymouth, So. Idaho.
Lewis, T. H., Kragness, Minn.
Miller, Miss Frances E., Pingree, No. Dak.
Morgan, Richard J., West Tampa and Ybor
City, Fla.
Pringle, W. A., Wyndemere and Dexter, No.
Dak.
Prucha, Miss Theresa, Allegheny, Penn.
Richards, W. J., Coaldale, Penn.
Smith, E. L., Myron and Cresbard, So. Dak.
Stoney, John R., Ceylon, Minn.
Valdez, C. D., Ybor City, Fla.
Re-commissioned.
Alexander, Karl B., Melville, Edmunds and
Bordulac, No. Dak.
Bassett, Franklin H., Oriska, No. Dak.
Battley, George J., Walnut Grove, Minn.
Bell, James W., Lisbon, So. Dak.
Bennett, Joseph H., Avoca, Neb.
Biggers, Lorenzo J., Perote, Ala.
Billings, Charles S., Barstow, Ala.
Bohn, Harry F., Granby, Mo.
Bormose, Niels N., Philadelphia, Penn.
Brereton, John, Springfield, Mo.
Corbin, Oliver L., Los Alamitos, So. Cal.

Cotton, Harry A., Iberia, Mo.
Davies, William, Los Angeles, Cal.
Deakin, Samuel, Taylor and Cummings Park,
Neb.
Doyle, Amos A., Lemon Grove, La Mesa and
Spring Valley, So. Cal.
Duff, James E., Alpine and Dehesa, So. Cal.
Fairbanks, C. D., Dawson and Tappan, No.
Dak.
Fath, Jacob, Portland, Ore.
Field, Fred A., Los Angeles, Cal.
Fuller, Edgar R., Bakersfield, Cal.
Halliday, Joseph C., Orange City, Fla.
Iorns, Benjamin, Turtle River, Minn.
Koenig, David J., Endicott, Wash.
Kovac, Andrew, Allegheny, Penn.
Krause, Fred C., Douglas, Alaska.
Lindsay, George, Chamberlain, So. Dak.
Marsh, George, Pittsburg, Penn.
Mathes, George F., Peris, So. Cal.
Merrill, H. E., San Jacinto and Lakeview, So.
Cal.
Mirick, Edward A., Cass Lake, Minn.
Nickerson, Roscoe S., Challis, Idaho.
Nugent, Charles R., Brooklyn, N. Y.
Rowell, Nathan L., Los Angeles, Cal.
Simmons, D. A., Westville, Fla.
Singleton, Joseph H., Pearl, Idaho.
Slade, William F., Braddock, Penn.
Stubbins, Thomas A., Norwalk, So. Cal.
Thompson, Alexander W., Etowanda, So. Cal.
Vogler, Henry, Petrius, Gluecksthal and Pil-
ger, So. Dak.
Weatherwax, F. W., Eden, Fla.
Welles, S. B., Hickson and Christine, No.
Dak.
Williams, P. O., Dwight and Antelope, No.
Dak.
Woodruff, Purl G., General Missionary in
West Fla.

RECEIPTS

March, 1903

For account of receipts by State Auxiliary Societies, see
pages 91-94.

MAINE—\$24.00.

Newcastle, Second, by J. P. Hus-	
ton	14 00
Portland, J. H. Dow.....	10 00

NEW HAMPSHIRE—\$291.30.

N. H. Home Miss. Soc., by A. B.	
Cross, Treas	1 00
Epping, add'l, by C. R. Sanborn.	2 25
Hanover, Dartmouth College, by	
J. V. Hazen	118 51
Henniker, J. K. Connor.....	10 00
Hinsdale, by C. E. Savage.....	6 85
Keene, H. E. S.	5 00
New Ipswich, S. S., by Rev. A.	
B. Case	5 00
Troy, Trin., by F. Ripley.....	8 19
West Hampstead, N. Ordway..	10 00

F. C. I. and H. M. Union of N.	
H., Miss A. A. McFarland,	
Treas	100 00
Bristol	15 00
Henniker	9 50
	124 50

VERMONT—\$213.39.

Brookfield, Second, by W. S.	
Graves	6 81
East Hardwick, by C. S. Mont-	
gomery	18 25
Townshend, by Rev. G. H. Baker	15 00
Weston, Mrs. C. W. Sprague....	2 00
West Rutland, by A. G. Dodge..	14 25
F. A. Morse, special.....	12 50
Weybridge, C. E. Soc., by S. Wright.	1 90

Woman's H. M. Union, Mrs. C. H.	
Thompson, Treas:	
Brattleboro, Y. P. S. C. E.	5 00
Burlington, First, Woman's	
Assoc	40 00
Georgia, Friends	5 00
Orwell	5 00
Royalton	17 80
S. S.	11 38
Rutland, West	5 00
Y. P. S. C. E.	5 00
Salisbury, West, Y. P. S.	
C. E.	5 00
Springfield	13 50
St. Johnsbury, East, Y. P.	
S. C. E.	5 00
North Ch. Woman's As-	
soc	25 00

142 68

MASSACHUSETTS—\$14,563.31: of which legacies, 13,004.92.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.	50 00
Amherst, College, Ch. of Christ, by J. O. Thompson	110 60
Boston, A Friend	15 00
Dorchester, Second, by Miss E. Tolman	25 00
Enfield, Estate of J. B. Woods, by Rev. R. W. Woods, Trustee	80 00
Greenfield, Estate of W. B. Washburn, by F. H. Wiggin, Trustee	79 08
Hatfield, Estate of S. H. Dickinson, by D. W. Wells, Trustee	475 00
Lynn, North Ch. S. S., by C. O. Morse	7 68
Mattapoisett, by N. Smith	13 89
Mittineague, by E. H. Shepard	19 00
New Bedford, North Ch., by E. Holmes	33 27
Trin. Ch., by J. C. Briggs	78 92
Newton Highlands, by G. May	46 75
Northampton, Estate of Harriet Fox, by C. D. Waite, Ex.	1,317 34
Northbridge, Estate of Mary A. Batchelor, by Edward Whiton, Ex	3,428 50
North Brookfield, A Friend, First Ch	10 00
Petersham, Miss E. B. Davies	200 00
Sheffield, by Dr. A. T. Wakefield	5 28
South Hadley, Mt. Holyoke College, add'l, by Miss F. M. Hazen	15 00
Springfield, Estate of Rev. C. Peabody, by C. W. Bosworth, Adm	3,500 00
South Ch., by D. W. Hakes, Jr.	120 00
Wellesley Farms, C. Aiken, by Rev. A. B. Case	5 00
West Brookfield, Y. P. S. C. E., by Mrs. J. H. Gaylord	3 00
Worcester, Estate of Albert Curtis, by E. B. Stoddard, Ex.	4,125 00
Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund	800 00

RHODE ISLAND—\$60.50.

Central Falls, Dr. A. A. Mann	35 00
Providence, Plymouth, by H. Worrall	25 50

CONNECTICUT—\$3,449.18: of

which legacies, \$979.00.	
Miss. Soc. of Conn., by Rev. J. S. Ives, Treas.	1,170 08
For salaries of Western Superintendents	675 00
Ansonia, L. F. Anschutz	50 00
Bloomfield, Y. P. S. C. E., by Miss M. J. Woodford, thro. W. Shaw	5 00
Branford, Hon. E. F. Jones, by Rev. T. S. Devitt	5 00
Bridgeport, Park Street Ch., \$132.50: Fullerton Memorial Circle, \$25, by A. S. Hall	157 50
Bristol, First, by H. E. Garrett, for Salary Fund	41 87
Derby, Second, by J. Ewen	23 20
East Hartford, First, by E. C. Geer	10 55
East Haven, by Mrs. W. S. Coker	25 00
Fairfield, Estate of Samuel Middlebrook, by G. H. Knapp, Ex	970 00
Groton, S. S., by A. L. Fairbanks	3 00
Guilford, First, by E. W. Leete	40 00
Hartford, Estate of Miss F. B. Griswold	9 00
Milford, First, by F. J. Bosworth	3 59
New Preston, Rev. H. Unson	5 00
Rocky Hill, by W. G. Robbins	10 75

Salisbury, W. B. H. M., by Mrs. L. Warner	14 25
Setico, J. W. Stowe	13 50
Seymour, by C. J. Atwater	10 27
South Manchester, by C. E. House	50 94
Wethersfield, S. S., by J. F. Welles	21 00
Woman's H. M. Union, Mrs. W. Jacobs, Treas.	
Enfield, L. B. S., by Miss E. W. Roemer, special	10 00
Hartford, First, by Mrs. C. A. Jewell, special, by Mrs. S. B. Beach, Salary Fund	5 00
South Ch., Second Aux., by Mrs. E. H. Bingham	50 00
Farmington Avenue, by Mrs. A. R. Baxter, special	10 00
South Norwalk, by Miss G. H. Benedict, for Salary Fund	25 00
Taftville, C. E. Soc., by Miss G. C. Bjurstrom	1 68
Trumbull, by Mrs. S. B. Beach, Salary Fund	5 00
Mission Circle, by Miss M. Tucker, Salary Fund	8 00
	134 68

NEW YORK—\$3,906.75: of which legacies, \$505.00.

Aquebogue, by G. L. Wells	6 66
Berkshire, First, by S. L. Ball	17 00
Brooklyn, Clinton Avenue Ch., by C. Joselin	1,244 48
Plymouth Ch., by W. H. Steele	114 52
Puritan Ch., by H. A. W. Goll	47 00
Puritan S. S., by A. J. Young	28 00
Beecher Memorial, by C. E. Cloud	8 51
Cambridge, First, by Rev. P. R. Allen	14 00
Candor, by E. J. Woodford	5 00
Cortland, H. E. Ranney	20 00
Crown Point, Estate of Juba Howe, by C. A. Murdock, Ex.	5 00
Eldred, C. E. Soc., by M. D. Hoatson	1 50
Franklin, Estate of H. M. Bainerd, by L. F. Raymond, Ex	500 00
By G. Mann	43 15
Jamesport, by C. S. Tuthill	4 00
Jamestown, Scands., by Rev. A. Larsen	4 00
New York City, Broadway Tabernacle, by I. C. Gaylord	1,123 83
Y. P. S. C. E., of the Forest Avenue, by A. A. L. Bennett	5 00
Northfield, by W. M. Hoyt	11 50
Norwich, Mrs. L. N. Bixby	10 00
Orient, by C. B. King	24 17
Port Chester, First, by C. S. Whitney	2 90
Syracuse, Danforth Ch., by H. F. Bailey	22 41
Washington Mills, Messiah, by D. G. Douglass	11 43
Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.:	
Brooklyn, Ch. of the Pilgrims	100 00
Brooklyn, Central, Zenana Band	250 00
Puritan, L. W. A.	25 00
Canandaigua	21 10
Gloversville, L. B. S.	15 00
Homer, C. E. S.	5 00
Moravia, Mrs. W. C. Tuthill	75 00
New Village, for Salary Fund	5 00
New York City, Broadway Tabernacle, Soc.	
W. W.	72 00
Oswego Falls	5 00
Poughkeepsie	25 00

Pulaski	10 00		
Riverhead, Sound Avenue Ch. and S. S.	4 59		
Wadham's Mills, for Salary Fund	10 00		
Walton	10 00		
		632 69	
NEW JERSEY—\$1,147.90.			
Dover, Scand. Bethlehem Ch., by Rev. J. A. Dahlgren	2 00		
East Orange, Free Swedish Ch., by Rev. C. E. Peterson	2 50		
Little Ferry, German Ch., by Rev. W. F. Barney	5 00		
Montclair, First, by J. D. Hege-man	744 00		
S. S. of the First, by F. S. Foote, Jr., add'l	5 00		
Passaic, First, by A. Turner	64 40		
Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.:			
Bound Brook	25 00		
Montclair, First, Salary Fund	300 00		
		325 00	
PENNSYLVANIA—\$247.42.			
Received by Rev. H. A. Schauf-ler, D.D., Allegheny, Slavic. Evan. Ch.	14 00		
Arnot, Puritan Ch., by Rev. J. C. Luke	12 00		
Catasauqua, Bethel Ch., by Rev. W. C. Davies	13 41		
Horatio, by T. Y. Evans	2 00		
Le Raysville, S. S., by P. H. Beecher	10 23		
Mt. Carmel, by Rev. D. J. Torrens	10 78		
Nanticoke, Bethel Ch., by Rev. S. I. Davis	10 00		
Newfield, Mrs. A. L. Crum	100 00		
Plymouth, Elm Ch., by Rev. J. T. Matthews	5 00		
Pottstown, E. C. Noyes	30 00		
Spring Creek, by Rev. G. W. Moore	3 50		
Warren, Bethel Scand. Ch., by Rev. F. Nilson	3 50		
Wind Gap, by Rev. I. Thomas	8 00		
York, Mrs. I. H. White	5 00		
Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.:			
Germantown, Primary Dept. S. S. of the First	20 00		
DISTRICT OF COLUMBIA—\$317.48.			
Washington, First, by W. Lam born	236 00		
First, by Rev. S. M. Newman	19 72		
Mt. Pleasant Ch., by W. D. Quinter	61 76		
VIRGINIA—\$7.00.			
Herndon, by Rev. C. H. Kershaw	7 00		
NORTH CAROLINA—\$16.00.			
Tryon, Christ's Ch., by Rev. S. O. Bryant	16 00		
GEORGIA—\$35.51.			
Received by Rev. W. G. Puffe-foot, Atlanta, Theo. Sem	12 65		
Fredonia	13 16		
		23 81	
Atlanta, Immanuel Ch., by Rev. S. C. Williams	5 00		
Baxley, Mt. Olivet Ch., by Rev. G. N. Smith	1 50		
Columbus, by Rev. J. T. Farr	2 00		
Williford, by Rev. W. H. Quat-tlebaum	1 20		
ALABAMA—\$68.93.			
Received by Rev. A. T. Clarke:			
Ashland	\$.50		
Central, Rev. J. E. Kimball50		
Fredonia	1 12		
Meadow	1 61		
Phoenix, Bethany	1 00		
		4 73	
Abercocochee, Eden Ch., Lofty, Flowery Grove Ch., by Rev. E. J. Loveless	3 00		
Clanton, Mountain Springs Ch., \$1.00; Deatsville, Pine Grove Ch., \$1.20; and Lightwood, Union Ch., \$1.55; by Rev. C. A. Milstead	3 75		
Fairhope, by Rev. G. L. Dick-inson	2 80		
Talladega, A Friend	50 00		
Tallahassee, First, by Rev. C. G. McKay	3 15		
Tidmore, Concord Ch., by Rev. J. D. Foust	1 00		
Tip, New Hope City, by Rev. J. M. Graham50		
LOUISIANA—\$27.43.			
Received by Rev. L. Rees, Lake Charles	13 45		
Hammond, First, by E. W. Herbert	6 83		
Iowa and Vinton, by Rev. J. T. Steele	7 15		
FLORIDA—\$84.18.			
Received by Rev. W. G. Pudde-foot:			
Daytona	5 31		
Ormond	9 88		
		15 19	
Daytona, First, by W. Atwood... J. S. Blymyer	24 74		
Fernandina, E. F. Richardson	5 00		
New Smyrna, by Rev. E. H. By-rons	3 00		
Phillips, by Mrs. R. M. Merrill	15 00		
Tampa, Ybor City, Spanish Emanuel Ch., by Rev. C. D. Valdes	5 00		
Woman's H. M. Union, Mrs. E. W. Butler, Treas.:	1 25		
Lake Helen	5 00		
Mount Dora	5 00		
Orange City	5 00		
		15 00	
TEXAS—\$63.50.			
Received by Rev. L. Rees, Dal-las, Central Ch.	40 00		
El Paso, by Rev. J. M. Ibanez	3 00		
Tyler, First, \$10.00; Coplen, \$2.00; Mt. Lebanon, \$1.00; by Rev. J. C. Calhoun	13 00		
Van, by Rev. W. Z. Whiddon	7 50		
OKLAHOMA—\$233.41.			
Received by Rev. J. H. Parker, Kingfisher	100 00		
Alva, Olivet Ch., by Rev. W. F. Harding	14 00		
Binger, by Rev. L. B. Parker	11 20		
Cashion, First, \$16.77; Tabor, \$5.00; by Rev. F. Peyton	21 77		
Fifty cents, Wellston, \$4.50; by Rev. J. G. Lange	5 00		
El Reno, Pilgrim Ch., by Rev. H. O. Ludlum	5 00		
Gage, \$10.00; Waynoka, \$5.00; by Rev. G. O. Jewett	15 00		
Hennessey, First, by Rev. G. N. Keniston	15 00		
Independence, by Rev. J. A. H. Spencer	14 00		
Lincoln Co., Forest Ch., by Rev. J. J. Bunnell	1 50		
Manchester, First and Victor Ch's, by Rev. W. Kelsey	5 00		
Medford, First, by Rev. O. W. Rogers	4 45		
Oklahoma City, Harrison Avenue, by Rev. J. J. Dalton	15 00		
Olivet, by Rev. C. J. Rives	3 00		

Perkins, First, by Rev. C. J. Rives05	MISSOURI—\$366.17.	
Vining, Ridgeway Ch., by Rev. J. W. Naylor	1 30	Carthage, First, by S. S. Riley..	22 80
Weatherford, by Rev. W. H. Bickers	2 14	Iberia, by G. I. Farnham.....	5 00
Erratum, Enid, \$50; erroneously acknowledged in Jan. receipts should be Enid, \$30; Turkey Creek, \$20.		Kansas City, Olivet, by C. F. Blamo	7 70
NEW MEXICO—\$30.00.		Kidder, by Rev. L. F. Bickford..	13 85
San Rafael, by Rev. J. H. Heald.	30 00	Meadville, by T. A. Loomis....	7 50
ARIZONA—\$12.00.		St. Louis, First, by F. T. Knox ..	265 07
Jerome, First, by Rev. H. G. Miller	5 00	Y. P. S. C. E., First German, by Rev. W. H. Dorn.....	10 00
Tempe, First, by Rev. F. L. Drew	7 00	Bethlehem, by Rev. E. Wrbitzky	7 00
KENTUCKY—\$1.00.		Olive Branch Ch., by P. W. Yarrow	13 75
Berea, First, by M. K. Pasco....	1 00	Immanuel Ch., by Rev. M. J. Norton	1 00
OHIO—\$628.46; of which legacy, \$150.00.		Springfield, Pilgrim Ch., by Rev. J. Brereton	12 50
Ohio H. M. Soc., by Rev. J. G. Fraser, D. D.	449 05	MICHIGAN—\$5.00.	
Austenburg, Estate of V. A. Haight, by C. Hart, Ex.	150 00	Vermontville, O. P. Fay.....	5 00
Elyria, Mrs. C. J. Fitts.....	3 00	WISCONSIN—\$136.12; of which legacy, \$129.12.	
Grafton, by W. N. Hitchcock....	141 00	Clear Lake, Swedish Ch., by Rev. L. G. Lance.....	2 00
Medina, A. I. Root.....	25 00	Clintonville, Scand. Ch., by Rev. F. O. Anderson	4 00
INDIANA—\$497.75.		Curtiss, Zion German Ch., by Rev. J. Schaerer	1 00
Received by Rev. E. D. Curtis: \		Oshkosh, Estate of R. T. Evans..	129 12
Andrews, S. S., \$2.23;		IOWA—\$74.16.	
Pledge Band, \$2.36....	2 59	Iowa Home Miss. Soc., by J. H. Merrill	74 16
Elkhart	34 60	MINNESOTA—\$525.91.	
Fairmount	8 00	Received by Rev. G. R. Merrill, D. D.:	
Fremont	6 25	Ada	5 98
Furnessville	2 21	Brookpark	10 61
Indianapolis, Brightwood	3 00	Ceylon	13 53
Union, add'l, \$3; C. E., \$2; S. S., \$5; Ladies \$2	12 00	Marshall	33 08
Jamestown	2 50	Minneapolis, First.....	38 50
Orland, S. S., \$5; C. E., \$3	8 00	Plymouth Ch.....	121 87
Porter	10 00	Wine Ch.....	7 00
Ridgeville, S. S.....	3 25	Montevideo	20 00
Ross	11 00	New Ulm	10 00
Shipshewana Ch., \$10; S. S. \$2.00.....	12 00	St. Paul, Cyril Chapel	36 20
Solsberry	3 85	Peoples Ch.....	50 00
South Bend	15 00	Selma	50 00
West Terre Haute, Bethany Ch	2 50	Stillwater, Grace Ch.....	6 14
Cardonia, by Rev. H. Kirkland..	136 75	Received by Rev. A. Clark:	357 91
Central, Titus, Beechwood Ch. and Corydon, Cedarwood Ch., by Rev. P. O. Fulgham.....	16 25	Akeley	3 00
Dunkirk, Plymouth Ch., by Rev. D. C. Eberhart.....	10 00	Backus	2 60
Michigan City, First, by Rev. E. D. Curtis, D. D.....	5 00	Detroit, S. S.....	1 75
Perth, by Rev. C. F. Hill.....	100 00	Hackensack	1 00
Woman's H. M. Union, Mrs. A. D. Davies, Treas.:	5 00	Lake Park.....	2 34
Elkhart	46 00	Brainerd, Peoples' Ch., by Rev. W. G. Marts	10 69
Kokomo	90 00	Brown-ton, \$6.83; Stewart Ch. \$3.50, and "Always Faithful Band," 50 cents, by Rev. J. Oakley	2 67
Y. P. S. C. E.....	10 00	Cass Lake, by Rev. E. A. Mirick	10 83
Jr. C. E.....	1 25	Culdrum, Scand. Ch., by Rev. S. Peterson	2 25
Indianapolis, Mayflower, in full to const. Mrs. L. C. Whitehead and Mrs. Jennie H. Gibbs, Hon. L. Ms.....	45 00	Dexter, by Rev. P. Winter	4 00
Plymouth, Ladies Union.....	25 00	Glyndon, Ch. and S. S., by C. G. Tracy	25 00
Michigan City, First....	7 50	Minneapolis, First Scand. Ch., by Rev. S. M. Andrews.....	6 00
ILLINOIS—\$40.81; of which legacy, \$10.00.	224 75	Oak Park Ch., by Rev. W. A. Snow	2 70
Cambridge, Estate of H. G. Griffin, by F. H. Steed, Ex.....	10 00	Northwest Mission, by E. W. Gilles	10 25
Rockford, First, by H. H. Robinson	30 81	Scands., by Rev. J. F. Okerstein.	1 42
		Park Rapids, First, by Rev. J. W. Dickson	1 88
		St. Charles, by A. F. Kuebler & Co	10 00
		St. Cloud and Sauk Rapids, by C. J. Carlson	12 00
		St. Paul, Bethany Ch., by G. H. Hosmer	2 00
		Bethany, Y. P. S. C. E., by M. L. Fales.....	5 25
			2 50

Sauk Rapids, \$4.00; Cable, \$6.00; by Rev. C. J. Swain.....	10 00
Silver Lake, Boh. Free Reformed, by J. S. Jerabek.....	25 00
Verndale, by Rev. H. B. Bortel.....	2 25
Walnut Grove, by Rev. G. J. Battey.....	8 80
Waterville, Ladies' H. M. Soc., \$7.00; C. E., \$5.00; by Rev. F. R. Snowden.....	12 00
Winona, Scand. Ch., by Rev. B. B. Sather.....	1 50

NEBRASKA—\$1,258.40.

Alma, by Rev. A. J. Folsom.....	10 00
Butte, by Rev. P. B. West.....	17 60
Clemen, Rev. and Mrs. J. C. Noyce.....	10 00
Crete, German Ch., by Rev. K. L. Stahl.....	4 00
Danbury, First, by Rev. H. C. Halbersleben.....	1 65
Doniphan, by Rev. W. A. Alcorn.....	7 80
Genoa, First, by G. A. Mollin.....	13 70
Germantown, German Ch., by Rev. J. B. Happel.....	6 56
Harvard, First, by Mrs. L. G. Hurd, thro. W. H. Swartz.....	21 80
Lincoln, by Rev. J. E. Swanson.....	2 00
Long Pine, by Rev. W. Hares- nape.....	13 50
Monroe and Watsville, by Rev. C. M. Lowe.....	2 50
Plymouth, Second, \$9.40; Har- bine, \$5.00; by Rev. J. E. Storm.....	14 40
Thedford, by Rev. C. W. Preston.....	1 00
Trenton, \$13.05; Fairview, \$2.75, and Rosefield, \$3.17; by Rev. A. G. Axtell.....	18 97

By Rev. A. G. Axtell (errone-
ously reported; see April
receipts)

Wallace, by Rev. A. W. Nevill...
Received by H. A. Snow,

Treas.:	
Addison.....	7 01
S. S.....	5 50
Antioch, Reno Ch.....	2 50
Ashland.....	43 91
Baker.....	1 10
Bertrand.....	2 00
Bladen.....	1 15
Brule.....	1 25
Bruning.....	2 50
Cambridge.....	20 00
Campbell.....	4 12
Carroll.....	7 20
Courtland.....	12 50
S. S.....	5 00
Crete.....	102 01
Dodge.....	12 00
Eureka.....	2 00
Franklin.....	21 12
Havilock.....	3 40
Hemingford.....	7 25
Howells.....	8 00
Hyannis.....	3 23
Kearney.....	12 00
Leigh.....	21 66
Lincoln, Vine Street.....	9 00
Young Ladies' Soc.....	15 00
Hon. C. E. Weston.....	5 00
Rev. L. Gregory.....	10 00
Rev. G. W. Mitchell.....	10 00
Linwood.....	38 45
Loomis.....	5 00
Keystone.....	1 60
Omaha, St. Mary's Ave- nue.....	59 40
First.....	31 19
Naper.....	1 35
Neligh.....	23 00
New Castle.....	5 50
S. S.....	3 85
Daily Branch.....	2 00
Noble.....	1 05
Norfolk, Second.....	4 45
Palisade.....	5 00
Seward.....	16 90
Strang.....	5 35

Sutton.....	15 40
Y. P. S. C. E.....	7 50
S. S.....	3 50
Mr. and Mrs. C. L. Campbell.....	5 00
Tremont.....	32 35
Unadilla, Paisley.....	5 30
Upland.....	6 51
West Point.....	3 00
York.....	92 41
S. S.....	17 20
Sr. Y. P. S. C. E.....	8 29
W. H. M. U. of Neb., of which \$47.65 from Y., P. S. C. E. for Salary Fund.....	352 71

\$1,110 67
Less expenses..... 17 65

1,093 02

NORTH DAKOTA—\$190.53.

Received by Rev. G. J. Powell:	
Edmore.....	2 50
Gardner.....	3 00
McHenry.....	3 34
Park.....	4 75
Crary, First, by Rev. W. Steele.....	13 59
Dwight and Antelope, by Rev. P. O. Williams.....	15 00
Fargo, Plymouth Ch., \$8.00; Kragness, \$7.00; by Rev. T. H. Lewis.....	14 16
Fingal, by Rev. F. H. Bassett.....	15 00
Harwood and Argusville, by Rev. W. C. Hitchcock.....	2 00
Hope, \$7; Ellsburg, Union, \$4; by Rev. H. Gilpatrick.....	11 00
Paradise Valley, by Rev. G. S. Bascom.....	5 40
Pingree, First, by Miss F. E. Miller.....	3 00
Sykeston, by Rev. G. S. Bascom.....	4 00
Velva, by Rev. J. A. Walton.....	4 00
Wahpeton, First, by R. T. Bar- ber.....	17 23
Wimbledon, by Rev. G. J. Powell.....	5 38
Wyndemere and Dexter, by Rev. W. A. Pringle.....	16 00

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.:	
Amenia, Y. P. S. C. E.....	10 00
Crary, Y. P. S. C. E.....	5 50
Forman, Ladies' Aid and Miss. Soc.....	18 47
Lidgerwood, Y. P. S. C. E.....	1 80
New Rockford.....	10 00
Niagara, Y. P. S. C. E.....	4 00

49 77

SOUTH DAKOTA—\$124.02.

Received by Rev. W. H. Thrall.	
Albee, A. H. Tasker.....	2 00
Aberdeen, Plymouth Ch., by Rev. T. J. Dent.....	7 39
Armour, by Rev. D. E. Evans.....	7 15
Bruce, by Rev. A. Countryman.....	3 00
Carthage, by Rev. M. Doty.....	4 00
Centreville, by Rev. G. S. Evans.....	5 00
Chamberlain, by Rev. G. Lindsay.....	16 00
Clear Lake, by Rev. J. Lloyd.....	18 60
Clark, by H. C. Bockoven.....	14 03
Freedom, by Rev. J. Alderson.....	2 00
Garretson, by Rev. W. M. Mair.....	4 50
Hillhurst, \$2; Yelm, \$2; by Rev. C. W. Wells.....	4 00
Howard, Plymouth Ch., by Rev. T. W. Spanswick.....	2 00
Lake Henry and Drakola, by Rev. P. B. Fisk.....	1 50
Lebanon and Lebanon Springs, by Rev. E. P. Swartout.....	6 80
Mitchell, C. E. Soc., by Rev. D. R. Tomlin.....	5 00
Oacoma, by Rev. G. E. Brown.....	3 00
Plankinton, by Rev. J. A. De- rome.....	2 50
Ree Heights, by Mrs. A. T. Hunt- ley.....	10 00

Rosebud, Burrell Ch., by Rev. J. F. Cross.....	1 50	Guernsey, by Rev. C. H. Nellor..	6 25
Springfield, by Rev. D. J. Perrin.	1 00	Rock Springs, First, by Rev. H. A. Lyman	8 00
Wagner, First, by Rev. J. Whalley	3 05	Woman's Missionary Union, Miss E. McCrum, Treas.:	
COLORADO—\$1,300.37.		Cheyenne, First.....	19 20
Received by Rev. H. Sanderson:		MONTANA—\$72.50.	
Coal Creek	20 00	Great Falls, First, by Rev. W. C. Ferris	60 00
Creede	34 50	Laurel and Carbon Co., Union Ch., by Rev. J. S. Torrence....	2 50
Denver, Olivet Ch.	10 00	Woman's H. M. Union, Mrs. W. S. Bell, Treas.:	10 00
Plymouth, S. S.	13 30	Helena	10 00
Eaton	11 35	UTAH—\$71.28.	
Lafayette	13 30	Ogden, First, by B. Martindale...	19 58
Ward	3 00	Park City, First, by Rev. G. A. Conrad	23 00
Received by Rev. W. C. Veazie, Colo.:		Provo City, First, \$17.20; Ladies' Aid Soc., \$5; Y. P. S. C. E., \$4; by Rev. S. H. Goodwin.....	26 20
Boulder	60 00	Sandy, by T. H. Gilbert.....	2 50
Denver, So. Broadway Ch.	7 55	IDAHO—\$65.85.	
Ault, by Rev. S. H. Cheadle.....	67 55	Challis, First, Ladies' Miss. Soc., by Rev. R. S. Nickerson.....	12 85
Burlington, Mrs. Mary A. Bevier.	5 00	Council, \$5.65; Indian Valley, \$3; by Rev. G. Foster.....	8 65
Coal Creek, by Rev. A. E. Fraser.	2 50	Mountain Home, First Ch., by Rev. C. E. Mason.....	11 00
Colorado Springs, Second, by Rev. H. Sanderson	28 30	Mullan, First, by Rev. E. Owens	5 35
Cortez, by Rev. J. E. Hughes.....	95	Pocatello, Ch., \$16.50; Y. P. S. C. E., \$7.50; by W. A. Jones.....	24 00
Cripple Creek, First, by M. T. Hills	86 45	Woman's Missionary Union, Mrs. G. W. Derr, Treas.:	4 00
Denver, Second, by Rev. H. Sanderson	19 51	Mountain Home	
Plymouth, by A. D. Moss.....	506 98	CALIFORNIA—\$2,996.75.	
Harmon, by Rev. H. M. Skeels	5 25	Received by Rev. J. L. Maile:	
Olivet Ch., by Rev. S. A. Van Luden	3 00	Corona	27 65
Eaton, First, \$2.75; C. E. Soc., \$5; by F. W. McCrackin.....	7 75	Etiwanda	7 00
Flagler and Arriba, by Rev. C. W. Smith	8 00	Highland	75 12
Fruita, by Rev. C. R. Scaff.....	26 50	Los Angeles, First.....	29 22
Highlandlake, by E. G. Seaman..	1 50	National City.....	6 50
Leadville, Pickett Mem. Ch., by Rev. H. E. Heyse.....	13 55	Pasadena, Lake Avenue.....	16 04
Manitou, by C. Meador.....	13 85	San Jacinto.....	7 00
Minturn, by Rev. A. E. Martin...	4 00	Villa Park.....	6 00
New Castle, by Rev. J. M. Laverder	7 50	Received by Rev. A. B. Case:	
Otis, by Miss J. Hoy.....	25	Highland, S. S.....	13 60
Platt Valley, by Rev. L. E. Gier..	5 00	Los Angeles, Mrs. E. A. Billings, \$5; Bethlehem, S. S., \$2.61; Pico Heights Miss. Soc., \$5.....	12 61
South Denver, Ohio Ave. Ch., by Rev. N. O. Bartholomew.....	17 25	Pomona, Pilgrim Ch.....	12 15
Steamboat Springs, by Rev. T. F. Bolger	20 00	Poway, C. C. Soc.....	4 00
Whitewater, Union Ch., by Rev. G. A. Chatfield	6 52	Avalon, by Rev. C. W. Williams.	12 50
Woman's H. M. Union, Miss I. M. Strong, Treas.:		Buena Park, by Rev. O. L. Corbin	10 00
Colorado Springs, Second	15 00	Claremont, by S. N. Smith.....	67 41
Crested Butte	61 00	Compton, by M. N. Sloan.....	4 70
Cripple Creek	10 50	Los Angeles, Plymouth Ch. and S. S., \$40; C. Vincent, 25 cents; Miss S. Endicott, \$6; T. F. Howard, \$5; F. L. Brainerd, \$1.25; O. P. Conklin, \$1; F. A. Gilbert, \$1; H. E. Storrs, \$1; by Rev. V. Mijares.....	55 50
Denver, Second, S. S., \$2; Y. P. S. C. E., \$5; Juniors, \$5.....	12 00	Central Ave. Ch., by Rev. N. L. Rowell	25 00
Third	17 65	Vernon, by W. Davies.....	20 00
Elyria, Juniors.....	2 00	Park Ch., by J. H. Vening...	20 00
Harmon	26 25	Mentone, by Rev. G. Robertson...	11 00
North S. S.	4 55	Pasadena, First, by Rev. J. L. Maile.....	100 00
Ladies	8 45	Paso Robles, Plymouth Ch., by Rev. F. W. Reld.....	2 50
Boulevard	5 51	Perres, by Rev. G. F. Mathes...	20 00
Eaton	25 00	Pomona, Pilgrim, by C. M. Stone.	500 00
Greeley	42 05	Pomona, Pilgrim Ch., by Rev. A. B. Case	6 35
Hayden	5 00	Redlands, First, by N. L. Leelan.	150 00
Longmont, S. S.	6 65	Riverside, First, by C. W. Derby.	109 90
Manitou	15 00		
Pueblo, First.....	10 00		
Silverton, Ch., \$14.35; S. S., \$11; Juniors, \$6.05.....	31 40		
Trinidad	4 00		
Whitewater	15 00		
WYOMING—\$86 30.			
Received by Rev. W. B. D. Gray.			
Cheyenne	39 85		
Green River, by Rev. A. C. Warner	13 00		

San Luis Obispo, First, by Rev. G. Willett	18 00
Saticoy, Ch., \$12; S. S., \$1.50; by Rev. W. W. Riley	13 50
Ventura, by Mrs. L. D. Ford	4 50
Whittier, Plymouth, by G. C. McElroy	14 00
Woman's H. M. Union, Southern California, Mrs. T. A. Barnes, Treas.: Of which \$50 from W. M. C. of First Ch. Pasadena, to const. Mrs. T. A. Barnes and Hon. L. M.	1,365 00
Pomona, Ch. and S. S.	250 00

1,615 00

OREGON—\$62.97.

Cedar Mills, German Ch., by Rev. F. Woth	3 00
Clackamas, by Rev. S. A. Arnold	3 00
Hood River, Riverside Ch., by Rev. J. L. Hershner	18 00
Huntington, First, by Rev. D. Leppert	10 00
Ione, by Rev. J. L. Jones	5 00
Portland, German Ebenezer Ch., by Rev. J. Fath	16 22
Rainier, by Rev. G. A. Taggart	7 75

WASHINGTON—\$280.37.

Received by Rev. W. W. Scudder, Jr.:	
Cheney	5 00
Pataha	2 50
Pomeroy	1 60
Puyallup	2 00
Pittsville	23 00
Trent	5 00

39 10

Chewelah, by Rev. D. G. Curry	5 00
Edison, by Rev. W. A. Hughes	2 25
Granite Falls, Union Ch., by Rev. C. W. Bushnell	25 00
Kalama, First, by Rev. W. E. Young	1 00
Machias, \$14.53; Snohomish, \$11.85; by Rev. S. R. Wood	26 38
Orturg, \$7.73; South Bend, \$16.05; by Rev. S. R. Wood	23 78
Quillayute, by Rev. W. W. Scudder, Jr.	7 00
Rosalia, Carey Mem. Ch., by Rev. A. L. Knudson	5 50
St. John, First, by Rev. G. H. Newman	2 00
Seattle, Plymouth, by J. Winterbordue	135 36
Snohomish, First, by Rev. C. L. Mears	8 00
Alaska, \$10, erroneously acknowledged in February	

March Receipts:

Contributions, less \$220.94 refunded to donors, and \$7.50, toward expenses of collecting agencies, \$18,567 43	
Legacies	14,778 04
Interest, net	494 86
Conditional donations	559 50
Home Missionary	39 45
Literature	56

\$34,439 84

TOTAL NET INCOME FOR THE YEAR ENDING MARCH 31st, 1903.

Contributions	\$102,843 88
Legacies, less legal and estate expenses	173,272 95
Net amount of donations, subject to payments during life of donors	16,082 66
Net income of Invested Funds, less interest charges	25,470 34

\$317,669 83

Home Missionary subscription and Leaflet sales, viz., \$508.61 credited to Publication account.

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in March, 1903.

REV. EDWIN B. PALMER, Treasurer.

Abington, First, by J. T. Richmond	\$7 77
Andover, South, by John Alden	30 00
Belchertown, Jr. C. E. Soc., by Rev. J. B. Adkins	5 00
Boston, Dorchester, Second, by Geo. A. Riley	50 00
Boston, French Mission, by Rev. A. Bouteiller	5 00
Boston, Italians, by Rev. H. Rivore	10 00
Boxboro, by A. W. Wetherbee	12 00
Brimfield, First, by M. H. Corbin	38 20
Brockton, Wendell Ave., by A. A. Jackson	3 04
Cambridge, Prospect St., by W. F. Hurten	195 00
Chelsea, Central, by W. B. Denison	7 68
Chelsea, First, by C. A. Bacon	14 39
East Bridgewater, Union, by Geo. M. Keith	9 05
Easthampton, First, by W. H. Wright	12 45
Everett, Courtland St., by H. J. Packham	20 00
Everett, Courtland St. S. S., by H. J. P.	5 00
Everett, First, by W. B. Marshall	16 38
Everett, Mystic Side, by Geo. W. Lewis	11 49
Fall River, Central, by R. E. Borden	355 64
Finns, by Rev. A. Groop	11 50
Finns, by Rev. K. F. Henrikson	7 39
Fitchburg, German, by Rev. F. W. Martini	13 00
Framingham, South, Grace, by G. M. Ansdan	83 72
Framingham, South, Grace S. S., by Stanley E. Clapp	21 80
Granville, Center, by Miss B. M. Gillet	7 00
Granville, West, by G. M. Miller	11 00
Hanover, Second, by Fannie W. Stetson	2 00
Holland, Ladies' H. M. Soc., by Mrs. J. G. Willis	21 00
Lawrence, Swedes, by Rev. E. Holmblad	7 70
Malden, Maplewood, Swede, by Rev. E. H.	5 00
Middleboro, Central, by W. R. Mitchell	56 24
Middleboro, Central, C. E. Soc., by W. R. M.	5 00
Millbury, Second, by A. Armsby	19 45
Monson, by E. F. Morris	110 59
Montague, First, S. S., by W. S. Marsh	5 00
Montague, Miller's Falls, by Mrs. M. A. King	6 00
New Salem, by Rev. A. V. House	11 45
North Attleboro, Oldtown, by C. E. Jordan	6 50
Norwegians, by Rev. C. M. Jacobson	3 75
Oakham, by W. S. Crawford, to const. Rev. A. A. Bronsdon, L. M. Oakham, C. E. Soc., by F. E. Davis	2 00
Orange, by Geo. W. Fry	29 32
Orange, C. E. Soc., by G. W. F.	10 00
Pepperell, by Geo. H. Shattuck	20 75
Pittsfield, French Mission, by A. C. Bouteiller	35 00
Plainfield, by S. W. Clark	5 49
Princeton, by E. H. Grout	12 19
Reed, Dwight, fund, Income of	127 50
Revere, First, by Geo. A. Mann	16 25
Rockport, Pigeon Cove, by Rev. A. J. Isakson	3 00
Shirley, by J. Torrey	10 00
Somerseset, S. S., by S. A. Marble	9 00

Somerville, Broadway, by C. J. Hooper	41 56
Somerville, Winter Hill, by A. J. McLeod	16 61
Springfield, Hope, by F. B. Fairbanks	20 80
Springfield, Kibbe, Mrs. R. C., Est. of. On resid. account, by H. W. Bosworth, Exec.	3,000 00
Sturbridge, by J. F. Hebard	28 10
Wall fund, Income of	70 00
Wayland, by F. H. Forbes	14 10
Weymouth, Union, by E. H. Bowles	17 63
Worcester, Plymouth, by F. W. Chase	68 45
	<hr/> \$4,904 24

Woman's Home Miss. Association, by Miss L. D. White, Treas.:	
Grant towards Salary of Miss C. L. Tenney, French	50 00
Grant towards salary and expenses of Miss Mary Truhlar, Pole	36 31
	<hr/> 86 31
Home Missionary	<hr/> 4 50
	<hr/> \$4,908 74

MISSIONARY SOCIETY OF CONNECTICUT.

WARD W. JACOBS, Treasurer.

Receipts in March, 1903.

Ansonia, German, Y. P. S. C. E., by Rev. John Fred. Graf	3 00
Bridgeport, King's Highway, by F. W. Storrs	10 00
Bristol, First, by H. E. Garrett	37 46
Brooklyn, First, by M. W. Crosby	8 00
For C. H. M. S.	20 00
Canterbury, First, Estate of Emblem M. Williams, by Lucius B. Morgan, Trustee	11 52
East Haddam, First, by E. W. Chaffee	3 38
For C. H. M. S.	8 67
East Hampton, by A. W. Sexton	14 49
East Hartland, by Rev. W. E. B. Moore	10 00
Greenwich, Stanwich, Y. P. S. C. E., by Miss M. E. Close	6 70
Higganum, by R. J. Gladwin	12 00
Killingworth, by W. A. Snow	7 00
North Woodstock, by H. P. Hibbard	2 75
South Glastonbury, by Charles Strunz	5 00
Stratford, by H. H. Judson	28 15
Thomaston, First, by H. A. Welton, for C. H. M. S.	9 17
Torrington, by W. L. Durand	12 00
Torrington, First, by Edward S. Lyman	3 80
Waterbury, First, by F. B. Hoadley	91 89
Wauregan, by Rev. S. H. Fellows, to const. Mrs. John Arnold of Wauregan an Honorary Life Member	56 00
Westchester, by E. E. Carrier	4 17
Weston, by David L. Coley	2 13
Woodstock, First, by H. T. Child	7 42
W. C. H. M. U. of Conn., Mrs. George Pollett, Secretary:	
Hartford, First, Y. W. H. M. C., by Miss Harriet B. Barbour, Italian work in Hartford	25 00
W. C. H. M. U. of Conn., Mrs. Ward W. Jacobs, Treasurer:	
Hartford, Second, Auxiliary, by Miss E. H. Bingham, for work among foreigners in Connecticut	25 00
W. C. H. M. U. of Conn., Mrs. George Pollett, Secretary:	
Danbury, First, Auxiliary, by Miss Susie L. Gordon, for salary fund	38 00

Danbury, First, Primary Department in Sunday School, by Miss Susie L. Gordon, for Swedish work in Connecticut....	10 00
	<hr/> \$472.70
M. S. C.	434 86
C. H. M. S.	37 84
	<hr/> \$472.70

NEW YORK HOME MISSIONARY SOCIETY.

Contributions in March, 1903.

JOSIAH D. EVANS, Treasurer.

Black Creek	\$5 00
Dunton	8 80
Homer	24 00
Middletown	8 50
Newburg	16 74
Pulaski	22 55
Syracuse, Plymouth Cong. Church	181 56
Brooklyn, Swedish Cong. Church	4 83
	<hr/> \$271.98

OHIO HOME MISSIONARY SOCIETY.

REV. J. G. FRASER, Treasurer.

Receipts in March, 1903.

Akron, Welsh, by E. H. Jones	\$5 00
Andover, by Mrs. G. E. Garner	6 15
Brownhelm, by Sam. Bacon, Treas.	5 50
Chatham, by Mrs. Harry Beach	25 65
Cleveland, Plymouth, by S. H. Stilson, Treas.	100 00
Cleveland, Bethlehem Ch. and S. S. (2), A. R. Teagle, Treas.	50 60
Cleveland, Union, by Chas. A. Potter, Treas.	10 85
Cleveland, Denison Ave., by Rev. E. E. Scovill	4 57
Columbus, South, by Rev. J. W. Barnett	8 11
Cuyahoga Falls, by Miss Maria B. Clark	11 25
Edinburg, by Mrs. Alice Hollister, Treas.	9 45
Hampden, by Rev. H. S. Thompson	10 00
Kent, by Mrs. M. G. Thompson	10 00
Litchfield, by W. W. Smith	25 55
Lodi, by Lua A. Minns	25 00
Lorain, Second, by Rev. G. S. Brett, (Coll.)	10 30
Madison, Central, by A. S. Stratton, Treas.	16 57
Marietta, Harmar, by Rev. L. J. Travis	18 55
Marysville, by Rev. E. A. King	17 00
Mt. Vernon, C. E., special, by Rev. E. O. Mead	10 00
Newark, Plymouth, by Rev. T. L. Kiernan	13 00
North Amherst, by Mrs. H. G. Wilford (2)	17 50
North Monroeville, by J. Milton Holly	3 20
Oberlin, First, by H. B. Thurston, Treas.	36 27
Oberlin, First, special, by H. B. Thurston, Treas.	52 00
Oberlin, Hon. A. G. Comings, special	5 00
Oberlin, Second, by Frank J. Dick, Treas.	31 42
Oberlin, M. G. Dick, special	2 00
Painesville, by Rev. A. F. Skeele	35 00
Richfield, Bath Branch, by Andrew Ozmun	3 50
Ridgeville Corners, S. S., by Mrs. H. C. Tubbs	2 00
Somerdale, by Mrs. Lewis Reel	2 00
Springfield, Lagoda Ave., by Rev. W. H. Baker, (Coll.)	7 25
Tallmadge, by John W. Seward, in full to const. Francis D. Alling, Hon., L. M.	53 75
Tallmadge, Sunday School, by John W. Seward	32 30

Toledo, Second, by J. S. Brown, Treas.	5 06
Wauseon, by Mrs. C. E. Guilford.	11 25
Wayne, by Rev. S. B. Groves.	8 15
Wellington, Dea., Edward West.	5 00
West Andover, by Henry Holcomb, Treas. (2)	7 00
Williamsfield, by Rev. R. T. Boyd.	5 45

\$718.20

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Brought forward	\$718 20
Akron, First, W. M. S.	\$20 00
Bellevue, W. M. S.	4 00
Chatham, W. M. S., \$13.50; C. E., 2	15 50
Cincinnati, Old Vine, W. M. S.	10 00
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Cleveland, Pilgrim, W. A.	15 00
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Cleveland, Bethlehem, Mizpah, C. E.	1 00
Cleveland, Park, W. M. S.	2 35
Cleveland, Trinity, W. A.	6 00
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Elyria, Second, C. E.	6 00
Fredericksburg, W. M. S.	2 50
Greenwich, W. M. S.	2 00
Hudson, W. A.	10 00
Ironton, W. M. S.	3 85
Lima, W. M. S.	3 60
Lorain, W. M. S.	12 50
Madison, Central, W. M. S.	8 06
Medina, W. M. S.	15 00
Norwalk, W. M. S.	9 25
Oberlin, First, W. H. M. S., to const. Miss Amelia Gaston, L. M.	50 00
Oberlin, Second, L. S., to const. Mrs. B. F. Shuart, L. M.	50 00
Ridgeville Corners, H. & F.	4 80
M. S.	1 00
Rochester, S. S.	1 00
Springfield, First (2) W. M. S.	15 00
Springfield, First, S. S.	20 00
Tallmadge, W. M. S.	7 50
Toledo, Central, W. M. U., \$17; Jr. C. E., \$2	19 00
Toledo, Birmingham, C. E.	7 00
Washington, C. E.	1 50
West Williamsfield, W. M. S.	10 00
Williamsfield, W. M. S.	2 90
Youngstown, Plymouth, W. M. S.	3 90
	\$381 31
Total, all general.	\$1,099 51

MICHIGAN HOME MISSIONARY SOCIETY,

REV. JOHN P. SANDERSON, Lansing, Treas.

Receipts in March, 1903.

Alba	\$3 50
Alba, S. S.	5 00
Allenville	7 00
Benzonia	106 55
Central Lake	10 00
Ceresco	6 50
Chassell, Jr. Y. P. S. C. E.	2 50
Clinton	15 00
Columbus	40 00
Cooks, S. S.	50
Cooper	27 75
Coral	10 85
Covert	41 00
Crystal	15 00
Detroit, Woodward Ave.	89 55
Detroit, Polish	5 00
Detroit, Canfield Ave.	1 60

Detroit, Good Samaritan.	11 30
Dundee	4 54
Farwell	20 85
Flint	38 64
Freeland	3 10
Grass Lake	11 15
Grand Ledge	25 75
Grand Rapids, Plymouth	3 85
Hancock	1 00
Hart	9 00
Helena	3 75
Hersey	10 00
Howard City	7 46
Hudson	80 50
Hudsonville	12 65
Kalkaska	3 00
Lacey	5 00
Laingsburg	13 10
Lake Odessa	6 70
Lausing, Plymouth	9 57
Lamont	15 00
Manistee	52 90
New Baltimore	3 50
Oxford	5 00
Prattville	11 25
Rapid River	6 75
Rodney	1 00
Roscommon	2 50
Sandstone	26 00
Sandstone, J. P. S. C. E.	5 00
South Boston	10 00
Standish	1 50
Stanton	36 38
Tipton	8 00
Union City	95 75
Vicksburg	38 76
Vernon	16 00
Vernon, J. P. S. C. E.	10 00
Wheatland	15 50
White Rock	1 65
Interest	275 00
A Friend	100 00
A Friend	10 00
Anonymous	294 50
W. H. M. U. of Mich.	363 43

Total \$2,073.56

Receipts of the Woman's Home Missionary Union of Michigan for March, 1903.

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LADIES' ASSOCIATIONS.

Allegan, W. M. S.	\$11 00
Ann Arbor, W. H. M. S.	55 00
Benzonia, L. M. S.	9 00
Clinton, L. M. S.	10 00
Covert, W. M. S.	5 00
Detroit, Brewster Cong. W. Asso.	10 00
Eaton Rapids, W. M. S.	15 00
Greenville, W. H. M. S., of which .50 is thank offering, add'l.	4 05
Interest	125 00
Jackson, First, W. H. M. S.	33 00
Jackson, Plymouth, W. H. M. S.	1 50
Kalamazoo, W. M. U.	10 50
Laingsburg, W. Asso.	20 77
Ludington, W. H. M. S.	45 00
Middleville, W. H. M. S.	5 00
Muskegon, First, W. M. S.	15 00
Muskegon, Highland Park, L. U.	2 00
Old Mission, Ladies' Aid Soc. for thank offering	4 30
Olivet, L. B. S.	25 00
Onkama, W. M. S.	5 00
Pontiac, Missionary Club.	18 75
Port Huron, Ladies' Soc.	25 00
Red Jacket, W. M. S.	5 30
Saginaw, First, W. Soc.	75 00
St. John's Congl. Ch. Soc.	10 00
Mrs. C. B. Stowell.	50 00
Tipton, W. M. S.	15 00
Three Oaks, W. M. U.	17 70
Traverse City, H. M. S.	10 75
Victor, W. H. M. U.	9 00
Webster, W. H. M. S.	10 00
Wyandotte, W. H. M. S.	15 00

\$672.62

YOUNG PEOPLE'S FUND.

Ann Arbor, Children's Mis-	
sion Band	10 00
Jackson Plymouth, S. S.	1 00
Saint Clair, Y. W. Union....	5 00
Salem, Second, Gleaner Class	
in S. S.	2 50
	18 50
	\$691 12

MRS. E. F. GRABILL, *Treas.*

DONATIONS OF CLOTHING, ETC.

Reported at the National Office, 1903.

Brooklyn, N. Y., South Ch., by Mrs.	
J. Armstrong, two boxes.....	\$326 81
Hartford, Conn., W. H. M. S. of	
Center Ch., by Josephine White,	
two barrels	123 00
New Haven, Conn., L. B. S. of	
Dwight Place Ch., three barrels...	223 68
L. A. S. of Ch. of Redeemer, box.	150 00
L. A. S. of United Ch., by M. F.	
Benton, five boxes.....	539 94
New York City, L. A. S. of Trinity	
Ch., by Augusta M. Nesbitt, bar-	
rel	100 00
St. Johnsbury, Vt., Woman's Asso.	
of North Ch., by Mrs. C. W. Farr,	
four barrels and box	244 88
Southampton, Mass., L. M. S., by	
Miss Caroline Edwards, three	
packages	46 00
Washington, Conn., Homeland Cir-	
cle, by Mrs. O. Hickox, barrel..	47 20
	\$1,801 51

*Received and reported at the rooms of the
Woman's Home Missionary Association from
March 1, 1903 to April 1, 1903. Miss L. L.
SHERMAN, Secretary.*

Boston, Central Ch. Aux., by Mrs.	
H. S. Dearing, barrel.....	\$68 30
Boston, Park St. Ch. Aux., by Mrs.	
F. A. Allen, box.....	79 24
Boston, Union Ch. Aux., by Miss H.	
A. Woodbridge, barrel.....	57 34

Cambridge, First Ch. Aux., by Mrs.	
R. B. Hall, 2 barrels.....	129 00
Cambridge, First Ch. Aux., by Mrs.	
R. B. Hall, barrel.....	38 00
Dorchester, Second Ch. Aux., by	
Mrs. B. Read Wales, barrel.....	71 33
Dorchester, Second Ch. Aux., by	
Mrs. B. Read Wales, pack. & bar.	
East Providence, R. I., Newman Ch.	
Aux., by Mrs. L. Z. Ferris, bar-	
rel	62 56
Great Barrington, by Mrs. M. D.	
Sexton, barrel	75 31
Jamalca Plain, Central Ch. Aux.,	
by Mrs. R. W. Wood, barrel.....	94 58
Lowell, High St. Ch. Aux., by Mrs.	
E. M. Hemingway, barrel.....	64 00
Melrose, Aux., by Mrs. J. H. Deer-	
ing, barrel	52 52
New Bedford, by a friend, barrel.	50 00
New Bedford, by a friend, barrel.	50 00
Newport, R. I., United Cong. Ch.	
Aux., by Miss E. R. Hammett,	
barrel	68 50
Newton Centre, Aux., by Mrs. J. M.	
Dill, barrel.....	110 00
Newton, Eliot Ch. Aux., by Mrs.	
John L. Bailey, 3 barrels.....	205 28
Pittsfield, Free Hill Society, by Mrs.	
J. T. Power, box.....	
Pittsfield, L. E. S. of First Ch., by	
Miss Mary L. Adams, box.....	137 00
Providence, R. I., Central Ch. Aux.,	
by Mrs. Thos. E. Stockwell, box.	
Somerville, Franklin St. Ch. Aux.,	
by Mrs. M. F. Burns, cash .25,	
barrel	50 00
Westfield, Second Ch. Aux., by Mrs.	
Kate B. Towle, barrel.....	75 79
West Newton, Aux., by Mrs. M. H.	
Stoddard, barrel.....	38 80
West Newton, Aux., by Mrs. M. H.	
Stoddard, barrel	18 45
Whitinsville, Aux., by Miss Isabel	
S. Thurston, 3 barrels.....	300 00
Wilmington, Aux., by Miss Maria	
W. Carter, barrel.....	
Wollaston, Aux., by Mrs. Mary	
True Taylor, box.....	17 33
Total	\$2,131 08

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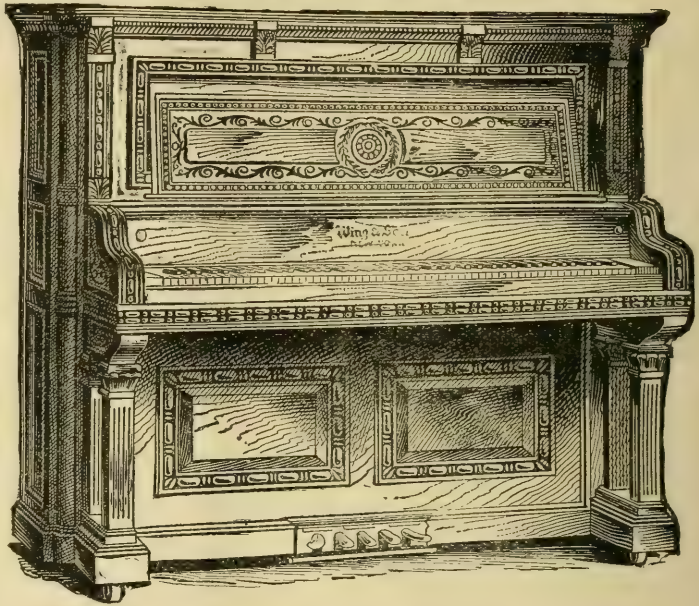
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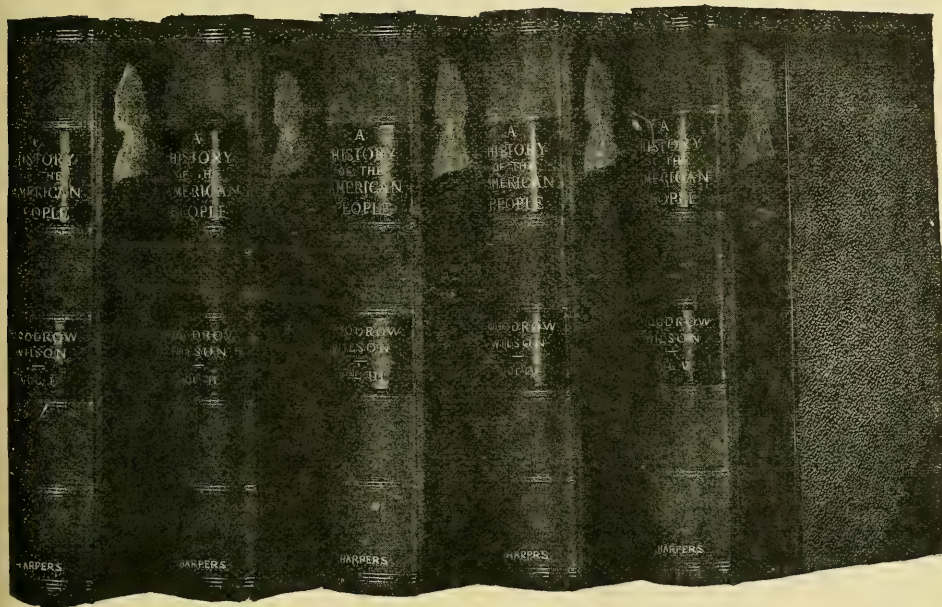
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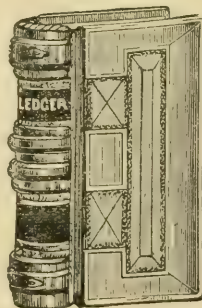
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THE HOME MISSIONARY

VOL. LXXVII

JUNE, 1903

NO. 3

FRIENDS WHO HAVE A THOUGHT

BREVITY—VARIETY—VIVACITY

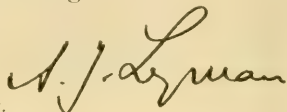
Our Double Debt

MAY I doubly emphasize the word debt in this connection? We owe *to* our Home Missionary Society a debt of instant, generous, constant support, for this society has brightened the lustre and enhanced the value of every star in our flag. We also owe a debt *through* the Society. There are debts which paralyze and there are debts which transfigure and inspire. Such is this ancestral, eternal obligation resting upon us as patriots and as Christians to bring the message of the Gospel to every man among our countrymen, and especially to the vast masses of the foreign-born now numbered among our people. Here is the menace to the Republic at the present hour; and here, therefore, is the imminent, imperative obligation of the Christian churches—an obligation directly discharged through our Home Missionary Society.

But over against the greatness of the duty is the glory of the assurance of the Divine blessing upon the attempt to discharge it. We are familiar with the idea that God in the order of history may commission special nations for special services. The Hebrews were so appointed; and ever since the beginning of the Christian era the special charge of God in conveying the ark of human freedom and Christian faith down the ages seems to have been committed to one land and nation after another. We know the majestic and marvelous story. Accordingly, may we not believe that here at last, upon our own land, loved and sought by the children of every clime, with its civil freedom, its rapid and mighty industrial life, its open arena to every activity, is now flashing that age-long revolving light of God's choice and command? What speaks to our country speaks to the world. How instant the urgency therefore to pay the debt to humanity, when the best possible channel for

such payment is opened by the providence of God!

Such, or somewhat such, seems to me our double debt; our debt to our Society and through it to the country—our debt in our country's name to the foreign born among us—our debt in Christ's name to all. In such a service sacrifice is happiness, toil is rest. So much to be done for men! So little time to do it in! Let us seize this present pregnant hour in our country's history and make it hot and bright with a Christian energy, that shall in its relation to our honored Home Society rise to the great level of our *double* obligation.



BROOKLYN, N. Y.

The Missionary Magazine

I feel impelled to say a word in favor of the high grade magazine, suggested by the April issue of the Home Missionary, as a means of extending missionary news and interest. The issue referred to is a thing of beauty and joy forever. Well edited, well printed, fully illustrated and all on good paper. I actually read the number nearly through. In this day when printing has been reduced to an art can our missionary societies afford to have anything but the best work in this line? It may be a good policy to do less printing, but when our societies take to paper let the work be so attractively done that the eye is immediately caught. The successful magazines all make much of artistic printing and so attractively are the advertising pages made that the busy reader usually glances even over these. Have not our societies in the past been "penny wise and pound foolish" in the matter of illustrations? Pictures cost; yes, but they speak and preach to the young as well as to the old. The popular magazines of to-day are those most fully illustrated. There is no field—as the April number of

the Home Missionary abundantly proves—more fruitful for effective illustration than that in which our Home Missionary Society is engaged. There are two chief avenues of approach to the mind—the ear and the eye. To gain the attention of people and make the deepest impression both ways of approach must be utilized. For one I most heartily commend the movement toward a high class, illustrated missionary magazine, believing that it will extend the name, work and influence of Him whom we call Master and Lord.



WORCESTER, MASS.

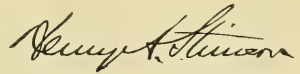
A Great Opportunity for the Rich

Asked to contribute a line to the June Home Missionary, I am glad to call attention to the noble movement which is so full of promise of a new condition of things among our churches. Everybody knows the wonderful success of our Methodist brethren in raising their twenty-million centennial fund, but all may not be aware how entirely the success of this movement depended upon the splendid gifts of a few rich men with which the new movement was inaugurated and its ultimate success assured. This is the key to the new movement. Rich men have come forward with individual subscriptions so large as to astonish every one not only, but to call attention to the fact that rich men are recognizing their responsibility and beginning to give in some proportion to their new possessions.

At the meeting of the Presbyterians the other night in this city to inaugurate a local home missionary movement, \$100,000 were asked and raised and one half of the whole amount was immediately given by three men, and \$55,000 of the whole came from one church. Just now in St. Louis a wealthy Congregationalist has

given \$5,000 to start a fund of \$20,000 that will pay off all the obligations resting upon the smaller churches of that city—a deliverance from burden which no one can understand except those who have had something to do with the planting of those churches and with the effort to bring them to early strength and usefulness, but a deliverance which every business man can understand who has ever been in circumstances in which he was compelled to do business under the weight of harassing debt. While in recent years the country has grown so enormously in its wealth, and millionaire fortunes have become a common occurrence, the most distressing fact is that our great missionary societies show practically no increase in their annual receipts, and the testimony from all sides is that it is about as difficult as ever to support the churches. And this in the face of all the ingenious devices that have been suggested, and all the unceasing pleas that are made to induce Christians to give more, and also in the face of the fact that very notable contributions are continually made for exceptional philanthropies by a few rich men whose names are on every lip. There is slight reason to believe that the Christian common people are not animated by the same spirit which has marked their sacrifices in the past. Indeed I have reason to know that Christians of modest means are as responsive to the call of the Lord's service, and as devotedly generous in their giving, as they ever were. They are the ones, especially those who are living on fixed salaries, who are not only not sharing in the national prosperity, but are suffering because of it, for the cost of living is increasing all the time, and they are finding it harder than ever to make ends meet. The difficulty is that the men and women who have come into the new conditions of wealth have not awakened to any true sense of their privilege and their responsibility. They are spending luxuriously in all directions upon themselves, their homes, their

jewels, their equipages, their pleasures, their travel, their children; they know no stint in the lavishness of their expenditure. The storekeepers say that nothing is too expensive to sell, and that indeed only expensive things do sell. We may thank God that there are signs of their awakening to the call of the hour for their gifts in large sum to the Lord's service. Here and there we have a gift of ten thousand dollars as a contribution which brings great cheer in the executive offices. Often it is from some estate; and in any case the comment it awakens marks its infrequency. It begins now to seem that a new day is coming and our treasuries are to receive not one or two but many contributions from living Christians to whom the Lord has lately entrusted great wealth—gifts in some proportion to their new estate. If this is so, our missionary societies will have a call in which every heart will rejoice, to go forward and possess the land which in so many directions has been long crying to them in vain, and our churches will be everywhere delivered from the burden of debt which is costing them in many instances all but life itself.



NEW YORK CITY

The Missionary Church and the Young

We may easily overlook the work that the Home Missionary Society is doing for the young. The influence of regular attendance at public worship, the orderly gathering, the services, the repeated hearing of great truths of the Gospel, some personal part in the order of worship, the Sunday-school and the other organizations directly associated with the church, all these are no small factor in molding the habits and character of the future generation. Many communities would be deprived of these opportunities but for the Home Missionary Society. In the older parts

of the country from which the young are going out, and in the newer parts into which they will enter we cannot afford to neglect this great but persistent force for good. It is the clear testimony of the years past that many young men and women have in these churches received impressions, formed habits, begun Christian works, which have put them at the very van of usefulness in the larger churches after they have become rich and strong in the great cities. It is much to help provide for the older ones in the weak places, but it is far more to equip and send out the well-trained youth to the open possibilities of this age. While we are doing so much wisely for the education of the young we must not forget to foster to the full the humble home missionary churches.

F. D. Ayer

PHILADELPHIA, PA.

Sunday-School Extension

The problem of reaching and binding to the church a large population far away from churchly or Christian influence, is still with us. Some are scattered widely in rural communities, some cannot dress as they wish, some have work which detains at the hours of church service, while others are kept at home on account of ill health or in caring for those who are suffering, or for the children. To reach these many, numbering far more than all those who are connected with any of our church services, I have been using the methods suggested by the "Home Department" of our Sunday-school. The work I have done myself, inviting families to study the most interesting book in the world, in fellowship with a large army of the best people in the world, for which study the best possible helps are offered. In my quarterly visits to leave Lesson Helps and to receive their reports and contributions for the work, I am able to speak words of encouragement and help, often securing a new attendance upon

the church or Sunday-school. Such a call with a definite purpose has special values. This proposal has been so cordially received in so many homes, more than seventy families having now been engaged to spend at least thirty minutes of each week in the study of the International Lessons, that I am led to believe that many other pastors in the use of similar methods might carry the life giving word to many new homes and hearts.

LaRoy S. Hand

RUNNELLS, IOWA

Working on Broad Plans

That is what our work here in the West is. He who is not able to see beyond the present will find but little of real encouragement. It is only as the worker can feel that his labor is a part of the great, far-reaching plan of a Master mind, that he will have the satisfaction that his labor does really amount to something in and of itself, though to the narrow mind it seems to be but fragmentary and incomplete. Glancing back over the past, our broad-minded, generous-spirited worker sees what an important part was played by those early comers, the men who laid the foundations; and he can already see a noble structure reared upon the foundations which he himself is building here now. Oh, the joy of building for coming generations!

E. B. Lee Fethren

IPSWICH, SOUTH DAKOTA

The Louisiana Purchase and Home Missions

The Congregational Home Missionary Society is to be congratulated on its new magazine. I wish it and the cause it represents every success. We have never measured our debt of gratitude to this Society nor can we

ever measure it. Our churches if they do any justice to it and its work cannot fail to respond heartily to its appeals.

Within a few days the eyes of the world have been turned upon St. Louis. We have been dedicating the World's Fair grounds which form a part of our beautiful Forest Park. Thursday, April 30th, was perhaps the day of deepest interest. It was the 100th anniversary of the Louisiana Purchase, and distinguished guests from all parts of the nation were present. But in all that illustrious company no one was held in greater esteem by those who knew him, than Rev. Dr. William Salter, of Burlington, Iowa, one of the two surviving members of the Iowa Band. He came quietly into the city and did not appear as a distinguished guest in any official capacity; nevertheless, he represented a power in the development of our country which many of us recognized. One could not help thinking during all the brilliant display of Thursday of the silent forces of divine power and divine love which had made our country. With all the excitements of the day, 30,000 people in the building of Liberal Arts listening to catch the message of our President and ex-President or the strains of the vast chorus as they sang "The Heavens are Telling," thoughts deeper than those stirred by the splendor of the occasion were moving the hearts of many in that tremendous audience. The divine factor in our history could not be forgotten.

Friday night in the brilliant display of fireworks there was pictured in quivering flame the map of our country, bounded by its oceans east and west and in the center of it the Louisiana Purchase clearly outlined. It was a masterpiece, and called out cheer upon cheer from the assembled thousands. But some of us could not forget how God's providence had carved out the Purchase. In that outline of flame I could see the Home Missionary Society beginning its work east of the Hudson; then

west of the Hudson, beyond the Alleghanies; then west of the Mississippi and on to the Rockies and the Pacific Coast. I could hear among the living such men as my brother Kingsbury speaking in eloquent words from Idaho, my brother Sanderson from Colorado, and others living and working in that very territory included in the Louisiana Purchase. Then came names of earlier date like Whitman, in that same Northwest Territory and down to Mexico; and we said it was not the treaty alone that has made those States seats of power, but diviner forces, and among them one grand factor has been our Home Missionary Society with its homes, its churches, and its schools.

Truly in the light of history the work of our Society cannot fail to appeal to business men. It has had more to do with the prosperity of our country than the steel rail or the electric wire. It cannot fail in its patriotic appeal since it has reared patriots who have made living records on the pages of our national history. It cannot fail to appeal to Christian homes, for never has the Christian home had nobler representatives than those noble home missionary women, like Mary D. Lyman, Cornelia D. Condon, and scores of others, who have built not only the homes of the West but side by side with their husbands have built the Christian school and Christian college. Nor can our Society fail to make its appeal to educators when it points to the line of colleges stretching from the Atlantic to the Pacific and writes a story of their birth and growth, the like of which no other country under the heavens can produce. Our loved Society cannot fail in its appeal to those who are willing to sacrifice when it calls the roll of its martyrs honored in the memorials of America. It cannot fail to make its appeal to the lovers of the church when it is the mother of by far the largest fraction of Congregational churches throughout the land east and west. It cannot fail in its

children and in its children's children to make its appeal to every good work identified with the civil, educational and religious development of our country. It has written a large page in America's history, and let me say with emphasis we cannot now, in this hour of the country's crisis, when forces of the evil and the good are in such desperate conflict afford to withhold the hand of benevolence or the prayer of Christian faith or the work of Christian love and sacrifice from our Society. Let us rally anew in this twentieth century and make it a yet more powerful agency for God!

Michael Bunham.

ST. LOUIS, MO.

Home Missionaries

No service was ever more undervalued than that of our Home missionaries. More than forty years ago Dr. Richard Cordley declared that to some minds the word home had a belittling effect before the word missionary, like that of the word hand before the word organ. It is possible here to mention only two phases of their work—the creation of better ideals and the power of organization.

The thoughts of busy men and women are lifted above gain and pleasure toward the Master, only through the words and example of living witnesses. The ideals which descended to us from heroic ancestors become sadly dimmed if not lost in the passionate life of the present. Many never have any such ideals to lose. They long since left behind all the reverence they ever had for the dignitaries of Church and State, and they must find new heroes of a more practical sort or pass their days without faith or aspiration.

Again, the spirit and the convictions of our missionaries give them success as organizers. A pastor who was accused of building up his church out of the former adherents of another denomination, replied: "I have used

only the living stones which I found lying around loose." The abundance of unused material, so often found, is not caused by any scarcity of denominational zeal, but by the lack of that Christ-like spirit which draws men together and leads them forward. Churches, which like those of the Congregational order, emphasize local fellowship ought to achieve great things for the promotion of good neighborhood.

A man who was born on home missionary ground and has labored more than forty years in the ministry in several States where the battle for Christian ideas and institutions was hot, has seen some great results from the work of a few humble men and women. Many of them are gone, but their influence remains in the very foundations of a beautiful and expanding social order.

Julian M. Stewart

CHICAGO, ILL.

The Christian College and Home Missions

Congregationalism means education. The planting of Congregational churches anywhere signifies efforts to promote the *higher* education—founding the Classical Academy and the college.

"After God had brought us safe to New England," writes the Chronicler of Massachusetts Bay in 1643, "and we had bield our houses, provided a convenient place for God's worship and settled the government, one of the *first things we longed for and looked after* was to advance learning and perpetuate it among our posterity."

And so these exiles from English Cambridge started the Boston Public Latin School in 1635 and founded Harvard College in 1636.

The spirit of these Fathers of New England and of American Congregationalism has characterized their ecclesiastical children in all their wide dispersion over the breadth of the

continent, from that day down to the present. Thus the pioneer beginnings of Hamilton, Western Reserve, Marietta, Oberlin, Wabash, Illinois, Knox, Beloit, Iowa, Drury, Colorado, Pacific, University of California at Berkeley, and the rest of the shining galaxy of colleges were founded or *fostered* by Congregational emigrants and missionaries.

The fathers founded Harvard College that the churches might be saved from the leadership of an illiterate ministry, "when our present ministers shall have passed away." But for the colleges and schools planted by our missionaries, whence could we have derived the supply of ministers and teachers whose labors have given to our communion such molding influence on the life and the institutions of the mighty commonwealths of the Middle West? But for Oberlin and her sister colleges how could the American Board now find leaders in Evangelistic work in China, India and the Isles of the Sea? How, otherwise, could the ranks of students in our theological seminaries be recruited, New England's supply of candidates now dwindling year by year towards the vanishing point?

The great colleges of the East and the State colleges of the West furnish relatively few candidates for the ministry of our churches. The State Colleges, indeed, hardly need be reckoned on at all as a source of ministerial supply, though thousands of young men from our churches are among their matriculates. Out of 256 college men in Congregational theological seminaries in the year 1899, of whom 109 came from the colleges of the Northwest, Michigan University furnished only two, Wisconsin University two, Minnesota University one, and Ohio State University one; the other State Colleges had not a single representative.

The pioneer college is a bulwark of strength and stability to the environing pioneer churches. Officers

of the college "supply" the pulpits of the churches, contribute of their means to help the weak, and in not a few instances have, by counsel and aid, saved our missionary churches from extinction. Our Western colleges have generally outranked their neighbor institutions in thoroughness of instruction and excellence of scholarship, and their excellent public repute has reflected honor on the churches. The necessities of the colleges have compelled constant appeals to the churches, and so church and college have come into relations of intimate knowledge and sympathy to the great advantage of both.

There are important districts in which the permanence of our missionary churches has depended altogether on the colleges and schools planted in their midst. Southwest Missouri is a case in point. Except here nearly all of our missionary work in rural Missouri has become extinct, through the shifting of populations and the prejudices of permanent residents. Drury College, founded in 1873, with its four affiliated academies, together annually drawing a thousand eager students from village and hamlet and farm, has given prestige and power to all our religious work. The New England College, sustained at first by New England resources, will give permanence and power to the New England Church, even where the "New England Element" in the population is sporadic and weak.

W. J. Morrison.

WICHITA, KAN.

Reminiscences of Dr. S. H. Willey

[CONTINUED]

A RARE YOUNG MAN.—In a mountain town in the year 1853, a young minister and his wife undertook the work of starting a church.

About the first thing to be done by the minister in all such cases was to solicit funds, and then select a loca-

tion, buy the lumber, nails, and all other necessary articles, hire the carpenters, oversee the work, pay them promptly, and then attend to his proper duties as a minister.

This the young pastor did, and in this varied line of duty a good many interesting things developed. One of them was this as he tells it:

"A young man called at my door one day and placed in my hand a purse, the contents to be appropriated towards building a church. They amounted to twenty-five dollars.

"Several weeks after he came again. He told me his plan to lay aside every tenth dollar for the Lord. He came to this state something more than a year before with his father. Soon his father sickened and died. The young man too had been sick and unfortunate in his business; but more recently he had recovered his health and had prosecuted his work with success. He now gave me a handful of money for the same object, which counted out eighty-seven dollars, requesting that his name should not accompany and that I would tell no one from whom it came."

There were not many such young men in California in the early days, but there were a few, perhaps only one or two in each church where a beginning was made, and their value no man can estimate.

A STRIKE FOR SELF-SUPPORT.—In the early days of California the cost of living was very high. In the mining regions the rent of a very small house ranged from sixty to one hundred dollars a month. The price of flour was from eighteen to twenty dollars a barrel, and the price of beef from twenty-five to fifty cents a pound, other things being in like proportion.

Home missionaries were always in an intense hurry to gather congregations that should support them and thus relieve the Society's treasury. The transition from dependence to self-support was sometimes

trying. Here is an instance that I knew of, described at the time, in substance as follows:

"We made up our minds not to call on your treasury for another dollar. It was very much a leap in the dark. A new congregation in the shifting conditions of a mining region was not yet well enough organized to look after all the things that needed care, though they did not realize at first what was their part in sustaining their young minister and his wife in carrying out the resolution they had taken.

"A month or so after this resolution had been taken, Dr. — — made a passing call at the parsonage. It was time for tea. We invited him to the table and he sat down with us. Soon my wife saw his glances over the meal that had been provided and began to feel a little uneasy. The doctor then asked the little girl living with us to bring some more butter. She went out and reported 'no more.'

"The doctor asked for bread. She said there was no more. He then took his leave rather abruptly, but returned soon with a handful of gold coin, saying, that was to pay for his bread and butter. The next day he called again with fifty or sixty dollars, and we were never short of bread and butter from that day to this.

"Awhile afterwards came a fire and devoured our little home. God gave the mother strength to save her little girls even as the fire of the burning house fell on her tracks. There we stood and watched the fire, stood and realized our houseless and homeless condition; and yet I cannot say that we realized it. Sixteen houses in almost sixteen minutes were opened to us, and by the prompt and generous liberality of our people, there stands now on the ruins and ashes of the old, a larger and better house. Need we say that we love this people?"

E. H. Willey.

EDITOR'S OUTLOOK

FRANK—URGENT

The Annual Meeting

ABOUT the time when this number reaches our readers the home missionary forces will be gathering in beautiful Providence, for the seventy-seventh annual meeting of the Society. By a happy coincidence the Rhode Island Home Missionary Society is to celebrate its centennial at the same time and the two anniversaries will be observed together. Such an event demonstrates in the happiest possible manner the absolute oneness of State and National Home Missions.

What questions may spring up at an annual meeting it is never safe to predict. But three issues at least might reasonably claim consideration at Providence.

First, the threatening aspect of foreign immigration. The first ten days of April brought to the port of New York an aggregate of foreigners equal to the average of an entire spring month, one of those days touching the unprecedented total of over 10,000. Even more significant than its volume is the character of these latest comers; Irish, German, Scandinavian immigrants declining rapidly, while Italian, Austrian and Russian are increasing from ten to thirty per cent. Home missions has a large interest in these conditions, and happily a larger hope in dealing with them than ever before. Read the inspiring story of Dr. Schauffler on another page. In less than twenty years what seemed like a forlorn hope in 1883 had outgrown the stage of experiment. The power of the Gospel to transform the most hopeless foreigners into Christian men and women and into loyal American citizens has been demonstrated beyond all question. And what is true of the Slavic Department is equally true of the German and Scandinavian work. Would it be more

than a just recognition of an undoubted fact if the churches at this critical moment should empower the Society to double the apportionment now made to its Foreign Departments and pledge themselves to stand behind the proposed advance?

Second, the lack of men. The same cry comes from every State in the missionary belt, the laborers are few. Where are the bands of consecrated students in our theological seminaries to-day? Every such band in the past has created an era in home missionary history. It has been thirteen years since the Washington Band, the last of the series thus far, went forth from Yale. Most of them are yet laboring in their chosen field. They made no mistake. They are a growing power in the Northwest. But where are their successors? Opportunities for similar bands are not wanting and great rewards of service are assured. Has faith failed? Is consecration dead? These are questions for discussion and action at the annual meeting. It is a good omen that for the first time at a Home Missionary Anniversary the relation of our young people to the work of the Society is to be recognized at Providence. We cannot but hope that many a young man in attendance upon this meeting will find his heart kindling with enthusiasm for home missionary service beyond New England and New York.

Finally, the question of ways and means is always with us and pressing just now with overwhelming force. Ten years of famine in home missionary receipts have ended and for the first time since 1893 the treasury is unburdened with debt. It has been a saddening decade of retrenchments and denials, in which the main question of the Committee has been not how to advance, but how to stand still with the least possible harm to the work. How long can a home mis-

sionary society hold this attitude while doors of opportunity open on every side and while the whole world of Christian endeavor is pressing on? It is a serious question for our churches to consider at this time whether and how they will equip their Society for its part in evangelizing America. Annual meetings are valuable for fellowship, for information, for inspiration, but they fail in their supreme purpose if they do not plan methods of advance and devise ways and means of carrying them out.

Denominational Competition Again

The following complaint from a missionary of this Society furnishes a striking illustration of the need, described in the May number, of some system of arbitration between the various missionary boards.

"A Methodist minister preached in town on April 5th, taking away quite a number of our worshippers. Inasmuch as the town is very small (150 inhabitants or thereabouts), it would be impossible to support two churches adequately, and as ours was the first in the field, it seems as if it ought to live. The people are mostly intelligent Americans and have been enthusiastic in their zeal for the church until very recently; but since the incoming of this M. E. clergyman (once in two weeks of late, and he has announced that this will continue until further notice), some seem ready to withdraw and there is fear on the part of the loyal members that the work may have to be transferred to that other church, which is so plainly violating all rules of Christian comity. One church in such a locality as this can do great good, but to have more than one seems little short of criminal."

We do not assume to pass judgment on the merits of this case. Any attempt to do so would be biased by a partial knowledge of the facts. We do not believe that these Methodist Christians are deliberately seeking to destroy or to weaken a Congregational mission. Such a suspicion would be too monstrous to entertain. Still less do we believe that the Methodist Board or the churches that control its work would defend for a moment any

such attempt. It is easy to make such a charge. We have ourselves been accused of overreaching to our neighbor's harm when such intention was the furthest possible from the fact. The incident to our view illustrates this simple truth, that the most praiseworthy Christian zeal may sometimes be without wisdom and in need of counsel. Hence the importance among churches with differing faith and polity of some well defined provision for the arbitration of doubtful questions. Were such an arrangement in effect to-day between the Methodist and the Congregational Board of Missions, this painful issue, instead of being a matter of complaint on the one side and of justification on the other, would have the advantage of careful review by two competent courts; first, the local court made up of intelligent judges familiar with the needs and prospects of the community. Should this court fail to agree, a thing not impossible if personal preferences ran strong on both sides, another court would still be available at the headquarters in New York where a calmer and more dispassionate review of the facts could be had. It is almost certain under this two-fold investigation that a just verdict would be reached satisfying to all parties and promotive of brotherly love. For the lack of such system the sense of wrong apparent in the complaint above quoted, may become chronic, Christian brethren may be alienated without just cause and the church of Christ suffer a reproach which it does not deserve. Wherefore, let us arbitrate!

First Fruits

It was with some trembling but with more hope that we ventured, in reconstructing the Home Missionary, to introduce a new department and give it a place of honor in the magazine. For a long time it has been evident that a link was missing between the stronger churches of our order and the feebler

members of the body at the West and South; not a lack of sympathy, for that has never been doubted, but the lack of some adequate expression of that sympathy in the monthly issue of the Society. This want has been signally met by "Friends who have a Thought." Touching letters from home missionary pastors already reveal how real was the lack and how helpful to them have been the responses called forth by this department. These thoughts of friends whom they have seldom seen but have always honored as religious leaders, have been like personal hand grasps, cheering, heartening and inspiring the workers. This cheer and strength have followed them into the study and into the pulpit. One pastor writes: "I got a whole sermon out of one of these thoughts." The missionary is a better preacher and pastor for this new-felt throb of sympathy, and his people are already reaping the benefit. "Friends who have a Thought" may reasonably ask themselves if by any other equal expenditure of time and labor they are likely to multiply their influence to a higher degree than by flashing their best thought through the columns of the Home Missionary to the man at the front.

Other departments, if we may judge from many approving letters, have found a welcome, especially "Our Country's Young People" and "Woman's Part." The "Open Parliament" has not thus far tempted many contributors. We hope they are getting up courage to speak out in "fair and friendly" spirit the thing they wish to say. We are still open for the criticism of our friends and their helpful suggestions. The only comment as yet that can be called critical comes from our esteemed co-worker *The Congregationalist*, although we can hardly monopolize a fault which this paper claims, is common to all missionary magazines, namely, the lack of missionary news. We have often felt this want ourselves, and have taken steps to supply it in future numbers of *The Home Missionary*.

That Need

We desire to recall the attention of our readers to the "Thought" expressed by Dr. Morgan of Jamaica Plain, in the May number of the magazine. In our judgment no more important suggestion has thus far been made. It is not absolutely new. Some years ago Dr. Lyman Abbott advocated a similar proposition in a letter addressed to the Executive Committee. Dr. Morgan also informs us that the experiment has been successfully tried in Illinois. The practical difficulties are very great, but in view of its immense importance, is it not worth a careful consideration whether it be not possible to bring the strong preachers of the denomination into personal touch with the feeble and often discouraged churches of the country districts?

It is no disparagement of the average ministry to confess what is so evident, that certain men gifted by nature with large imagination, spiritual insight, and powers of utterance, and with that nameless quality called magnetism and which is so difficult to analyze, tower above the mass as mountain peaks above the range. Such men, of course will be claimed by the great cities, and as Dr. Morgan points out, the whole land is sifted by the city churches for these exceptional preachers. To them that hath shall be given, and people favored already with the highest intellectual, esthetic and social privileges, will monopolize the most gifted spiritual teachers.

The question is, how can these crowned interpreters of truth be made available to any extent for the inspiration of churches which need the uplift of such ministrations as much as the cities, can appreciate them as warmly and are destitute of almost every means of intellectual and spiritual culture. If this question were one for the preachers to answer we believe there would be an instant and generous response. It is, however, to be solved by the city churches themselves. How many of them would

spare their idolized ministers for one month or two months to go on a preaching tour among the prairie churches of Dakota and Nebraska, or through the still crude settlements of Oklahoma? It would mean sacrifice; but such sacrifice would not be without precedent. Years before the first home missionary society was organized, the churches of Connecticut sent their ablest pastors into the new settlements of the West, six weeks at a time, paying their expenses and supplying the vacant pulpits in their absence, all for the love of men, women and children destitute of the Gospel. The same degree of destitution does not now exist, yet a real want there is to-day for a certain ministration of the Gospel, which can be supplied only by a real sacrifice on the part of our stronger churches.

We are writing these lines with a sermon fresh in memory, delivered by the pastor of one of our large Congregational churches. The theme was plain, almost commonplace,—“The Wisdom of Godliness.” But as the preacher developed his thought, laid down his propositions, buttressed them with facts and illustrations, drove home the truth with appeals in simple but eloquent English, the great congregation seemed to bow under the speaker’s power like a field of wheat before a strong wind. Truths as old as the world came to them like a fresh revelation from heaven. God be praised for such power! The Gospel-feasted cities need it, and how much more the lonely, half-starved, dispirited and almost despairing country churches. Even one such message in a year would be to them a priceless benediction.

A Double Number

It is our present purpose to combine the July and August numbers of the Home Missionary in one, making a double number though not probably

of double size. This is done for two reasons; first, because more room is needed for a satisfactory report of the Annual Meeting, and, secondly, because a separate August number, owing to the wide dispersion of our readers in mid-summer, is almost thrown away. It is probable also that the departments may be modified or omitted in this number by the demands of the Annual meeting. We have no doubt, however, of being able to promise an issue of unusual interest and one of permanent value for reference.

An Experiment

Now and then, not often, a reader complains of the space occupied by our printed receipts. We confess at times to having shared this feeling. But a second thought reminds us that the receipts have in all probability more readers than any other department of the magazine. Every item on these crowded pages has at least one reader; many of them have more than one. Upon reflection, therefore, we would be glad to double the space occupied by receipts and will do so with pleasure if our friends will be kind enough to try us in this way. Condensation, however, may be possible without confusion or injury. This matter now costs per page three times as much as any other matter in the magazine. For the sake of economy both in money and in space, we submit to our readers in this issue a new system, hoping for their careful judgment and final approval. In saving room we have sought not to sacrifice clearness. The alphabetical order is easy to follow and the bold faced type catches the eye. Give this new method a patient trial, after which we trust our givers will be satisfied with the change and will find the new matter thus made possible a full equivalent for any inconvenience.



THE COUNTRYMEN OF JOHN HUSS IN AMERICA

AN INSPIRING STORY OF CONTRASTS

BY HENRY A. SCHAUFFLER, D.D.

CONTRASTS are often instructive. In May of 1901 there met in Chicago in the Bethlehem Church building of the Congregational Bohemian Mission an interdenominational conference of Slavic missionaries and pastors. The writer, who attended it, was much struck with the contrast between what that conference stood for and the state of things, as he knew it when, eighteen and a half years before, he commenced missionary work single-handed for the 25,000 spiritually destitute Bohemians of Cleveland.

Then, as far as he had been able to learn, the only other Protestant workers for Bohemians or other Slavic peoples in this country, were a Bohemian theological student in New York City, who ministered to a small Presbyterian Bohemian church there, a Bohemian Reformed Church pastor in Iowa, who served the few scattered

Bohemian Protestant churches in six states, and a Bohemian Reformed Church pastor in Texas. The Chicago conference of forty-six members represented a body of 103 Slavic missionary workers, viz.: 64 pastors and preachers, 14 single lady missionaries, and 25 missionary students, with 49 churches in 13 states, belonging to five denominations. The whole spirit of the conference was admirable, the addresses interesting and instructive, the reports encouraging, the devotional meetings tender and inspiring. The contrast with the condition of things eighteen years before was most cheering. Of the statistics just given, it might be affirmed what a good German brother once said to Secretary Wm. A. Duncan, "I don't laiksh shtatistics, but I laiksh yoor shatishtics, dey zounds laik poeetree!"

Take another contrast, suggested by the picture given above of the

Cleveland Slavic Mission workers and the teachers in the Bethlehem Bible and Missionary Training School. When the writer commenced missionary work for the Bohemians of Cleveland in 1882, the outlook was anything but bright. With hardly an exception the adults, born Roman Catholics, were either under strict priestly rule, or, feeling the influence of American ideas of liberty, without learning of any truer Christianity than that imposed on them by Rome, had thrown off the priestly yoke and become skeptics or infidels. Larger earnings led in many cases to larger indulgence in drinking and harmful amusements. The segregation of the Bohemians in large colonies tended to foster a clanish spirit. Bohemian working men came chiefly into contact with the worst classes of Americans, who taught them English profanity and the custom of standing treat in the saloon. Christian work undertaken single-handed in such conditions showed no bright signs of promise. But, being a part of God's plan for the evangelization of the vast foreign element which, with the children of the first generation, forms 38.5 per cent. of the white population of the United States, it could not but succeed. Whereunto the little seed has grown the above mentioned picture suggests. The one little Bohemian service held during the first two years successively in a slum region mission chapel, the back room of the M. E. Mission church, and a small and dirty political wigwam, has grown to four stations in the four chief Slavic districts, housed, three of them in church buildings belonging to the mission, and one in the East Madison Ave. Congrega-

tional Church. In these four stations there were held during the last missionary year 35 weekly preaching services and other meetings, including four Sunday schools, 7 C. E. Societies, boys' and girls' clubs, sewing and cooking schools (during a part of the year), with an average weekly attendance of 1,304.85. Where at the outset the writer sought for months before he met one converted Bohemian, there are now two churches with a membership of 230. Of these the mother church (Bethlehem) consists of four parts, viz.: at the center, a Bohemian part ministered to in the Bohemian language by its pastor, Rev. John Prucha, himself a fruit of

this mission; an English part, consisting of those young Bohemians who prefer English services and of other English-speaking persons; at Mizpah Chapel, a Polish part, served by our Polish missionary, Rev. Paul Fox;



REV. AND MRS. LEWIS HODOUSH

at East Madison Ave. Congregational Church what is virtually a Bohemian branch church, for which services are held in Bohemian. In Mizpah Chapel Bohemian services are held and the Sunday-school and C. E. meetings are conducted in English. In Cyril Church, in the midst of the large West Side Bohemian colony, Rev. John Musil is missionary pastor and conducts the work chiefly in Bohemian. Of the missionary force, besides those just named, are Miss Ella Hobart, who works among Poles whose language she speaks and Miss Marie Reitingner who labors for Bohemians in Mizpah and East Madison Ave. fields. Both these ladies also teach in the Bethlehem Bible and Missionary Training School which grew out of the need for trained Slavic female missionaries, but which now re-

ceives and trains pupils of various nationalities, native and foreign, and of which Mrs. Mills is principal and Miss Stern matron. Mrs. Mills does voluntary work for the young people of Bethlehem field. At the Central friendly Inn of the Non-Partisan W. C. T. U., pupils of our training school are doing valuable work for the Slovak (Hungarian Slavic) population, which abounds in that part of the city. This is virtually a fifth Slavic mission station. The insignificant beginning of 1882 has grown into a network of stations at strategic points, reaching the large main settlements of Bohemians, Poles and Slovaks in Cleveland.

The best proof of the value of Christian work is the character of those whom it wins to Christ. The missionary spirit of the young people of Bethlehem Church is shown by the fact that twenty of them have given themselves to missionary work, home and foreign. The first converted Bohemian I found in Cleveland was Miss Bertha Juengling. Won for Christ in a Presbyterian church, she had been drawn back into the maelstrom of worldly influences by unbelieving friends, but gladly joined me in Sunday-school work. With great difficulty she gained her family's permission to prepare herself for missionary work, studied a while in Northfield, Mass., then in the Bethlehem Bible and Missionary Training School where she acquired Polish. In Toledo, Ohio, she labored heroically and overmuch, in spite of great opposition from the Polish priest, and lost her health. Soon after she married Rev. R. W. Harris. They worked several years with much blessing in Iowa H. M. fields, where she developed such ability as a preacher that she was ordained. Called to Cincinnati they took charge of the old Storrs Church and a younger church, both in a very critical condition. By God's blessing on their unremitting labors those churches have been saved and become a power for good in the communities they are leavening with the

Gospel, one of over 10,000 souls within half a mile of the Storrs Church.

Thus it is that Christian work for our foreign parentage population proves an invaluable help in our



TWO BOHEMIAN GIRLS

home missionary work for English speaking people.

How the missionary work for Bohemians is strengthening our churches for foreign missionary work is beautifully illustrated in the young couple Rev. and Mrs. Lewis Hodoush, whose pictures are here given. Both were born of parents who belonged formerly to the Roman Catholic Church. The first of the Hodoush family to be converted was the oldest daughter Anna. With great love and self-denial she planned to have her bright young brother sent to public school again after he had been put to work in a shop, though at first it seemed to prevent her entering our training school to fit herself for missionary work. But through the generosity of an American gentleman, the boy's Sunday-school teacher in Bethlehem, the parents were enabled to send the boy to

school again and Anna entered on training for missionary work in which she afterwards engaged with excellent results among Slovaks in Pennsylvania. The brother graduated with honor in the high school class and then took the highest honor in Adelbert College. In Harvard Theological Seminary he won distinction by his Christian character and eminent success in study, and earned a scholarship for a year's study in Germany. Returning in 1901 he married Miss Anna Jelinek, a graduate of Oberlin College and school teacher, who was also converted in connection with our

formerly Roman Catholics, let me present to you two little Bohemian girls, whose father is still intemperate, but whose mother, not long ago very far from living a Christian life or making her home a blessing to her family, is now a very earnest and faithful follower of Christ, and longs and prays for the conversion of her husband and children. She is a fruit of the East Madison Ave. work.

Let us now take a look at some fruit of missionary work for Bohemians in a country village in Minnesota. When in Oct. 1885 I had, in Plymouth church, St. Paul, given



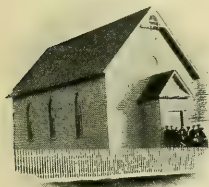
A TYPICAL PROTESTANT BOHEMIAN FAMILY

Bethlehem Mission, in which she was very active. At the 1901 meeting of the American Board, in Hartford, Conn., this young couple stood on the platform with a goodly number of other young missionaries about to start for foreign fields, a notable and touching proof of the intimate connection between home and foreign missionary work and of the way in which Christian effort for our foreign parentage population in this country strengthens our hands for carrying on our missionary work in other lands.

Having given an instance of a very successful home missionary won from the midst of a worldly and unbelieving family, and another of two foreign missionaries whose parents were

some account of the Bohemian people and their tragic history, a large Protestant Bohemian family, name Bocheck, greeted me as they stood around me before the pulpit. They were the first Bohemians I had met in Minnesota and have since been the main stay of our Bohemian mission in St. Paul. Their picture here presented is that of a typical Protestant Bohemian family, intelligent, thrifty and enterprising. The oldest daughter (on the left end of the picture), was for some years a missionary of the C. H. M. S. They first told me of the Bohemian village of Silver Lake, Minn., 60 miles west of St. Paul. In August 1887, I visited it and was cordially received. I found a neat little

church building and a church organization which had never had a pastor and had no prospect of finding any. I preached Sunday morning on Christ's healing of the sick woman on his way to Jairus' house. That afternoon I sat under a tree by the shore of the pretty little lake and taught a young man, whom I had heard lead the singing of the children's catechism class in slow old-country choral time, how to sing Sunday-school tunes in a livelier and more attractive way. Then I asked him about his spiritual state. The tears came to his eyes as he told me of the impression the morning's sermon had made on him and listened to the invitation given then and there to trust Christ wholly for salvation. From that time he has been a faithful and active Christian worker. Prevented by family circumstances from



BOHEMIAN CHAPEL
Silver Lake, Minn.

studying for the ministry, he has been an effective preacher of righteousness by life and deed. He kept his store closed on Sunday and would not sell tobacco. He puts one-third of his income into the Lord's treasury. Not long ago he and his younger brother began bee-culture. The first year their fifteen hives netted them \$10 apiece, while the average for hives in Minnesota was \$3 apiece. The Lord's bees made three and a half times as much as the common ones.

This spirit of giving characterizes the whole church to which this brother belongs, and which, under the ministrations successively of Rev. John Prucha, now of Cleveland, Rev. V. Prucha, now of our Chicago Bohemian Mission, and Rev. P. Reitingger, for many years its pastor, has developed an activity and zeal which might well serve to stimulate many an older church to "go and do likewise." In the Congregational Year Book for 1902 we find that that

church of 120 members, mostly farmers in quite moderate circumstances, had given \$523 to missionary and benevolent objects, of which \$190 to the



REV. PHILIP REITINGER

Home Missionary Society and \$196 for foreign missions, while wholly supporting itself with an outlay of \$757. Of the young people of the church, six have devoted themselves to missionary work.

The cut represents the church building erected by the people without help from others when their number and financial strength was much smaller than now. A good parsonage stands near it, free from debt. The spire in the distance is that of a large Polish Catholic Church.

In far-off Virginia, in Begonia, twelve miles east of Petersburg, more fruit of the Silver Lake work is found. Once, when riding from Silver Lake to the railroad station in the mail wagon, I conversed on religion with the mail carrier, a young Bohemian, and the passengers. After reaching the station I had a chance to speak alone and pray with the carrier. Years afterwards I learned that the words then spoken had fallen into good soil. That proved a turning point in the young man's life. He felt called to devote himself to missionary work, and though married and having children, entered on a course of study in the Slavic Department of Oberlin Seminary. He is now pastor of the Slavic Congregational Church in Begonia, one of whose largest families were the first Bohemian



MRS. REITINGER

settlers in that place having moved thither from Silver Lake, where they helped to build the church just mentioned. Another Silver Lake family

followed, also one of our Cleveland Bohemian families, and quite a number of Slovak families from our Braddock Slovak Congregational Church also bought cheap used-up lands in Begonia and vicinity and all are setting the lazy blacks and labor-contemning whites an admirable example of the blessing of thrift and honest work. That church, the third or fourth Congregational church in Virginia, shows how the work of our foreign Slavic element can help build up Congregationalism in the South, and solve the vexed industrial problem in those parts.

It was a delightful sight when, at my last visit to Begonia, on Sunday morning I saw the worshippers coming in from all sides in wagons and on foot to the little church in the forest which they had built. And it was inspiring to see how the congregation which filled the building listened earnestly to the Gospel message, partook reverently of the Lord's Supper, and

joined heartily in the singing, led by a choir of young people who used to sing in the choir of our Bethlehem Church in Cleveland. It suggested a train of far-reaching influences; first a few hearers in the slum chapel in Cleveland and a young Catholic Bohemian converted; a Sabbath visit

in Silver Lake, Minn.; that young brother preaching there once a month for two years, followed by his brother and the present pastor, a living and giving church the result; one of its families removing to Virginia, followed by others from Minnesota and Pennsylvania where

missionary work was started by a young woman converted in our Cleveland mission (see above); a church formed, served by the converted Silver Lake mail-carrier, and letting its light shine among blacks and whites in a former slave state, and with its Gospel privileges attracting Slavic settlers from both sides of the Atlantic.



VINCENT TOBASEK



JOHN S. JERABEC

Slavic Workers

POSTSCRIPT

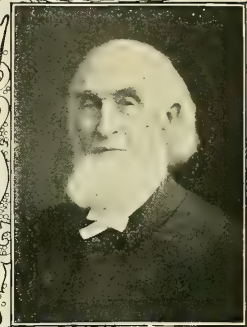
REV. JOSEPH JELINEK, *our missionary to the Bohemians at Milwaukee, writes under date of April 25th:* "This last quarter we have had the pleasure to see the fruit of our hard work more clearly than at any time before. On Easter Sunday we received seven new members in our church, six on confession of faith and one by letter of recommendation. Of these are two men with their wives, two young girls and one lady of middle age. We hope that her husband, on whom we have already some influence, will in time follow her."



WILLIAM SALTER, D.D.

The two surviving
members of the
famous Iowa Band.

EPHRAIM ADAMS, D.D.



WILLIAM SALTER, born in Brooklyn, N. Y., November 21st, 1821; graduated from Columbia, 1840; from Andover Theological Seminary, 1843; went as a home missionary to Maquoketa, Jackson County, Iowa, the same year. There he labored till 1846, when he accepted a call to the Congregational Church at Burlington. In August of that year he was married, and in December installed as pastor. Here has been his life work for over half a century, a faithful and beloved minister, a citizen useful and honored, the author of many valuable books mainly of history and biography. At the end of thirty-six years after faithful efforts to meet the demands of a growing church, in a growing city, of a growing State, he was partially relieved by a kind and thoughtful people who since 1882 have furnished helpers in the work.

The year 1896 brought them to the joyous day when they celebrated the fiftieth anniversary of their union. A few years from this brings us to the present. The young Home Missionary now in his eighty-third year, a father in the ministry, is still busy among his people, in his study, and busy in the preparation of a history of Iowa. May God spare him to complete the story of the wonderful growth of a commonwealth which he himself has seen, himself in it, and of it.

EPHRAIM ADAMS, D.D.

EPHRAIM ADAMS was born in New Ipswich, N. H., February 5th, 1818; graduated at Dartmouth College, 1839; taught school part of one year in Virginia; graduated at Andover, 1843; arrived in Iowa Territory, October 23d, 1843; ordained at Denmark at the first meeting of the Denmark Association, November 5th, 1843; home missionary at Mount Pleasant one year; married Miss Sarah A. Douglass, at Hanover, N. H., September 6th, 1845; pastor at Davenport, 1844-55; one of the original trustees of Iowa College, first located in Davenport, 1848; agent of Iowa College and of Western College Society, 1856; pastor at Decorah, 1857-71; Superintendent of American Home Missionary Society in Iowa, 1872-81; pastor at Eldora, 1883-89; his home since at Waterloo, cherishing a care of the churches and of the Iowa College, in warm sympathy with his brethren in the ministry, attending Associational Meetings. He installed the third President of Iowa College, Dan P. Bradley, D.D., in office June 11th, 1902.

Says Willard Barrow, Esq.: "His uniform kindness to all, and persuasive manner as a minister, his daily walk among his fellow men, and his untarnished Christian character, entitle him to the love and respect of all."

WILLIAM SALTER, D.D.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON, · ASSOCIATE
SECRETARY ♪ ♪ ♪ ♪

EACH true disciple of Christ will aim to do all that he can to take the Gospel to all men. Christian young men and women in whom this purpose is masterful are the sincere allies of Christ. "Ye are my friends," He said, "if ye do whatsoever I command you."

N E E D E D ! L E A D E R S

WHEREVER young people are deeply interested in the mighty cause of missions their interest can in most cases be accounted for by the work of a wise leader. Two or three devoted young men or women in any church or young people's society, who are alert, thoughtful and enterprising, have it in their power to lead forward scores of less experienced disciples of Christ.



LEADERSHIP demands, first of all, a character that is genuine. Nothing can take the place of inner trueness, of sincerity, of lofty motives. A person's real self speaks in tones so loud that his words, if they are not in harmony with his life, are unheard.



THEN, too, the Christian missionary leader must be familiar with the best methods for creating and maintaining a practical interest in missions. He must know thoroughly the best books on tested ways of doing things. He must keep the work which he leads out of ruts. To this end he will read regularly and attentively the official periodical of the Young People's society which he represents. He will become thoroughly acquainted with the literature of the mission boards of

the church. He will be prompt to invest money in the latest works of the most approved writers on mission themes.



HE will aim for definite results. There will be on his part a determination to bring things to pass. Methods that do not work will be set aside. The continuous purpose of his life will be to bring himself and all his associates up to a higher standard of life and more efficient effort.



THE most valuable leaders are *doers*. They subordinate speech to deeds. In the world of politics to-day the two most conspicuous and triumphant leaders are men of exceedingly few words.



WHAT we have said directly bears upon the promotion of interest in missions in the churches of the present time. As a correspondent said in this department last month, the great cause of indifference is ignorance. Young people do not take a deeper interest in missions because they have never been led to see the importance of mission effort. They do not feel the necessity of giving to the cause of missions, because they have not been taught the joy and privilege of counting themselves Christian stewards. A vast educational movement among the

young people of the churches is a necessity, and this can best be carried on by individual members of Young Peoples' societies, who, called of God and desirous of making the most possible out of their lives, will fit themselves by study and thought, to direct the energies of others.

MISSION
PLANS
FOR NEXT
FALL AND
WINTER

It is not now too early to plan for the missionary campaign of your young people's society for next fall and winter. A carefully wrought out programme, announced in June, and begun early in the fall, will prove a strong factor in arousing interest and in producing large results. It is the Missionary Committee who most promptly and wisely plan their campaign who win the greatest successes.



Will you make your mission meetings next fall and winter of intenser interest and larger profit? What means will you use to accomplish this? Will you have a mission study class? If so, who shall lead it? What course of study will you follow? How will you secure a large enrollment? In what way will you seek to maintain the interest to the end?



THESE are questions that all wide-awake missionary committees will consider and definitely answer *now*. The work of widening the Kingdom of Christ amply deserves the utmost degree of forethought, enterprise and devotion.

A PRESSING
PERSONAL
OBLIGATION

THE fundamental mission problem is, How are individuals to be led to recognize their personal obligation to

Christ? Our Lord directed the major portion of his effort to the bringing of the men whom He had chosen to perpetuate His work into a right relation to Himself and to his world-wide, divine purpose. It was in virtue of their union with Him that their prayers were to become a mighty power and that they were to be the means of establishing His Kingdom more fully upon the earth.



FROM the time the first disciple followed Jesus in Galilee, the purpose of every true Christian has been to evangelize the world. All the world is the Lord's. He died for all the world. The message of glad tidings is therefore to go to all the world. Back of every Christian young man and woman is the divine commission. We have been given light. Shall we hide it from those who sit in darkness? We have been given life, even abundant life. Shall we withhold it from those who are dead while they live? We have been given hope, even an unspeakable hope. Shall we refrain from giving it to those who are in despair? Of each one who has the priceless treasure of the gospel, it is required that he declare it to the fullest extent of his opportunity and ability.



OUR obligation is increased by the fact that the more ardently we seek to spread the Gospel, the greater will be its power in our own lives. To all who make a wise use of what they have, more shall be given. A senator in Massachusetts, when it was proposed to incorporate a foreign missionary society objected on the ground that it was intended to "export religion, whereas, there was none to spare from among ourselves." The apt reply was: "Religion is a commodity of which the more we export the more we have remaining." The light that speeds from the individual Christian to the remote places of earth, will shine most brightly in the particular place where that individual lives and works.

CHRIST IN OUR CITIES

THE *important theme at Young People's meetings on Sunday, June 28th, is, "Christ in our Cities."* The subject is one to stir the heart and to encourage careful and enthusiastic preparation. The Scripture passages cited are: *Acts 18: 1-11; Luke 19: 41-44; Matt. 11: 23-24.* In addition to the reading of the capital article by Miss Margaret L. Russell, which we print herewith, the consultation of the following suggestive books will be of profit: (1) "*How the Other Half Lives*," by Jacob A. Riis. See particularly chapter xv, The Problem of the Children; (2) "*The Twentieth Century City*," by Dr. Josiah Strong; also (3) Dr. Strong's "*The New Era*," chapter ix, The Problem of the City; and (4) "*Our Country*," chapter xi, Perils—The City. The following pamphlets, which can be had upon application to the Congregational Home Missionary Society, 287 Fourth Avenue, New York City, are to the point: "*Home Missions in the City of the Future*," by Josiah Strong, D.D.; "*What of the City?*" by C. E. Jefferson, D.D.

How Christ Came to Twelve in a City

BY MISS MARGARET L. RUSSELL.

IN the lower east side of New York City there were gathered in one of the evening schools, in one class, about fifty young girls, who during the day worked in shops and factories. Their faces, earnest and eager, indicated weariness. Longing for something higher in their lives than they had known they came to the evening school.

The teacher felt their unspoken appeal, and she gave them her very best. She sought to be a soul-winner, and knew that nothing less than the Christ could bring to them, in the hard strug-

gle of their existence, permanent peace and joy.

One of the girls appealed to her strongly. A fall in childhood had broken her back; but an unbroken, undaunted spirit looked out of her beautiful blue eyes, and an ineffable sadness was in their depths.

This girl must be helped,—but how? There were many difficulties: the family were Roman Catholic; the school term was most over; and soon the class would be scattered. What should she do to keep the hold she felt she had begun to have?

An invitation to the afflicted girl to the teacher's boarding house on Saturday afternoon was eagerly accepted, and together they painted impossible daisies while the bond of love was being cemented.

Then followed the summer vacation, but with the return of fall a note was sent by the teacher asking her young friend to help her take care of some Mission children,—“to come and just keep them in order, while I do the teaching.” Here the seed was sown, and, blessed by the Spirit, began to grow. Before long she brought a younger sister on Sunday afternoons “to help keep the children quiet.”

Now came a difficulty. The mother objected to having her daughters so far uptown, and the work had to stop. But this was not to be the end. The difficulty was just God’s way of showing His servant that it is the worker and the Church *together* that can best glorify Him.

In a down-town church, doing grandly His service, a worker blessed with rare tact was found, and was sent to call and invite the two girls to the church. The mother was pleased both with the visit and the visitor, and the two girls were enrolled in the Sunday-school. Very prayerfully, very tactfully was the mother won over to allow them to confess Christ, and soon they became members of the Church. Then it was that Ella’s life work began.

A little boy in the family, the son of a deceased sister, and Ella’s especial charge, was brought to the Sunday-school, and soon he, too, became a member of the church. Her very affliction became a power, for no one could say “No,” or be offended, when she brought to them the truth. One by one, very quietly and unobtrusively, she gathered into the church twelve people.

Calling one evening for a young girl

to go with her to prayer meeting, an older brother, shabby, half-intoxicated, the “ne’er do well” of the family, said: “Don’t you wish I’d go? You’d be ashamed to take me, wouldn’t you?” “Not a bit of it,” was the reply. “It’s God’s house, and no one there would be ashamed of you.”

To her joy he accompanied her, and touched by God’s Spirit, he became strong to resist his enemy. Some years later, an earnest worker in both church and Sunday-school, he wrote to her, saying: “All that I am, all that I am doing, I owe to you.”

The little boy she had led from her own home to the Sunday-school grew up, identified himself with the church and the work of the Sunday-school. They shaped his character and life. Now, a man in a responsible position, his Christian home testifies to answered prayer and the faithfulness of God’s servants in that church and Sunday-school.

How is Christ to be brought to people in a great city? *By individual effort.* And if this young woman, whose environment was such that when her Sunday-school teacher appealed for more secret devotion, more getting alone with Christ, had to say: “Yes, I wish I could get alone, but you know we have so few rooms, and our family is large; sometimes I go up on the roof and *sometimes I just lean out of the window to get alone for prayer,*” led a life so glorious and fruitful, what will the Master expect from you and me?

Margaret L. Russell.

NEW YORK CITY



VON OGDEN VOGT

By REV. EDWARD D. EATCN, D.D.

President Beloit College.

WHEN a very young man is unanimously called to a position of responsibility involving national and international relations, it is natural that many should be interested in his life story thus far, and that those into whose Christian life and activity he now enters should desire some acquaintance with his personality. It gives me pleasure to respond to the request of THE HOME MISSIONARY for a brief sketch of the new Secretary of the Society of Christian Endeavor.

The ancestry of Von Ogdén Vogt was such as would most naturally prepare the way for such a personality as his,—a vigorous stock of earnest, actively useful Christian people. Almost all of his relatives of whom he has known have been of this type. His paternal grandfather was a farmer in Northern Ohio, a member of the Reformed Church, and a man of wide influence, whose family had come to this country from Basel, Switzerland. His father was educated at Heidelberg College, Tiffin, Ohio, and engaged in business at Altamont, Illinois, a village about two hundred miles south of Chicago. Here he married; his wife, whose ancestors were from Holland, being a person of rare balance, sound judgment and sympathetic nature. Their son was born at Altamont on the twenty-fifth of February, 1879.

The ill-health of the parents caused the removal of the family in 1881 to Redfield, South Dakota, where the father, always energetic and resourceful, became merchant and postmas-

ter, secretary of the first Board of Trustees of Redfield College, and a deacon in the Congregational Church. Our friend's earliest recollections are of life on the frontier, of privations and enthusiasms of the pioneers, their courage and faith in laying the foundations of Christian society.

Still obliged to seek for health, the family again set their faces Westward, crossed

the Rocky Mountains and settled in Salt Lake City in 1889, but after two years returned to Illinois and made for themselves a home in Chicago, where the father succeeded in establishing himself in business and in accumulating a modest competence, which was later consumed in the years of declining health which followed. He died in 1896, leaving his wife and young son and daughter little but the inheritance of Christian faith and memories of a noble life.

During their life in Chicago the son was always intimately acquainted with his father's business, and when sixteen years old left school for a year to share his father's responsibilities.

At the age of fourteen he united with the Woodlawn Presbyterian



VON OGDEN VOGT

Church of Chicago, of which his parents were members. This step was not due to any marked or sudden change in his character or convictions, but was rather the result of his having reached a point in his growth where he became more distinctly conscious than he had been hitherto of his own Christian attitude and obligations. The nurture and example of home came to its natural fruition; and the life of the church, especially in Sunday-school and Christian Endeavor Society, was peculiarly helpful, and had a large place in his development during these years.

In 1897 he graduated from the Hyde Park High School of Chicago, as President of his class of 150 members, and entered Beloit College in September of that year. Throughout his college course he was a man of marked and helpful influence, sharing freely in a large variety of interests while maintaining excellent rank as a student. From the middle of his Freshman year to the end of his course, he served efficiently as one of the student assistants in the College library; throughout his Junior and Senior years he was Chairman of the College prayer-meeting committee, and besides being a member of the Col-

lege choir and glee club, he led a church choir for three years.

On graduation in 1901 he was appointed Secretary to the President of the College and entrusted with the work of representing the College in the churches and schools of the region. The responsible duties of his position he has discharged with marked fidelity, intelligence and tact. He has always been a welcome guest in the schools and never fails to draw the young people toward him. Speaking in pulpits whether in city or country he is sure of appreciative hearing. His unfailing courtesy and good cheer make it always a pleasure to be with him. He thinks his way to a firm footing in principles instinctively gets at things in their right relations, and has steady courage in facing the tasks that are next at hand. Now that he is called from us to so large a place of influence, it is good to think that, while we suffer the loss of his loyal service and his winning personality from our immediate work, the whole experience of his life thus far has been so singularly effective a training for this larger service, in which he will be valued and loved as he is here, and in the results of which we all are to have a share.

BELOIT, WISCONSIN



THE LITERATURE OF HOME MISSIONS

WE count it an honor to present herewith a valuable symposium on the literature of Home Missions. The paragraphs are contributed to these pages by leading authorities on Mission literature in this country. In planning their reading for the summer months, the young people of the churches will be greatly profited if they select one or two volumes from this excellent list. In many of these books the stirring story of the evangelization of America is told in a fascinating way. In all of them there is suggestion, instruction and inspiration.

BY JAMES S. DENNIS, D.D.,

Students' Lecturer on Missions, Princeton, 1893 and 1896; Author of "Foreign Missions After a Century;" "Christian Missions and Social Progress;" Member of the American Presbyterian Missions, Beirut, Syria.

I know of no book on home missions, so informing and valuable to an earnest reader, as "Leavening the Nation," by Dr. J. B. Clark. A careful and thoughtful perusal cannot fail to put one into historic sympathy with the missionary enterprise, and awaken an intelligent comprehension of its immense import. It is a happy combination of history and heroism, of patriotism and pious achievement, of expansion in its best light, and the noblest aspects of the making of a great nation.

If the book has already been read, I should recommend "The Hand of God in American History," by Robert Ellis Thompson, S.T.D., as an inspiring view of God's providential guidance in shaping our country's development, and preparing us for our destiny, concerning which, I believe, the half has not been told or dreamt as yet. These volumes may not be amusing summer reading, but if they do not make a summer glow in the soul of young patriots, it will be a sign that the spiritual nature is strangely unresponsive.

James S. Dennis

NEW YORK CITY

BY JOSIAH STRONG,

Author of "Our Country," "Expansion," "The Next Great Awakening."

"Black Rock" is a capital home missionary story because it gives a true and vivid picture of the wild life on the frontier, and because it shows how a manly Christianity can conquer the wildest men.

The best bird's-eye view of home missions is Dr. J. B. Clark's "Leavening the Nation." To bring so large a picture within so small a compass without confusing details was an extremely difficult task, but one which Dr. Clark has accomplished with admirable judgment and excellent sense of proportion.

The book is comprehensive, clear, informing, inspiring; and should be read by all who would be intelligent concerning the making of the nation.

NEW YORK CITY *Josiah Strong*

BY AMOS R. WELLS,

Managing Editor "The Christian Endeavor World."

First and foremost, for Congregationalists, I put Dr. Clark's "Leavening the Nation," a most valuable book. Alongside it, I would place Dr. H. S. Doyle's corresponding work on "Presbyterian Home Missions," graphic and entertaining,

and closely allied to the Congregational work.

For present-day interest I would add "Old Glory and the Gospel in the Philippines," by A. B. Condict, M.D., and Belle Brain's charming book, "The Transformation of Hawaii." Of course Dr. Puddefoot's "The Minute Man on the Frontier," is well known to be the most fascinating Home Mission book ever written. A close second to it, in my judgment, is "How Marcus Whitman Saved Oregon," by Oliver Nixon.

All of Ralph Connor's books are strong and delightful, but especially the "Sky Pilot."

Of Egerton R. Young's famous sketches of missions among the Canadian Indians, perhaps "On the Indian Trail" is the best.

BOSTON, MASS.

Amos R. Wells.

BY HARLAN P. BEACH,

Educational Secretary Student Volunteer Movement; author of "Dawn on the Hills of Tang," "A Geography and Atlas of Protestant Missions."

Among the best Home Missionary books of the past year one must certainly place Secretary Clark's volume, "Leavening the Nation." It will prove strong meat for some of the young people, and for the more mature and thoughtful it will furnish material for sober resolve, as well as provide a historical background for further reading.

Of decidedly a different character are two other volumes which deal with sections of our community, sections which ordinarily fall under the care of home missionary societies, though among Congregationalists the Chinese are under the oversight of the American Missionary Association. One of the volumes is by Nellie Blessing Eyster, and is entitled "A Chinese Quaker." It shows better than any other book the religious evolution of the Chinese boy who has grown up among us and then returns to his native land.

While the hero of the story is a very rare exception in the ordinary experience of workers for the Chinese, it will help the reader to understand these wonderful people, despite its weakness when the young Quaker returns home. Mrs. Eyster wholly lost her bearings when her hero left San Francisco.

"Lovey Mary" continues the interest shown in Mrs. Rices's unique "Cabbage Patch" characters. It is a true transcript of many lives lived in the slum portions of all our cities, and it will aid to better understanding of the neglected masses and of the work which many a city missionary is doing. Both of Mrs. Rice's books are so keenly interesting that they will read themselves—at least they will surely be read if ten minutes are spent on either one of them.

NEW YORK CITY

H. P. Beach.

BY MRS. DARWIN R. JAMES,

President Woman's Board of Home Missions of the Presbyterian Church.

My early interest in home missions dates from the reading of "The Home Missionary" and "The American Missionary," which were the only magazines on the library table of my father's house on Sunday. The two books "Our Country" and "The New Era," by Dr. Josiah Strong, more than all other books have stimulated my interest in later years.

NEW YORK CITY

Mary E. James

BY D. L. PIERSON,

Managing Editor "The Missionary Review of the World."

None can fail to be interested in the facts and experiences given in Rev. W. G. Puddefoot's "Minute Man on the Frontier." Its style is somewhat crude, like the life it describes, but the facts are stirring and the experiences are thrilling.

Ralph Connor's "Black Rock" is a novel, but it gives a vivid picture of the life and work of the Missionary among the lumbermen in the Northwest. Of course everyone has read it.

The most valuable book on Pioneer Home Missions is without doubt Dr. Clark's "Leavening the Nation." It is careful and comprehensive, and gives enough details concerning the men and their work, to make it interesting reading. It is rather for those who wish a systematic history, than for those who only read for amusement.

BROOKLYN, N. Y.

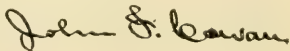


BY DR. J. F. COWAN,

Associate Editor "The Christian Endeavor World."

To me Puddefoot's "Minute Man on the Frontier," is one of the most intensely interesting books. Egerton R. Young's books all have the flavor of romance to me, and "My Dogs in the Northland," or "On the Indian Trail," ought, by suggestion, to help lower the physical temperature, as summer reading, and at the same time warm the heart towards Arctic missions. Incidentally, Mrs. Sangster's "Janet Ward" has a strong bearing on work among mountain whites, while it possesses the charm of first-class fiction, and is a book young ladies would enjoy reading.

BOSTON, MASS.

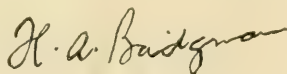


BY H. A. BRIDGMAN,

Managing Editor of "The Congregationalist."

As good books on home missions, I mention Josiah Strong's "Our Country," Dr. J. B. Clark's "Leavening the Nation" and the Ralph Connor Sketches.

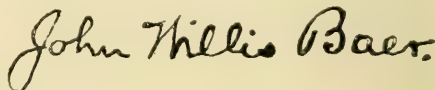
BOSTON, MASS.



BY JOHN WILLIS BAER,

Secretary of the Board of Home Missions of the Presbyterian Church.

Congregationalist young people will, of course, with all Congregationalists, want to read Dr. Clark's "Leavening the Nation," especially if they want to keep up with the procession. If they want to know how Presbyterians have been blessed in following the flag, let them read "Presbyterian Home Missions," by Dr. Sherman H. Doyle. Josiah Strong's books "Our Country," "The New Era," "The Twentieth Century City," are all first rate. I find a good deal of incentive for a part in winning America for Christ, in reading William T. Stead's book, "The Americanization of the World." It is a round-about way of getting back to the United States, but it has much in it that will compel careful thought. When it comes to stories, of course Egerton R. Young's books and Ralph Connor's splendid productions stand at the head of the list. Another book that can be had in the libraries is President Roosevelt's "Winning of the West." I commend it most heartily to home mission enthusiasts. A book of particular interest for Arctic missions is one by Jesse Page, "Amid Greenland's Snows."



NEW YORK CITY

BY VON OGDEN VOGT,

General Secretary United Society of Christian Endeavor.

I wish the young people of the Congregational Church might all read Mr. Puddefoot's "The Minuteman on the Frontier." It is full of fascinating incident, and flashes on one's mind a series of views that give an impression of nearness and reality to the conditions which obtain on the frontier and interesting parts of our country that is both illuminating and inspiring. Very soon these far-away places Mr. Puddefoot brings before us as with a

spy glass will be the centers of a highly developed life, the character of which will largely depend upon the present extent of our missionary efforts.

No careful student of home missions can afford to neglect the new history by Dr. J. B. Clark, "Leavening the Nation."

BELOIT, WIS.

Ym Ogden Vogt

BY DR. N. McGEE WATERS,

Pastor, Tompkins Avenue Congregational Church, Brooklyn, N. Y.

I think of "How Marcus Whitman Saved Oregon," and "Murvale Eastman" (city work).

NEW YORK CITY

N. McGee Waters

BY C. K. OBER,

Secretary International Committee Young Men's Christian Association.

The Best book on Home Missions that I now think of is "Ginsey Krider," by Hulda Herrick. It is descriptive of educational and mission work among the mountain whites. General Howard says that in his judgment it is the strongest book that has been written on this important class, and Dr. and Mrs. Lucien C. Warner hold the same opinion.

NEW YORK CITY

C. K. Ober

BY DR. WATSON L. PHILLIPS,

Pastor, Church of the Redeemer.

I know of nothing better than Dr. J. B. Clark's "Leavening the Nation," and the monthly numbers of "The Home Missionary."

NEW HAVEN, CONN.

Watson L. Phillips

BY MISS ELLA D. MacLAURIN,

Secretary Department of Young People, American Baptist Missionary Union.

The Home mission books that I have found most helpful are: Dr. Strong's "Our Country"; "A New Era"; "Expansion." Also Ralph Connor's "Sky

Pilot" and "Black Rock." These, with Egerton R. Young's books, have brought to my own heart more information and inspiration than any others. But the best book of all upon Home missions is the Word of God. If young men and women will measure their lives by that standard, we will be able to carry the Gospel into every home and every heart.

BOSTON, MASS.

Ella D. MacLaurin

BY W. L. AMERMAN,

Founder of the Tenth Legion, United Society of Christian Endeavor; Chairman Missionary Committee New York City Christian Endeavor Union.

I. While there are capital books presenting special phases of home missions, work for the negro, the Indian, the neglected mountaineer, and the Mormons, the one paramount issue would seem to be the evangelizing, the Christianizing of the frontier, —while anything that can be called a "frontier" remains to us—and the tale par excellence of the strenuous, heroic, Christ-like life of such a worker is Ralph Connor's "Black Rock," thrilling, pathetic, humorous, yet full of the genuine Gospel; and read with equal eagerness by the missionary-spirited Christian and the anti-missionary heathen, within and without the Church and Young People's Society.

II. Why the time is coming when instead of saying that San Francisco is 3,000 miles from New York men will say that New York is 3,000 miles from San Francisco,—this, and hundreds of allied truths are marshalled by Josiah Strong in his masterly little book "Expansion" in a way to stir the heart of every up-to-date, twentieth century young American. Not a book for little boys and girls, not for grown-up children unable or unwilling to think, but charged with striking and stimulating facts for young men and women of intelligent and patriotic spirit.

NEW YORK CITY

W. L. Armerman

BY MISS BELLE M. BRAIN,

Author of "Fuel for Missionary Fires;" "Fifty Missionary Programs;" "The Transformation of Hawaii," etc.

One of the most hopeful signs in connection with the evangelization of America is the increasing demand for books on home missions. Until recently literature on this subject has been confined almost entirely to tracts, pamphlets and reports, but during the past few years some gifted pens have been at work, and we now have at least the nucleus of a home missionary literature of permanent value and real literary merit.

Three notable books, covering the entire field, have been issued within a year. These are "Leavening the Nation," by the Rev. J. B. Clark, an undenominational history of home missions, the only work of its kind, and one for which we have long been waiting; "Centennial of Home Missions," a collection of addresses delivered at the centennial of the Presbyterian Board of Home Missions, by President Roosevelt, Dr. Henry van

Dyke and other eminent men; and "Presbyterian Home Missions," a denominational work, but full of valuable information for all denominations.

In addition to these general works are a number dealing with special phases of the home missionary problem. Of these Ralph Connor's "Black Rock" and "Sky Pilot," Jacob Riis's "Battle with the Slum" and Booker T. Washington's "Up From Slavery" have become famous and are in great demand. They are popular not only with Christian workers but with the general reading public as well. This is a cause for sincere congratulation.

The seven books named, together with Dr. Strong's "Our Country," "The New Era," and "The Twentieth Century City," Bishop Whipple's "Lights and Shadows of a Long Episcopate," and Alfred Henry's "By Order of the Prophet," should be found on the shelves of every missionary library and read by all true-hearted and loyal American citizens.

SPRINGFIELD,
OHIO

Belle M. Brain

ON the first advertising page of this issue of THE HOME MISSIONARY will be found a list of the foregoing books, with their prices.



COMMENT AND SUGGESTION

A LARGE number of representatives of missionary committees of Young People's societies of New York City, met in the offices of the Congregational Home Missionary Society, on Saturday, May 9. The gathering was called by Mr. W. L. Amerman, the Chairman of the Missionary committee of Christian Endeavor Societies of New York (Manhattan). The reports on the mission study classes conducted the past season were full of encouragement. They showed that foundations are being laid for most aggressive future work.

Mr. Amerman, the chairman of the Committee, is the founder of the Tenth Legion of the United Society of Christian Endeavor, and unquestionably has done more to promote an intelligent interest in missions than any other layman in the city of New York. Much of the deep interest in missions in the church of which he is a member, the Central Presbyterian, is attributable to his initiative and to his intelligent zeal. A great deal of his work has not been conspicuous, but it has been widely effective. His superb Christian character, his wise, persistent, aggressive efforts and his intense loyalty to the highest interests of the Church of Christ make him one of the most useful laymen in this country. We heartily congratulate the members of the Christian Endeavor Societies of New York City and of the country upon their possession of such a leader.

THE last of the series of Young People's Conferences, planned by Mr. H. W. Hicks, of the American Board, and made possible by the hearty co-operation of pastors in various cities, was held at the Central Church, Haverhill, Mass., April 18 and 19. It was attended by representatives of over twenty churches. The purpose of these conferences has not been the furtherance of the work of any one mission board, but the increase of an intelligent interest in missions on the part of young people, and the suggestion of methods, by the future use of which the work might be promoted, in the churches represented. The Rev. C. M. Clark, pastor of the Central Church, in a communication to the Congregationalist, refers to Mr. Hicks' excellent conduct of the conference at Haverhill, as follows: "Mr. Hicks has the teaching instinct and is admirably fitted to lead. He is

wise, tactful, well-informed, inspiring." A series of conferences is being planned for next fall and winter under the auspices of all the mission boards of the Congregational churches.

Two new pamphlets have been added to the publications of the Congregational Home Missionary Society. They are entitled, "Christianize America!" and "Higher Ideals of Christian Stewardship," and they are written by Don O. Shelton. The former is reprinted from "The Christian Endeavor World" by the courtesy of the editors, and the latter is the third edition of a booklet issued by the International Committee of the Young Men's Christian Association, and republished by special arrangement with that committee. The typographical appearance of "Christianize America!" is unique and especially attractive. Copies of both publications may be had upon application.

"THE Christian Endeavor World," Boston, Mass., awards a prize each week for the best suggested method of Christian work among young people. The following is the prize method for Missionary committees, described in a recent issue by E. A. S., of Clinton, Conn.: A MISSIONARY INFORMATION BOX.—The chairman of our missionary committee has hit upon a very successful plan for arousing the interest of our members in missions. She has arranged a box in the church where every one is requested to put any item which he chances upon in his reading which may bear in the least upon missionary work of any sort. These items are looked over before a missionary meeting, and all suitable to the subject are arranged and distributed to different members to be read during the hour. Not long ago we held an alphabetical missionary meeting which was very interesting. The subject was a broad one, "Missions," and the items were carefully chosen so that each began with a different letter of the alphabet. The leader called for the letters in order, and the programme was varied with music, duets, solos, etc., all with the real missionary spirit. For "An Evening with Home Missions" we had an item from each State in the Union, Alaska, Cuba, Porto Rico, Hawaii, and the Philippines.

ALONG THE BATTLE LINE

Is the Revival Out of Date?

A T a recent meeting of the Clerical Union, of New York City, Dr. Bradford asserted that the revival spirit was present in the churches as it had not been in many years. Dr. Leavitt, in the April number, earnestly pleads the importance of the old-fashioned revival. The following communication from far away Wyoming affords a striking illustration of the need and the value of revival efforts:

At the beginning of the new year we began to plan for a revival here in our home church. We were told by the members that it would be of no use, that they had tried so many times to have revival meetings only to fail. Before the week of prayer was over, they began to think that perhaps, after all, a revival might be possible, and to solicit the non-Christians to attend the services, which was a step in the right direction. Before the next week was half over we were obliged to borrow chairs from a sister church, in order to seat the crowds that were coming. In the meantime God had put it into the heart of one of his servants, laboring in a western Nebraska town, to come and help us. His labors among us were blessed by the conversion of many souls. Fifty-three persons pledged themselves to the service of Christ. Not only did we have the help of the Christian people, but the co-operation of the business men, also, and for the first time in the history of the town, saloons and stores alike closed their places of business during the hour of service. Not only did their keepers close up, but came out in full force to the services. It was no uncommon thing to see a saloon-keeper coming into church with fifteen or twenty followers. Usually, too, they were a little late in getting there, and so had to occupy the front row of seats, there being no others left. Even the professional gambler of the town came out to the services, and when a few evenings later he was accosted on his way to the depot, grip in hand, and asked why he was leaving the town, replied that there was no use of his staying while the meetings were going on, as the people seemed to care more for the church than for the gambling tables.

A certain ranchman, who spent the greater part of his time in the saloon, and who had lost a large fortune gambling, was con-

verted to Christ during the meetings. Since the meetings have closed his little boy, aged four years, was heard to say, "My papa don't go to the saloon any more." What a grand change, what a blessed change in that home! Husband and wife together will take upon themselves the vows of the church and allegiance to Christ and His cause. Men who said that they had not seen the inside of church for twelve years or more, were regular attendants each night.

Congregationalism in Oklahoma

THE following from general missionary L. B. Parker confirms previous reports of the acceptability of the Congregational Church in the New Southwest. Few new territories have so warmly welcomed our simple faith and polity.

The more the people know of Congregationalism in this new Southwest the more we are in demand, and there are but few towns in which we could not organize a church which would be a power for the cause of Christ in the community. I have found that it is no longer necessary to have a nucleus of Congregationalists before attempting to organize a church, it is only necessary to inform the people about our faith and they are ready to accept and become Congregationalists. At the town of B—— we have but one who had ever been a member of a Congregational Church; yet we have a very promising young church which was started with fourteen members. At H—— we started with twenty-one members and only three had ever been Congregationalists. At W——, a new village of 250 people, I organized last week with fifteen members and not one of the number had ever been a member of our church, but four other denominations were represented in the organization, divided as follows: Methodist, nine; Presbyterian, three; Baptist, two; United Brethren, one. I find the people everywhere I go ready to hear the Gospel message and after several Gospel sermons I speak upon the subject of Congregationalism and tell of some of the work our church is doing throughout the land in advancing the Kingdom of God, and many become interested and readily unite in establishing Congregationalism. So it may be said that there is an open door for our church in all this new country. All of that part of the coun-

try comprising the Indian Territories will be a rich harvest field for the Lord and there are many good towns that we should enter this year if possible. My heart goes up to God in thankfulness and praise as I look into the future and behold what a blessing and benediction Congregationalism will be to this region.

Fighting Prejudice

OUR Slavic workers have to contend with something more than natural indifference. Prejudice inherited or instilled is often the almost insuperable barrier.

Our work here is constantly attacked and many great hindrances are placed in our way, but nevertheless God's work is like a two edged sword and inflicts wounds on many a previously careless heart. One family so opposed us that they would not even speak with us because they said the salvation people are not even baptized. Nevertheless after some long conversations they perceived that we were doing nothing new or perverse but standing only for the word of God as it is. Then they bought a Bible from us and finally acknowledged that it is good for us to visit their people and show them how to regulate their conduct according to God's command. The work in one of our fields is just now very difficult. Many excuse themselves for keeping aloof from us because we talk against drinking, dancing, and the like which are their beloved peculiarities. But we thank God there are some who perceive that that love is not right which is not regulated in accordance with God's word. I rejoice to report that two families have become members of our little church on confession of their faith.

A Fruitful Pastorate

MULLAN, IDAHO, in the center of a mining district has well repaid the devoted labor of Pastor Owens. We are sorry that he must leave the work. But a grand beginning has been made as the following record plainly indicates:

My two years' pastorate here closes with this month. During this time the Lord has wonderfully blessed our labors. We have been enabled to organize a church, Ladies' Aid Society, Christian Endeavor Society, two choirs, built up a Sunday-school to a membership of 130, erect a church costing \$2,000 in all. Besides we have been able to interest the miners and they have supported us from the first until now, and it

is a great joy to me to be able to talk on Sunday to a house crowded with working men. Last month we held a series of highly successful mission services during which forty people signed cards indicating their intention to begin a Christian life.

The Outlook of a Superintendent

THE superintendent of one of the Pacific Coast States gives us the following glimpse of his extended field and the variety of conditions he has to meet.

After a week of constant activity in city work, I took the train on a Tuesday afternoon for B—, 170 miles distant. The following morning appointments are made with the pastor for the following Sunday. A trip is then made to R—, seven miles distant for consultation with the pastor of a home missionary church whose out-stations are thirty-seven miles apart. Returning to the city, the train is taken next morning for S— fifty miles distant, one of the centers of an oil field, which, with a number of breaks extends nearly a hundred miles along the foot hills.

Calls are made in the afternoon and in the evening preaching services are held in the railroad station. A small audience is present and the visit of the minister, being a rare event, will be the subject of remark for some time to come.

At nine the next morning with a team of bronchos and driver we start for McK—, twenty-seven miles distant. Following a winding trail over hill and valley, we reach our destination in three hours. At no time were we out of sight of oil derricks, many of which in solitude hold down the government claim until the owner is ready to resume work. Here calls were made in the afternoon and in the school house a fine audience assembled for evening services. The school teacher, who is from one of our home missionary churches 230 miles distant, led on the organ. The Spirit of God attended and the message was eagerly received.

Returning by rail to the city a Sunday morning sermon was preached, and in the afternoon an oil village seventy miles distant was visited where our pastor holds services and where a church membership will probably be found.

An Endeavor Rally was addressed in the evening. On Monday morning, the pastor of other outlying fields, with his wife who is an ordained minister, called for us and the ride was taken to P—, nine miles distant. Here a church edifice is being built and strong work done for the Master.

Returning to the city we take train at 10 p. m., and the next morning reach home.

After a day's work at the desk, we go to an Association Meeting 130 miles in another direction and after conferring with the brethren and speaking some words of cheer, we take steamer for Seattle, nearly 1,000 miles to the North to attend the Pacific Coast Congress, which we anticipate will be a ten days' feast of fellowship and inspiration. So runs the busy life of a superintendent.

On the Border

NOGALES, ARIZONA, is so near Land's End, that one side of its main street is in the United States and the other in Mexico. All conditions are peculiar. But our church has always had a hold, and under the lead of Pastor Reud it strengthens.

Recently your missionary joined a militia cavalry corps in order to help out in the social part of the organization. We are to receive funds from the government sufficient to rent suitable rooms, and will have a reading and club room well warmed in winter and cheerfully lighted. Here young men will be able to gather and will not feel that the only places to lounge during their leisure hours are the streets, stores, and the wrong side of the saloon doors. The rooms will be down town right in the heart of things and we believe our enterprise has in it the wisdom of the serpent with the guilelessness of the dove. If it should seem to the reader a little strange that a missionary should join a militia corps, I can assure you that the "boys" show their appreciation in unmistakable ways.

A man asked me to-day what he could do to help our Sunday-school and he is a Jew. He said he was interested in the good of children. When I told him we needed more adults to attend it, more teachers to take classes, more men to draw the boys, he said: "Oh, I thought I could buy something to make it better." Our Sunday-school does not lack funds just now, but prosperous as it is it needs men and this is just the need of the church too. Our women are noble, but we pray God to send us more men. They tell the story here, how when a man and his wife, new settlers, came to my predecessor Mr. Heald and asked to unite with the church, the good brother, touched by such an unexpected blessing, fell on his knees and cried, "Let us thank God for a man!" I can fully appreciate his feelings.

Progress in Cuba

READERS of the magazine are indebted to Rev. E. P. Herrick for fre-

quent reports of our work in Cuba. Mr. Herrick has the optimism of a true missionary, and lives upon the hopeful side of his work, and no work of the Society is more hopeful than that of Cuba.

The most encouraging feature of our work is that among the young men. Not less than fifty attend with more or less regularity. They find here what they have not found in the Roman church, hence they rarely if ever attend there. They are especially interested in the service of song, and while in other places I've found it almost impossible to organize a choir, I have here more material than I can use, and some weeks have dedicated two evenings to rehearsals.

Some are not far from the Kingdom. Of the twenty young lady nurses in the great hospital nearby, ten are Protestants. They have been especially helpful to us.

When I look back to the time nine months ago when we came unknown to a strange "barrio," where we had nothing, and contrast the work with what we see to-day, I feel to exclaim, "Behold what hath God wrought."

The Cuban Fisherman in Luck

THE following true tale may be left to teach its own moral. "There is a scattering that increaseth," and there is a free will offering of time to the service of the Lord which may prove in the end to be the very best service for ourselves.

Leaving his net all set and duly anchored, he came full of curiosity to the Congregational Home Missionary Society mission service, expecting to return in half an hour. But he became so deeply interested in the Gospel sermon and the sweet Spanish hymns, that he remained through the service, very much pleased with all he saw and heard.

Hastening to his net in Matanzas Bay, which he had left to care for itself, judge of his surprise when he found it full of fish. It had filled itself while he was away at the Protestant service, and all he had to do was to draw it to land "full of great fishes." His was a double draft on that memorable evening. From the sea of divine truth he drew helpful thoughts, and from the blue sea the food he needed. He now thinks that good luck comes to those who enter our chapel, but we cannot promise him a full net every time he thus leaves it. May he be made willing to leave all (if needs be) to follow Christ.

A Scandinavian Revival

REV. H. F. JOSEPHSON's visit to Wittenberg, Wis., was rewarded by a religious interest of singular power as the following narrative bears witness:

My coming to Wittenberg, where I had labored twelve years before, was at the request of friends and intended to be very short, as I was hastening westward. But the Lord seemed clearly to want it otherwise. At the evening service the first Sunday there, nine persons were deeply convicted and sought the Lord for mercy. The meetings were continued for nearly five weeks every night and at nearly every meeting some came over to the Lord's side. About sixty persons manifested a desire to become Christians. The movement seemed altogether the work of the Spirit. Men were brought under conviction while at their work in the woods. Some on the way to meeting and others on their way home. This outpouring of the Spirit came in answer to earnest prayers on the part of certain older Christians for a long time preceding the revival.

It Pays

THE pastor and his wife who forego their comfortable fireside on a cold New Year's Day to extend personal greetings to the homes of one hundred of their flock, will find their reward in the growing love and fidelity of the people.

On New Year's Day, says Pastor Wyatt of S. Dakota, we gave out one hundred and one cards, making eighty-six stops in order to do so. Mrs. Wyatt accompanied me. We were able to do so by having a driver for our team and by making every call brief, only a greeting and a good bye.

The Boy Problem

REV. RICHARD K. CHAPMAN, of Gettysburg, South Dakota, has been successful in his attempts to interest boys in the church. This is a question that engages the attention of a great multitude of pastors for whose benefit the views of Mr. Chapman are here quoted:

One of the most perplexing and important questions of the day is the boy problem. It is obvious to the most casual observer that our boys are threatened by a

great peril, that of evil influences and manifold temptations. Loafing about street corners and hanging around billiard halls are not ideal employments for our boys, yet this is what is going on night after night.

If the boy is kept at home of an evening he thinks he is ill used. Boys are active, energetic; and if we persist in shutting down the throttle and safety-valve, there is bound to be an explosion. Let us rather occupy the boy's time pleasantly and profitably; let us give him something better than that we take away. How? I answer by means of a Boys' Club. In brief, the scheme is as follows:

1. A Boys' Club, properly organized and officered. A small monthly due from each member; a few necessary rules, the fewer the better.
2. A Club Hall, open every week night from seven to nine.
3. Simple gymnastic apparatus, with instruction for same.
4. Military drill.
5. Games, outdoor in summer, indoor in winter.
6. Curfew at nine P. M.

Give this a trial and I am confident that you will make it permanent. It should be a town institution and not a sectarian or church affair. Boys have a hatred of anything goody goody. Let them understand that they shall not be preached at and on their part that there must be no bad language. But all this will cost money? Of course it will. Is the boy worth it? If you disown him, discourage him, kick him out in the world to shift for himself, if that is the value you set upon a boy, then I dare say he is not worth it. But if you believe that the boys of to-day will be the men of to-morrow, that the future of the town, of the State, of the nation is in the hands of these boys, then they are worth a good deal.

More than One Way

THE variety of methods employed by the home missionary in winning men is illustrated by the following from Minneapolis, Minn. The whole question of success often turns upon the inventive faculty of the pastor in the use of methods. Fishers of men need to be wise in the adaptation of means to ends.

The new room was occupied November 30th. Two hundred and eighty dollars was spent in this work. The room will serve for a dining room, Sunday School class room, and room for Boy's and Young Peo-

ple's Clubs. Plans for a Cradle Roll and Home Department are under consideration, as also plans for a Normal Class for training of Sunday School teachers.

Next in point of satisfaction is the work with the young people. Two and a half years ago there were no young people in the church. Now the evening service is almost entirely composed of them. Two Sunday School classes have organized as clubs during the quarter. "Oak Leaves Club" is composed of boys and girls from sixteen to twenty, and has a membership of about thirty-five. The Live Oaks is composed of young men and women from twenty upwards to thirty, and has a membership of about forty. Both Clubs are active in church work. Soon we hope to tell of a goodly number brought into church membership. Work along this line is being planned.

In Labors Oft

THE careful reader of the following from Rev. George L. Patterson, of New Mexico, will learn something of the astonishing variety of a home missionary's life and labors. Grace he must have, but grit, tact, and common sense are not less essential to success.

Gallup is at an elevation of a mile and a quarter. It has had weather this winter as low as twelve degrees below zero. I believe the prolonged bad weather has affected all churches here. There are few sidewalks, and the adobe soil is very bad in wet weather, while the people seem to feel the cold days more than I do who am a native of the north.

The pastoral work is exceedingly great for the size of the field. There is a continual line of strangers who need looking after. This country is full of young adventurers who have come to the "wild west" for fame and fortune, and who find it not as pleasant for them as expected. I have done pastoral work among small boys, even, who had run away from home and tested the world. I could fill every minute of time with pastoral work if I had nothing else to do in the church. Men out of work keep coming to me, and also a great many charity cases are continually sent to me. It seems as if half of the strangers are in special need of a friend. I have a great many homeless men also call upon me. I seldom give them any money, but try to get work for them. I also have a standing agreement with the night engineer of the power house that he will let any men I send there sleep in the boiler room, where it is warm and comfortable. After doing them a few good turns, they always seem willing to listen to a little religious talk. I had a good talk with five strangers in the back end of a saloon recently. It is often overlooked that hoboes have souls, I think. I go into saloons because, in order to get coal, gold, human souls, or anything, a person must go where they are. In Gallup they are generally in the saloons—hence I go there.

I have secured the promise of the use of a fine piano for the church. Also, I have secured the promise of a \$250 Cecilian, an

automatic piano player. I will give a concert with it free now and then and draw people to the vestry of the church thus on week nights. I will receive these from a music firm I dealt with when following music as a calling.

Since the last report I have gotten together four men who sing quite well for so small a town. I drill the quartette about twice a week on an average, and give them first class sacred anthems. Soon I will begin to work in a selection by a quartette of two cornets, an alto and baritone. I will arrange the music myself and make it appropriate for church. We will play hymns and songs of long ago, such as all enjoy.

I have a boys' flageolet club of twenty boys, if all are present. I have taught them to play "Yankee Doodle" and part of "America" already. In order to be qualified to join it a boy must belong to some Sunday-school. I allow him to attend any Sunday-school he wishes to attend. Thus I am getting a hold on some Catholic boys. One of them now brings his mother to church nearly every Sunday evening. I announce it as a "Sunday-school Boys' Club," and give all to understand that it is for that class of boys. All others would have to pay me a high price for teaching them, and are not very cordially invited.

I have got the majority of the business men and nearly all of the professional men, except the other ministers, to agree to pay fifty cents a month towards the support of a gymnasium. I asked the other clergymen, but they do not seem enthusiastic. Perhaps the Catholic priest will join, however. I have rented an unfinished brick house. It is completed on the outside, but has no plaster within. It is a large mansion that was never completed for lack of funds. I have worked all of my spare time finishing it for a gymnasium. It is quite a fine place for such a purpose now that I have put so much work on it. I paid cash for apparatus, and it is now here. I collect the money and keep the scheme in a moving condition. People can no longer say that there is no place of public recreation except the saloon, as I will open the gymnasium this week. It will have electric lamps and has two open fire places. I will have five or six dollars surplus each month after paying running expenses. With this I will add new appliances.

A Thoughtful People

NEXT to a deed of kindness is a tactful way of doing it. The people of Medford, Oklahoma, seemed to have studied the art, as the experience of pastor Rogers here given demonstrates.

It is all bright. Some time in January I was "phoned" one day to come to the clothing store, where I found two of our members. They were buying an overcoat for a man about my size. Would I kindly try it on to see if it would fit him? I supposed it was for some man in the country who could not come to town, and they were fitting him by me, and would send it out to him. So I asked who the man about my size might be? They asked if I thought the coat would fit him. I said I thought it would if he was my size. Then they said, "You wear it home, you are the man."

WHAT CHEER?

☛ THE church at Great Falls, Mon., is raising \$1,000. for the purchase of an additional lot and is looking forward to the erection of a new building.

☛ THE church at Sanford, Fla., has recalled to the pastorate Rev. Charles Campbell, and he was installed May 14th. Mr. Campbell is making earnest efforts to clear the church debt and is meeting with encouragement.

☛ NINETEEN members have been elected to membership in the Covenant Church, Indianapolis, Ind., in the last seven weeks. The Sunday School has more than trebled in attendance since Christmas. The church room is becoming inadequate.

☛ SUNDAY SCHOOL attendance at Phillips Church, Salt Lake City, has risen to nearly 200. At the May communion six young people were received into the church and others are being gathered into a training class for the next communion. The church building at Provo City is now too small for the Sunday School.

☛ VERSALLES WARD, Matanzas, Cuba, in which our church is located, has been left without a Roman Catholic priest. Rev. E. P. Herrick now remains as the only clergyman, Catholic or Protestant, in a large population.

☛ EIGHT persons have made application to unite with the church at Havana; among them Mr. Edward

Someillan and his wife. Mr. Someillan is a brother of Rev. H. B. Someillan, pastor of the Congregational Church at Guanabacoa.

☛ Mr. J. Pierpont Morgan and Sir William Van Horn are planning to expend a great deal of money in Cuba. American colonies are multiplying. Rev. George L. Todd, the pastor at Havana, writes that the material prosperity of Cuba is at hand.

☛ IN the outskirts of Pendelton, Ore., in a population of 6,000, a Sunday School has been started by Rev. Jonathan Edwards. This was followed immediately by the building of a chapel. The Sunday School has reached an enrollment of seventy.

☛ IN connection with the visit of Superintendent Bross to New Haven, a Nebraska Yale Band has been formed. Mr. Judson Cross, of the middle class, a graduate of Colorado College, will spend the summer at Silver Creek, Neb. Mr. C. C. North and Mr. B. E. Thomas, both graduates of Nebraska State University, and Mr. Horace Holton, of Amherst, have already positively pledged to the Nebraska work, and others are considering it favorably.

☛ A spontaneous movement on the part of the community at Plainview, Neb., has resulted in a Congregational organization of sixty-nine members with Rev. J. J. Parker as pastor. The church will go on vigorously without home missionary aid.

WOMAN'S PART

Our Opportunity

BY MRS. DORA REED BARBER.

LIFT up your eyes and look on the fields, for they are white already to harvest!" These words of our Lord may well come with stirring emphasis to all of his people to-day, who are allowing the cause of Christ to languish for want of means to carry on the work. We often wonder how such a thing can be, and can no longer excuse ourselves with the old plea of "hard times" for we know, and every observing person can see that the fraternal organizations have no trouble to collect the dues from their members, and all forms of secular business seem to be, and are thriving in a manner that would indicate good times.

Are "the children of this world wiser in their generation than the children of light?" The fact is, we have been, and still are, failing to recognize our opportunity. If we could all see, as some who make it their business do see, the sin and want and woe in some of the districts of our cities, and all know as the few know, that the souls so lost in sin as to have forgotten the desire for the good and true, must be sought out, and one by one led to the light; if we could all see as some of the A. M. A. workers see, the superstition and ignorance against which the half-emancipated people are bravely struggling and know the heart yearnings for better things, and the ambition to be helpful to others of their race; if we could all see away over the mountains, out here on the western frontier, the villages without churches, the homes without Christ, the swarms of little children with their plastic, wax-like hearts ready for any impression, whether good or evil, untouched by any influence of church or Sunday school; and the vast regions of country

in this garden land, for which Whittman dared so much of hardship and peril, almost wholly untouched by the gospel of which he was such an able champion, I am sure we could no longer be indifferent, or even uninterested in this our golden opportunity.

Why do we not see it? Our Master says, "Lift up your eyes." We are looking too low. Our eyes have been fixed on the things of the earth, its pleasures, its fashions, its social ties, its business engagements, and we have failed to see the precious souls made in the image of God, intended to outshine throughout eternity any earthly gem with which we may bedeck ourselves. We have been holding these crumbling pebbles of earth so closely to our eyes that they have shut out from our view the pleading, starving, dying millions of souls for whom Christ died, and whose salvation He meant should be our first concern and our greatest joy.

The Individual Back of the Organization

BY MRS. MARGARET E. SANGSTER.

The individual back of the organization without whom indeed the organization could not exist, needs four requisites for her full equipment. The first of these is perhaps information. Nobody is ever interested in that of which he is ignorant. With one's mind a blank as to the needs, the aims, and the successes of any cause whatever, one cannot be in touch with it; in effect it does not exist, nor have the least vitality for those who go on their way, careless, indifferent, and, possibly in opposition, simply because uninformed. Information is not far to seek. By pen and voice and type, by magazine and papers, and by the lips of eloquent speakers from the field, in conventions and

other meetings, the fullest information is given. Many pass it by; many assert that the literature of missions is dull, but it is dull only because they have not given it their attention. It is a current story of heroism, of bravery, of romance, which brings a breath of purer air into our common prosaic world. And the moment we begin to read and listen and assimilate, that moment we are converts to the cause of home missions. We are like those who looked over a photograph album of strange faces. The faces are strange no longer. They have become friendly now, and are instinct with life and meaning. This is the difference between lack of knowledge and full information.

And born of information comes a sanctified conscience, a clear, electric sense of personal responsibility. We cannot shirk our duty nor shift it to another's shoulders. We it is who must answer to God. We have something at stake. We go to the frontier with the missionary. We drive over the bleak and arid fields. We endure hardships. We encounter danger and privations. It is as when in our war, every wife staying at home was still at the front with her husband, every mother in the army with her soldier boys. The sense of personal responsibility leads us to prayer, to service, to liberal giving.

In the wake of this personal responsibility comes enthusiasm. This is of the heavens a divine quality. It supplies motive power and, as steam to machinery, it urges on the matter whatever it may be. Woe to the laggards in any enterprise who lack enthusiasm!

And last of all comes consecration. Is it more than we ought to give, all to Christ—health, strength, love, a full day's work? An organization by itself is a senseless machine, a thing without a self. Regarded as an association of fully consecrated individuals, it is a thing with a thousand souls, throbbing, living, aspiring and forever working with the Master for his own for whom he died.

The Lone Star Woman

BY MISS M. DEAN MOFFATT.

Can you see the long stretch of dreary desert land, with the huge snow capped "Rocky" looming up, as a magnificent background for a most disheartening outlook?

The railroad track resembling a monstrous black snake more than anything else, twists and turns as it seems to wriggle across the plain. The monotony of the scene is beginning to assume an indigo tinge, when suddenly a curious sight appears in the distance. What can it be? You rub your eyes to be sure you are not dreaming of mushrooms of abnormal growth, and as you draw nearer you distinguish twelve tents standing in a row, as plumb as any row of dwellings to be found on Fifth or Commonwealth avenues. The conductor of the train, noting the surprise depicted on the countenance of some of the passengers, kindly volunteers the information that "this is a brand new mining town." You are inclined to rub your eyes again, however, for the word "Saloon," which appears in large letters of gaudy paint over eleven of the twelve tent doors, seems to convey a peculiar idea of mining, until some one suggests that it must be an undermining town. The last tent in the row was labeled "Lone Star Restaurant," and in the door of that tent stood a woman, who really looked more lonely than did the crudely painted star above her head. The trainman having announced that the train made a stop of twenty minutes, and several of the passengers taking advantage of that fact to "liquor up," as one man expressed it, we seize the golden opportunity to leave a bit of sunshine with the Lone Star Woman. We speed across the few hundred feet of desert sand, and before either woman realizes it we are getting acquainted. Women of the plains do not stand on ceremony as much as do women of older settled communities, so within five minutes we learn that

"men must eat and I must work—I'm a good cook and I'm making a splendid living." Are you the only woman here? With a wistful look and a brave gulp, at which you think you hear the tears running back into her heart, she says quietly, "yes." Are you a Christian? "Well, to be honest, no. Of course I believe in God with my mind, but I don't with my heart. Won't you step inside and have a hot cup of tea, it'll refresh you." So in we go to find a little tea-kettle on an oil stove, fairly bubbling its cover off, and the "cup which cheers" is before you in less time than it takes to tell about it. Between sips we endeavor to drop the good seed, when suddenly she says: "Wouldn't you like to go into the other tents and meet the men—they'll be respectful to you." We go into the other tents to be introduced to more bar tenders than we ever met before at one time. We leave a pleading message with each, and refuse more than one hearty invitation to stay and tell them more. Presently the engine whistles a warning note, there are hearty hand shakes, there are tears dropped, then accompanied by all, the "Lone Star" heading the procession, we are proudly escorted to our train. As we move away we are given an unconscious Chautauqua salute, some red handkerchiefs, some white, some had been white once, but, alas! would never be white again. But the good will, the unspoken reaching out for that something we call "Brotherhood" can we ever forget it? Are you looking about for a safe investment? Here is your golden opportunity. Help your Home Missionary Society to plant the everlasting Gospel of our Lord and Saviour Jesus Christ, which

alone can revolutionize this and all other mining towns.

Conditions in Wyoming

Let the women of the East read the story of Mrs. Annette B. Gray's journeys and missionary labors in Wyoming and rejoice with her in the privilege, which they may well envy, of ministering Gospel comfort to those needy souls on the frontier.

The past three months have been full of variety, adventure, joy and trouble. I have been with eleven churches in various capacities, and assisted in the organization of two others; both having their story of pathos and humor. When the church was organized at Glendo, the day was cold and stormy but the ranchmen and their families came, their faces bronzed by storm and wind, their grave purpose showing in their every look and attitude. What mattered it if the communion set consisted of two green tumblers, a white plate with a blue border, and a bottle of chokecherry wine.

I went from there to Lusk where I found a glorious revival in progress. Here I led an afternoon prayer meeting, also a children's meeting and then on again. Everywhere I went I was obliged to play and sing. I conducted children's meetings each afternoon and also preached and visited. The children's work is entirely new in this State and large numbers attended.

The second church organized was at Torrington, in an upper room with sugar barrels for pulpit and desk, and saw-horses and cracker boxes for seats. One of the ladies told me that the question of how Paul died came up in the Sunday-school, and the astounding answer came, "Herod had his head chopped off, and brought to his daughter in a basin."

Here Mr. Gray and I assisted the pastor in holding a week's meetings resulting in about thirty conversions. Here also we held the first communion ever held in the place, though the neighborhood had been settled for twenty years. Fifteen years ago they had a Sunday-school which lasted for six months, but none since then until we organized one last September.



APPOINTMENTS AND RECEIPTS

APPOINTMENTS

April, 1903

Not in commission last year.

Adams, Frank H., Madrone, Wash.
 Babcock, J. M., Vernal, Utah.
 Barnes, G. E., General Missionary in Mon.
 Boller, Benjamin F., Los Angeles, Cal.
 Carlson, Eskiell M., Los Angeles, Cal.
 Clarke, Charles F., Trent and Newman Lake, Wash.
 Dickinson, Mrs. M. J., Linwood, Neb.
 Elwell, Robert, Brook Park and Vicinity, Minn.
 Foster, Festus, Malhem City, Ore.
 Graham, Robert N., Addison Center, Neb.
 Griffice, Frederick B., La Crosse, Wis.
 Herness, P. J., Niagara, No. Dak.
 Hewson, Earl, Sappington, Mo.
 Hogan, B. M., Milford and Frisco, Utah.
 Howard, T. W., Koochiching and Valley of Rainy River, Minn.
 Hutchins, Alfred W., Atlanta, Ga.
 Jensen, Charles J., City Point, Wis.
 Kable, E. V., Kellogg, Idaho.
 Kaufman, J. W. F., Sheridan, Wyo.
 Kaufman, R. E., Pueblo, Colo.
 Long, Joseph B., Norfolk Junction, Neb.
 McDermoth, Charles, Aberdeen, Wash.
 Minjares, Velino, Los Angeles, Cal.
 Newton, W. R., General Missionary in La.
 Samsen, Caleb, White Oaks, New Mex.
 Spencer, John A. H., Independence, Okla.
 Sullivan, Thomas, Tacoma, Wash.
 Switzer, Miss Annie E., Holdrege, Neb.
 Watson, Jonathan, Ogalalla, Neb.
 Wilson, Daniel E., Groveland, Minn.
 Wisner, Ernest L., Newman Grove, Neb.

RE-COMMISSIONED.

Anderson, Frank O., Clintonville and Navarino, Wis.
 Anderson, Harold E., Craig, Colo.
 Andrewson, Severt K., Minneapolis, Minn.
 Barnes, Joseph A., Missoula, Mon.
 Barnett, John H., Andrews, Ind.
 Bartholomew, Noyes O., Denver, Colo.
 Beadenkoff, Thomas M., Canton, Md.
 Bente, C. H., Lawton, Okla.
 Billings, C. S., Evangelist in So. Cal.
 Euge, C. E., General Missionary in Minn.
 Blandford, Levi D., Denver, Colo.
 Bown, Frank A., Springfield, Wash.
 Branan, Seborn R., Art, Asbury, Echo and Headland, Ala.
 Brooks, William H., Lawnview, Okla.
 Burdeshaw, James J., Light, Ala.
 Burton, R. W., Havelock, Neb.
 Calhoun, John C., Tyler, Texas.
 Cash, Elijah, Sherman, So. Cal.
 Chatfield, George A., Whitewater, Colo.
 Cheadle, Stephen A., Ault, Colo.
 Clark, Allen, Minn.
 Connor, W. H., Liber and Portland, Ind.
 Crater, Mrs. Hattie M., Cottonwood Creek and Grant, Wyo.
 Crowdis, Edwin G., South Bend, Ind.
 Curtis, Norman R., Denver, Colo.
 Dahlgren, John A., Dover, N. J.
 Davies, William C., Catasaqua, Penn.
 Derome, Jules A., Plankinton, So. Dak.
 Drew, C. E., Hastings, Okla., and Addington, Ind. Ter.
 Eckel, Frank E., Rye, Colo.
 Everly, Milton M., Julesburg, Colo.
 Ferris, Chester, Great Falls, Mon.
 Fletcher, Rufus W., Forks, Wash.
 Flook, Jacob, Kearney, Neb.
 Grey, David B., General Missionary in Ore.
 Green, Edward F., Corvallis, Ore.
 Greenlees, Charles A., Jennings, Okla.
 Griffith, William, McHenry, No. Dak.
 Gorton, Philo, Bowdle, So. Dak.
 Harding, William F., Alva, Okla.

Hardy, William P., Los Angeles, and La Canada, Cal.
 Harger, C. H., Colorado Springs, Colo.
 Harper, Thomas H., Oklahoma City, Okla.
 Harris, T. B., Ft. Valley, Ga.
 Hedstrom, John H., St. Joseph, Mo.
 Herbert, Eben, Thayer, Mo.
 Herrick, E. P., Matanzas, Cuba.
 Hills, William S., Okarche, Okla.
 Huleen, John J., Spokane, Wash.
 Hunt, W. S., Webster, So. Dak.
 Ibanez, Jose M., El Paso, Texas.
 Jackson, P. B., Plains, Mon.
 Jelinek, Joseph, Milwaukee, Wis.
 Johnson, Harry W., New Richland, Minn.
 Johnson, John E. V., Titusville, Penn.
 Johnson, William, Fountain Grove, Mo.
 Juell, Hans C., Climax, Minn.
 Keniston, G. N., Manchester, Okla.
 Kovac, Andrew, Allegheny, Penn.
 Lange, J. G., General Missionary in Okla.
 Larsen, Bert, Merrill, Wis.
 Lewis, Daniel M., Welsh, La.
 Lindman, Adam, Minneapolis, Minn.
 Locke, J. Frank, Round Prairie, Minn.
 Lonsdale, Frank, St. Louis, Mo.
 Meador, M. O., General Missionary in Texas.
 Moor, David Y., Ridgeville, Ind.
 Murphy, James S., Denison, Texas.
 Nichols, John T., Seattle, Wash.
 Norton, Milton J., St. Louis, Mo.
 Noyce, Joseph C., Clemen, Neb.
 Okerstein, John F., General Missionary in Conn.
 Olds, Alphonzo R., Umatilla, Ore.
 Olsen, Morton, Hoboken, N. J.
 Parker, L. B., General Missionary in Okla. and Ind. Ter.
 Parsons, Dudley, New Brighton, Minn.
 Paulu, Anton, Vining, Iowa.
 Peyton, Frank, Cashion, Okla.
 Philipson, Christian, Racine, Wis.
 Pope, Joseph, Big Timber, Mon.
 Powell, J. B., Renville, No. Dak.
 Preston, Mrs. C. W., Theford and vicinity, Neb.
 Ratzell, J. P., Indianapolis, Ind.
 Reid, David H., Evangelist in Wash.
 Rives, Charles J., Olivet and Perkins, Okla.
 Roberts, O. W., Keystone, So. Dak.
 Rogers, Osgood W., Medford, Okla.
 Sabol, John, Holdingford, Minn.
 Sather, Bernhard B., Winona, Minn.
 Saunders, Harry L., Wellston, Okla.
 Scafe, Charles R., Fruita, Colo.
 Schofield, John, Indianapolis, Ind.
 Self, William O., Henderson, Ala.
 Sheldon, Charles F., Waukomis, Okla.
 Singleton, Joseph H., Pearl, Idaho.
 Smith, James C., Alexandria, Ind.
 Smith, Thomas, Washington and Glenzen, Ind.
 Someillan, H. B., Guanabacoa, Cuba.
 Steele, John T., Iowa and Vinton, La.
 Strange, William L., Ontario, Ore.
 Taylor, Mrs. S. E., Littleton, Colo.
 Taylor, W. A., Fosston, Minn.
 Thomas, Ivor, Bangor, Penn.
 Todd, George L., Havana, Cuba.
 Travis, David Q., Los Angeles and Brooklyn Heights, So. Cal.
 Turner, L. A., Ft. Cobb and Binger, Okla.
 Van Luyen, Sanford A., Denver, Colo.
 Veazie, W. C., General Missionary in Colo.
 Vogt, William F., Liberty Creek and De Weese, Neb.
 Watson, William H., Red Lodge, Mon.
 Wells, Mark, Baltimore, Md.
 Whiddon, W. Z., General Missionary in Texas.
 Wild, Laura H., Lincoln, Neb.
 Willett, George, San Luis Obispo, So. Cal.
 Williams, Charles W., Avalon, So. Cal.
 Yarrow, Philip W., St. Louis, Mo.
 Zoltak, Miss Mary, Braddock, Penn.

RECEIPTS

April, 1903

For account of receipts by State Auxiliary Societies, see pages 137-138.

MAINE—\$3.00.

Portland, West, 3.

NEW HAMPSHIRE—\$1,063.83; of which legacy, \$500.00.

Derry, Dea. A. V. Fisher, 1; Dover, 1st, 128.24; Hollis, Estate of Mrs. M. A. Lovejoy, 500; Nashua, Pilgrim, 51; Newport, 15; West Lebanon, 8.59.

F. C. I. & H. M. Union of N. H., Miss A. A. McFarland, Treas., 360.

VERMONT—\$107.47.

Vermont Domestic Miss. Soc., by J. T. Ritchie, Treas., 63; Bennington Centre, Mrs. H. H. Harwood, 1.25; Castleton, 5; Manchester, S. G. Cone, 25; Weybridge, 13.22.

MASSACHUSETTS—\$5,077.95; of which legacies, \$3,518.47.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., 500; By request of donors, 110.48.

Total610.48

Ayer, C. E., 8; Ashburnham, Estate of C. M. Proctor, 4; Brookfield, R. B. Montague, 5; Cohasset, Mrs. R. B. Stetson, .50; Dalton, Miss L. M. Chadwick, 1; Dorchester, 2nd, of which 25, from Mrs. E. Torrey, 85.95; Greenfield, Estate of C. B. Tilton, 435.82; Greenwich, 9; Hatfield, Estate of S. H. Dickinson, 475; Haverhill, C. Coffin, 4.50; Haydenville, 16.68; Littleton, S. S., 5; Northfield, Estate of John L. Mattoon, 931.01; Salem, Tabernacle, 69.37; Springfield, A member of Hope Ch., 500; Waltham, Mrs. M. C. Roberts, special, 50; Wooster, Estate of Albert Curtis, 1,672.64; Worcester, Miss K. Chapin, 1.

Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund, 193.

RHODE ISLAND—\$50.00.

Providence, C. E., Beneficent, to const. Rev. A. E. Krom an H. L. M., 50.

CONNECTICUT—\$7,559.97; of which legacies, \$5,009.00.

Berlin, 2nd, 44; Brookfield Center, C. E., for Alaska, 5; Derby, C. E., 1st, 5; Mrs. C. T. Beardsley, 2; Farmington, S. S., by C. W. Ruic, 14.27; Gilead, Estate of Miss H. S. Lord, 9; Green's Farms, 35.50; Greenwich, 1st, 12; S. S., 5; C. E. 5, 22; Groton, 21.19; Kent, C. E., for Alaska, 9.50; Milford, 1st, 45.18; S. S., for Cuba, 10.61; New Britain, S. S. of the South, 15; New Haven, Ch. of the Redeemer, 264.71; Yale College, Ch. of Christ, 353.56; C. C. Chalker, 24.96; W. E. Chandler, 10; New London, 1st, Ch. of Christ, 42.53; North Woodbury, North Ch., 23 Annie B. Naramoies' class of boys for Salary Fund, 10; Norwich, Legacy of E. B. Woodhull, 5,000; Broadway, 1,005; Salisbury, 10.99; Somerville, 9.75; Suffield, S. S. of the 1st, 5; Tolland, 38.62; Terryville, to const. Rev. S. E. Evans and Miss C. M. Beach H. L. M., 136.82; Westville, 18.23; Wallingford, 1st, 25;

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.: Bridgeport, Olivet, Bell Mission, special, 2; Bristol, H. M. Aux., for Salary Fund, 20; Brooklyn, Ladies' Aux., for Salary Fund, 4.55; Danbury, 1st, S. Soc., Salary Fund, 10; Fairfield, special, 20; Hartford, 1st, Legacy of Mrs. M. McClellan, Salary Fund, 25; 1st, Y. W. H. M. C., for Salary Fund, 100; 1st, special, 5; 1st, Mrs. M. E. Stone, for Salary Fund, 5; 1st, Mrs. F. B. Cooley, Salary Fund, 75; South, Sew. Soc., special, 10; Farmington Ave., Ch., special, 5; Kensington, Salary Fund, 25; Meriden, 1st, L. B. S., Salary Fund, 10; New Haven, Plymouth, Mrs. T. Cowles, Salary Fund, 5; Newington, Salary Fund, 4; Poquonock, for Salary Fund, 8; Sharon, C. E., Salary Fund, 10; Total.....\$343.55

NEW YORK—\$260.14.

Angola, A. H. Ames, 5; Antwerp, 1st, 21.70; Brooklyn, Central, Zenana Band, special, 25; South, 100; Canaan, Four Corners, C. E., 3.40; Mt. Vernon, S. S. of the 1st, 2.33; New Haven, C. S. Shepard, 10; New York City, S. S., Bethany, 20; Ardenia Evan., 6.66; Mrs. C. L. Smith, 30; Niagara Falls, 1st, 25; Royalton, 1st, 6.30; Rutland, S. S., 3.50; Mrs. S. Merwin, 1.25.

NEW JERSEY—\$273.97.

East Orange, "K.", 100; Mrs. C. D. Dill, 10; Plainfield, 152.55.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.: Passaic, Jr. C. E. 1.42; Plainfield, 10.

PENNSYLVANIA—\$147.13.

Kane, 1st, 28.28; S. S., 25; Ladies H. M. Soc., 5; Pittsburg, Friends, for Salary Fund, 45.

Woman's Missionary Union, by Mrs. D. Howells, Treas., 10.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.: Philadelphia, Central, for Salary Fund, 33.55.

MARYLAND—\$2,462.86, Legacy.

Baltimore, Estate of Mrs. M. R. Hawley, 2,462.86.

DISTRICT OF COLUMBIA—\$23.67.

Washington, Fifth Ave., 23.61.

VIRGINIA—50 cents.

Snowville, Mrs. N. M. Richardson, .50.

GEORGIA—\$26.40.

Athens and Wilford, 1; Braswell and Cedartown, .50; Cochran, 2; Doerun, 2; Hartwell, Liberty Ch., 1.50; Rock Force, Newhope Ch., 2.50; Lifsey, Liberty Ch., 1.50; Minerva, Center Ch., 2; Pearson, 5; Sycamore, 8.40.

ALABAMA—\$23.39.

Received by Rev. A. T. Clarke: Ashland, .50; Fredonia, 1.12; Opp, Pleasant Hill, S. S., .50; Rosehill, Rev. J. R. Stewart, .50.

Blackwood, .60; Chulaanne, Fairview Ch., 1; Cottonwood, Oak Grove Ch. and Light, .50; Dundee, .50; Ft. Payne, Emanuel Ch., 5; Georgiana, .50; Opelika, Mt. Jeff. Ch., Perote, Corinth Ch., 1; Rose Hill, Dothan and Brantley, 2; Ten Broeck, Union Hill Ch., 5; Troy, Rev. W. O. Self, 4.67.

LOUISIANA—\$31.01.

Hammond, S. S., 2.06; C. E., 5; Kinder, 6; Welsh, 8.27.

Woman's Missionary Union, Miss M. L. Rogers, Treas.: Hammond, Aux., 4.68; New Orleans, Straight University Aux., 5.

ARKANSAS—\$15.54.

Gentry, 1st, 15.54.

FLORIDA—\$121.34.

Avon Park, Union Ch., 9.35; and S. J. Townsend, 5.63; Bonifay, Westville, Careyville and Crestview, .60; Cottondale, County Line Ch., Chipley, Shiloh Ch., and Wright's, Union Grove Ch., .25; Destin, East Pass Ch., 2.10; Lake Helen, 26.50; Melbourne, 23.60; Moss Bluff, 3; Potolo, Esto, Caryville, Union Ch., and Warsaw, Harmony Ch., 5.31; Raiford, Pearl Chapel, 2.85; Taylor, 2.15; West Palm Beach, .40.

TEXAS—\$20.00.

Received by Rev. L. Rees: Palestine, 1st, 15.00. Dallas, Grand Ave., 5.

INDIAN TERRITORY—98 cents.

Vinita, 1st, .98.

OKLAHOMA—\$18.25.

Capron, .75; Harmony, 7.50; Kingfisher, 5; Lawton, 2; Seward, 3.

ARIZONA—\$6.00.

Nogales, Trinity Ch., 6.

OHIO—\$177.74; of which legacy, \$91.74.

Cincinnati, North Fairmount, 1; Jefferson, to const. B. Cushing an H. L. M., 60; Kipton, Estate of H. A. Deming, 91.74; Mansfield, 1st, 25.

INDIANA—\$68.00.

Received by Rev. E. D. Curtis: Fort Wayne, Plymouth Ch. and S. S., 64; Washington, 4.

ILLINOIS—\$98.85.

Delavan, R. Hoghton, Salary Fund, 25.

Woman's H. M. Union, Mrs. M. S. Booth, Treas.: Rockford, 2nd, for Salary Fund, 73.85.

MISSOURI—\$494.41.

Carthage, 1.15 and Webb City, 1.71; German Chs., 2; Kansas City, Westminster, 61.45; Old Orchard, 3.64; St. Louis, Reber Place Ch., 6; Union, 6.80.

Woman's H. M. Union, Mrs. A. J. Steele, Treas.: Aurora, 7.20; Bonne Terre, 25; Brookfield, Park Ch., 5; Cameron, 8.80; Carthage, 11; Eldon, 2; Green

Ridge, 2; Hannibal Pilgrim, 2.20; Kansas City, 1st, 25; Beacon Hill, 3.60; Clyde, 15; Ivanhoe Park, 2.50; Prospect Ave., 3; S. W. Tabernacle, 4; Westminster, 30; Cole Camp, 1.50; Kidder, 4; Lebanon, 4; Maplewood, 2; Neosho, 8; Peirce City, 5; Republic, 2; St. Joseph, 12; St. Louis, Bethlehem, 1; Compton Hill, 9; 1st, 99; Fountain Park, 9.60; Hope, 5.22; Hyde Park, 5.44; Immanuel, 3.80; Memorial, 3; Olive Branch, 1; Reber Place, 3; Pilgrim, 74.25; Plymouth, 2; Union, 3; Sedalia, 1st, 24.30; Willow Springs, 2; Windsor, 2.

Total.....\$435.41
Less expense, 21.75— 413.66

WISCONSIN—\$8.20.

Ekdall, Grantsburg and Trade Lake, Swedish Chs., 1; Fond du Lac, Mrs. J. A. Bryan, .70; Glenwood, Scand. Ch., 3; Union, Scand. Ch., 2; Wood Lake and Doctors Lake, Scand. Chs., 1.50.
IOWA—\$120.52.

Iowa Home Miss Soc., by J. H. Merrill, 120.52.

MINNESOTA—\$441.23.

Received by Rev. G. R. Merrill, D.D.: Crookston, 23.53; Dodge Center, 7.11; Excelsior, 12.75; Minneapolis, Plymouth, Ch., 46.87; New Ulm, 19.49; Wayzata and Groveland, 5.50.

Bennidji, 4.55; Ceylon, 2; Edgerton, 4.87; Glenwood, 8.55; McIntosh, 1st, 3.50; Minneapolis, Swedish Temple, 4.27; Bethany Ch., 10.50; St. Louis Park, Union Ch., 11; Triumph, 5.

Woman's H. M. Union, Mrs. A. W. Norton, Treas.: Austin, 13.55; S. S., 10; Benson, 1.30; Duluth, Pilgrim, 7.25; Excelsior, 6; Elk River, 9.31; Fairmont, 5; Hawley, 4; Lake City, 10; Minneapolis, Plymouth, 14; Park Avenue, 20.54; C. E., 2.42; Cong. Union, 5; Lora Hollister, 5; Mankato, 7.10; C. E., 5; Mantoville, 5; Marietta, 2; New Paynesville, S. S., 2.60; New Ulm, 7.30; New Richland, 10; Northfield, to const. Mrs. J. Bridges an H. L. M., 50; St. Paul, Park, 10.37; Merriam Park, Olivet, 10; Winona, 1st, 40; 2nd, 8.32; C. E., 2.68; Waseca, 8.

KANSAS—\$13.39.

Alliance, .73; Ft. Collins, 3.12; and Topeka Germans, free contribution, 4.61; Logan, German Ch., 4.93.

NEBRASKA—\$103.56.

Butte, 2; Crawford, 1st, 32; Exeter, Ch., 28.06; S. S. 2.64; Franklin, A Friend, 10; Friend, German Ch., 6.91; Germantown, C. E., 2; Hastings, German Ch., 4; Omaha, Cherry Hill Ch., 6.40; Parkvale, Ch. Shickley, .50; South Platte, 4.30; Sutton, German Ch., 3; Wilcox.

Erratum: Less 19; erroneously reported from Trenton, in March.

NORTH DAKOTA—\$127.66.

Received by Rev. G. J. Powell, Getchell Ch., 6.04; Christine, 1; Hickson, 2.20; Wolverton, .72; and A. H. Merrill, 5; Courtney, 3.50; Dawson and Tappan, 4; Dickinson, 5.30; Elbowoods, Ch. and S. S., 10; Granville, 2; Kesper, 1.75; Valley City, 55.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.: Buchanan, C. E., 6; Dwight, C. E., 1; Fargo, Plymouth, 2.55; Mayville, 15; Michigan, C. E., 6.60.

SOUTH DAKOTA—\$148.38.

Ashten, 5; Canton, 1st, 11.80; Custer, 1st, 7; Friedensfeld, Germans, 10; Gettysburg, 2; Ipswich, 1.50; Mission Hill, 3; Perkins, .92; Springfield, 6.99; Petrus, German Ch., 5; Webster, 15.17.

Woman's H. M. Union, Mrs. A. Loomis, Treas., 80.

COLORADO—\$115.33.

Received by Rev. W. C. Veazie, Denver, 3d Ch., 12; Pueblo, Pilgrim Ch., 11.55; Rye, 11.57.

Colbran, 2.50; Denver, 1st, 72.71; Sulphur Springs, Kremmling and Grand Lake, 5.

WYOMING—\$16.00.

Dayton, 1st, 5; Sheridan, 11.

CALIFORNIA—\$114.42.

Received by Rev. J. L. Maile; Escondido, 25; Highland, .50; Los Angeles, Pico Heights Ch., 14.

Received by Rev. A. B. Case: Claremont, S. S., 7.53; W. M. S., 25.

Pasadena, Lake Ave., C. E., 10; Pomona, Pilgrim Ch., 6.75; Los Angeles, Rev. O. V. Rice, 1; H. Shaw, .84; Avalon, 5; San Bernardino, 1st, 7.30; Sherman, 1st, 11.50.

OREGON—\$56.83.

Received by Rev. C. F. Clapp, Forest Grove, 17.83. Salem, Central Ch., 4.

Woman's H. M. Union, by Mrs. C. F. Clapp, Treas., 16; Astoria, 4; Dora, Mrs. S. Abernathy, 5; Portland, 1st, 10.

WASHINGTON—\$63.25.

Ahtanum, .50; Blaine, 5; Chewelah, 1st, 8; Coupeville, 1st, 10; Deer Park, Open Door Ch., 1; Eureka Junction, 1st, 5; Fairhaven, Plymouth Ch., 6; Kirkland, 1st, 4; Medical Lake, 1st, 5; Natchez Valley, 5; Olympia, 1st, 4.50; Touchet, 1st, 2.25; West Seattle, 7.

APRIL RECEIPTS

Contributions	\$7,879.04	
Legacies	11,582.07	
		19,461.11
Interest		89.58
Home Missionary		44.12
Literature80
		\$19,595.61

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in April, 1903.

Josiah D. Evans, Treasurer.
Buffalo, Fitch Memorial, 4; Brockton, 5; Claremont Park, 7; Grand Island, 10; Martens Church, 4.60; Parkville, C. E., 5.26; Randolph, 10.97; Rodman, 26; Savannah, 15; Syracuse, Plymouth, Ch., 181.56.

Total

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in April, 1903.

Rev. Edwin B. Palmer, Treasurer.
Andover, Abbott, Mrs. S. E., Estate of, 200; Arlington Heights, 30; Ashby, 10.60; Becket, 14; Berkeley, 6; Billerica, 10.75; Boston, Berkeley Temple, 12.73; Boylston, 62.53; Charlestown, Winthrop, 33.15; Dorchester, Vill., Ladies' H. M. Soc., towards H. L. M., 17.06; Italian, 10; "L.", .50; Roxbury, Immanuel, 6.27; South, Phillips, 36.39; Bancroft, W. B., 10; Union, 71.74; Bedford, West, 6.96; Brackett, fund, Income of, 80; Brockton, (Campello), South, S. S., 24; Lincoln, 2; Brookline, Belcher, Miss A. T., 20; Howard, 131.08; Cambridge, 12.77; Chesterfield, 2.21; Chicopee Falls, 2nd, 28.98; Concord, 29.04; Dalton, 15.50; Easton, Center, 30; Fall River, Central, 52.36; Fowler, 14.04; Fins, by Rev. A. Groop, 20.77; by Rev. K. F. Henrikson, 7.90; Fitchburg, Rollstone, 24.92; Gloucester, a friend, for Beth. Chapel, 45; West, 17; Great Barrington, Housatonic, 23; Greenfield, 2nd, 39.89; Gurney, R. C., fund, Income of, 31; Liquidation Div'd Suf. Bank, 8; Haile, S. W., fund, Income of, 50; Hale, E. J. M., fund, Income of, 50; Haverhill, Center, 58.29; Hawley, 1st, 2.65; Lawrence, Swedes, 8.80; Lowell, Pawtucket, 15.75; Malden, Maplewood, 19; Swede, 5; Marion, Pitcher, annuity of, 40.08; Mass, a friend, 10; Medfield, 2nd, 26; Medford, West., C. E., 8; Medway Village, 8.64; Melrose, Orth., 75; Middleboro, North, C. E., 5; Monson, 35.02; Fuller, G. E., 10; Monterey, 4.41; New Hampshire, H. M. Soc., for Greek work, 50; New Marlboro, 1st, 2; Mill River, 5; Southfield, 4; Newton, Auburndale, (of wh. 80 for C. H. M. S.), 271.09; Center, 1st, 108.06; Davis, Mrs. J. W., for Italian work, 5; Eliot, including Easter offering of 544.86, 809.86; Northbridge Center, 26; Whitinsville, Penny-a-day Band, 13.27; Norwegians, 2.70; Pelham, 3; Polish Return, .49; Reed, Dwight fund, Income of, 132; Rochester, North, 1.35; Rollins, fund, Income of, 20; Shelburne, towards H. L. M. of C. H. M. S., 43.40; Sisters fund, Income of, 80; South Hadley, 1st, 24.50; Springfield, Hope, 28.58; Olivet, 18; Stoneham, 31; Sutton, for C. H. M. S., 8.33; Upton, 5; Wall fund, Income of, 48; Walpole, Orth., 12; Ware, East., (of wh. 12.15 for Cuba), 297.89; Wareham, 9.34; Wellesley Farms, a friend, 50; Hills, towards H. L. M., 11.40; Westport, Pac. Un. S. S., 14.11; Whitcomb, David, fund, Income of, 122; Whittin, J. C., fund, Income of, 206; Whittman, 6.93; Williamstown, White Oaks, 1; Winchester, 1st, Pastor and Deacons, Skillings annuity, 80; S. S., 15; Tenney, Miss I. B., Est. of 750; Worcester, Piedmont, 27.

Woman's H. M. Association, by Miss Lizzie D. White, Treas., towards salary of Miss Tenney, of Fr. Am. College, 50; towards salary of Mrs. May,

Italian Missionary, (2 mo's), 70; to work of Miss Mary Truhlar, Pole Bib. Reader, 37.65, 157.65.
 Total.....\$5,885.96
 Home Missionary, 2.80

\$5,888.76

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in April, 1903.

Ward W. Jacobs, Treasurer, Hartford.
 Bethel, Mission Circle, 5; Bristol, 1st, 13.34; Burlington, S. S., 5.20; Central Village, 5.92; Cheshire, 24.50; Collinsville, Swedish, 12.50; East Hartford, South, 10.75; Hartford, Park, 63.48; Litchfield, 1st, 4.24; Meriden, 1st, "Cheerful Givers," for Italian work, 25; Middletown, 1st, 37.81; New Haven, Grand Ave., 1st, 27.43; Howard Ave., 10.50; Humphrey St., E. E. Mix, 1; New London, 1st, 11.68; North Madison, 18.50; Oakville, 21; Shelton, 13.10; Staffordville, 2.87; Thomaston, 19.87; Voluntown, Rev. J. Elderkin, 7; Washington, Swedish, 5.04; West Haven, 1st, 19.75; West Stafford, 6; Winchester, 24.21; Woodbury, 1st, 7.11.

W. C. H. M. U. of Conn., Mrs. G. Follett, Secretary: Newington, H. M. S., salary fund of M. S. C., 21; Meriden, 1st, Guardian Society, salary fund of M. S. C., 20; Bequest of J. S. Welles, late of Hartford, 10,000. Total.....\$10,443.83
 M. S. C., \$10,443.83.

OHIO HOME MISSIONARY SOCIETY.

Receipts in April, 1903.

Rev. J. G. Fraser, Treasurer.

Akron, Miss. Davies, 5; Ashtabula, 2nd, 22; Swed-
 ish, 3; Austintown, J. Fobes, 1; Belpre, 25; Center
 Belpre, 6; Chester, J. M. Johnston, 1; Chillicothe,
 5.67; Cincinnati, Walnut Hills, 34.61; Cleveland, Pil-
 grim, 70; Columbus, Plymouth, S. S., 5.93; Cuya-
 hoga Falls, Ch. and S. S., 15.45; Greenwich, 5.35;
 Huntsburg, S. S., 10; K. E. S., 5.25; Lorain, 1st,
 40.46; Mansfield, Mayflower, 12.55; Mesopotamia,
 Ch. and S. S., 5; North Amherst, 3.35; Oberlin, 1st
 S. S., 15.02; Prof. A. S. Root, 5; Peking, China,
 W. S. Ament, D.D., 5; Pittsfield, 4; Plain, 4.10;
 Rochester, 3.50; Springfield, 1st, 7.40; Steubenville,
 14.26; Wauseon, 1.50; Weymouth, 5; Youngstown,
 Plymouth, C. E., 5.

OHIO WOMAN'S MISS. UNION.

Mrs. G. B. Brown, Treas.

Chardon, W. M. S., 1.95; Cleveland, 1st, W. M. S.,
 6; Columbus, Eastwood, W. M. S., 3.25; Cuyahoga
 Falls, Y. L. M. S., 5; Kent, W. M. S., 4; Lorain,
 C. E., 2.50; Jr. C. E., 1.50; Marietta, Oak Grove,
 M. B., 1.80; Harmar, W. M. S., 11.65; Sullivan,
 W. M. S., 1.30; Toledo, 1st, Legacy, Miss Sarah
 Clark, 25; 2nd, J. M. C., 5; Central, S. S., 5;
 Wauseon, W. A., 3.60; Wayne, W. M. S., 2.50;
 Windham, C. E., 2.50; Chillicothe, S. S., 1.63.

FOR SLAVIC WORK.

Cleveland, Pilgrim, 70; Ohio Woman's Miss.
 Union, Mrs. G. B. Brown, Treas., Unionville, S.
 S., 5. Total.....\$502.58

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in April, 1903.
 Bennington, Vt., L. H. M. S., box, 175; Brook-
 lyn, N. Y., L. B. S., of Tompkins Ave. Ch.,
 two barrels and package, 203.70; East Alstead, N.
 H., Aux. of the N. H. Female Cent. Institution
 and H. M. Union, box and barrel, 35; Hartford,
 Conn., L. B. S. of Asylum Hill Ch., two boxes,
 332.13; Montclair, N. J., L. H. M. S. of 1st Ch.,
 two barrels, 127.52; Norwich Town, Conn., 1st Ch.
 barrel, 100; St. Albans, Vt., Aux. to W. H. M. U.
 box, 155.95; Sharon, Conn., barrel, 75; Thompson,
 Conn., 1st Ch. of Christ, two barrels, 145.21; West
 Hartford, Conn., L. H. M. S. of Elmwood, barrel,
 90.34; Wethersfield, Conn., L. A. S., box and bar-
 rel, 131.38. Total.....\$1,571.23

Received and reported at the rooms of the Woman's
 Association, Boston, from April 1st, 1903, to
 May 1st, 1903. Miss L. L. Sherman, Secretary.
 Boston, Old South Sewing Circle, 7 barrels and
 box, 784.15; Bristol, R. I., 1st Ch. Aux., barrel,
 75.75; Holbrook, Winthrop Ch. Aux., barrel, 61.74;
 Holyoke, 2nd Ch. Aux., cash 98, box 162; Lowell,
 High St. Ch. Aux., box 50.30; North Middleboro,
 Aux., box 64.29; Pittsfield, 1st Ch. F. W. S., box,
 296.27; Providence, R. I., Central Ch. Aux. box,
 156.21; Spencer, Aux. barrel, 62.95; Springfield,
 Hope Ch., Aux. box, 100; Westboro, Aux. barrel,
 82.

MICHIGAN HOME MISSIONARY SOCIETY.

Rev. John P. Sanderson, Lansing, Treas.

Receipts in April.

Ada, 1st S. S., 1.30; Addison, 2.20; Alba, C. E., 6;
 Alganssee, 4.55; Allendale, 3; Allenville, 6.86; Al-
 mont, 24.35; C. E., 10; Alpena, 15; Alpine and
 Walker, 16; S. S., 5; Alpine Center, 7; Armada,
 35.75; Athens, 21; Atlanta, 5; Augusta, 20; Bald-
 win, 2.94; Bancroft, 5.42; Bangor, 1st, 2.35; S. S., 3;
 Bass River, 5; Bay City, C. E., 5; Bedford, 4.52; Bel-
 dilling, 30; Bellaire, 39; Benton Harbor, 48.82; S. S.,
 4.57; C. E., 5.80; Benzonia, 14.45; C. E., 10; Big
 Prairie, 5; Big Rapids, 1st, 20.60; Twp., 9.13;
 Big Rock, 10.50; Bradley, 15.95; Bridgeport,
 2.68; Brimley, 11; Bronson, 7.85; C. E., 5; C. E.,
 Jr., 2; S. S., 2.15; L. M. S., 2.50; Butternut,
 15; Cadillac, 15.10; Cannon, 17; Cannonsburg, 3;
 Carmel, 8.25; Carson City, 8; Carsonville, 1.69;
 Cedar, 3.15; Cedar Run, .50; Central Lake, 9.50;
 S. S., 7.50; Cheboygan, 25; Chelsea, 8; C. E.,
 50; Chesterfield, 3; Chippewa Lake, 3; Cleen and
 Marilla, 5; Clinton, 10; C. E., 15; Clio, 20;
 Coloma, 5.61; Conklin, 15; Constantine, 13; Cooper,
 3; S. S., 4.38; Copemish, 5.50; S. S., 2; Coral,
 10.25; Crystal, 5; Custer, 10; Detroit, Woodward
 Ave., 189.69; Plymouth, S. S., 5; Fort St., 35.50;
 Mt. Hope, 7.50; Brewster, 30; North, 45.35; Dex-
 ter, 6.70; Drummond, S. S., .50; Durand, 18.06;
 Eastlake, 5; S. S., 15; Eastmanville, 7; East Nel-
 son, S. S., 5; East Paris, 5; Eaton Rapids, 47.65;
 C. E., 10; S. S., 5.20; Edmore, 20; Ellsworth, S. S.,
 3.50; Essexville, 10.75; S. S., 3.27; Farwell, 5.35;
 Fenwick, 4.50; Flint, S. S., 13.35; Frankfort,
 22.30; Freeport, 21; Fruitport, 10; Galesburg,
 14.18; S. S., 5; Gaylord, 13.44; Genesee, 2; Glad-
 stone, 8.25; Grand Junction, 14.10; Grand Ledge,
 22.75; Grand Rapids, 1st, 100; Barker Mem., 1.25;
 Barker Mem. S. S., 3.01; City Union, 50; Green-
 ville, 56.87; Hartland, 9.64; Hilliards, 11; Home-
 stead, 7.20; Honor, 13.90; S. S., 4.10; Hopkins
 Station, 24.30; Howard City, 2.54; Hudsonville,
 12.35; Ironton, 6.50; Iroquois, 3; Jackson, 1st,
 52.94; S. S., 15.81; Mrs. Kassick, 5; Plymouth,
 3; Plymouth, C. E., 10; Kalamazoo, 73.15; Kalama-
 7; S. S., 2; Kalkaska, S. S., 4; Kenton, S. S.,
 5.10; Lakeview, 31.75; S. S., 2.05; Lamont, S. S.,
 3; Lansing, Plymouth, 106.36; Plymouth, S. S.,
 21.89; Pilgrim, 22; Mayflower, 2.52; Leroy, 15;
 Lewiston, S. S., 7.34; Litchfield, 15.92; Lowell,
 10.85; Luzerne, 3.20; Mancelona, 23; Manistee,
 41.72; Maple City, 3.60; Mattawan, 4; Memphis,
 17; Merrill, 15; Milletts, 5; Morenci, 16.05; Mus-
 kegon, 1st, 26.75; Bible School, 8.22; Newaygo,
 10; Mrs. J. F. A. Raider, 1; S. S., 1.23; New
 Haven, 13; Northport, 10; S. S., 12.77; C. E., 5;
 Nunica, 10; Olivet, 43; S. S., 3.82; Omena, 6;
 C. E., 3.40; Onokama, 2; Onondaga, 10; Otsego,
 22.35; Oscoda Co., White School House, 2.75; Ovid,
 19.20; S. S., 19.62; C. E., 10; C. E., Jr., 5;
 Owosso, 23.50; S. S., 5.30; Perry, 20; Pinckney,
 15; Pine Grove, 14.50; Pittsford, 5; Pleasanton,
 10; Pontiac, 42.75; Port Huron, 1st, 372; 25th
 St., 14.80; S. S., 4.20; Ross Mem. S. S., 7.30;
 Sturges Mem. S. S., 11.86; Portland, 37.09; S. S.,
 12.64; Port Sanilac, 1.14; Ransom, 3; Rapid River,
 4.15; Red Jacket, 34.85; Reed City, 20.67; Rock-
 ford, 2; S. S., 6.58; Rockwood, 2; Rodney, 1;
 Romeo, 81; C. E., 10; Rondo, 5; Rosedale, 10.25;
 Royal Oak, 2.50; Ryno, 1.80; Saginaw, 1st, 140;
 Genesee Ave., .50; S. S., Prim., 4.42; S. Inter-
 med., 2.38; St. Clair, 34.95; St. Johns, 80.43; S. S.,
 13.87; C. E., 3; St. Joseph, 64.27; Saugatuck,
 6.15; Shaftsburg, 1.57; Shelby, S. S., 5; Sheridan,
 19.50; C. E., 3; Sherman, 10; Sidney, 7.25; Six
 Lakes, 10; Somerset, 3.40; South Haven, S. S.,
 8.32; South Lake, Linden, 20; Thompsonville, 9.82;
 S. S., 4.18; Three Oaks, 68; S. S., 7.03; Traverse
 City, 42; Union City, 7.50; S. S., 5; Utica, 2.60;
 Vanderbilt, 15; S. S., 3.85; Vermontville, 60; Ver-
 non, 8.50; Vicksburg, 14; Wacousta, 3; S. S., 3.70;
 Warren, 3; Watervliet, 23.84; Wayland, 16.62;
 Wayne, 26.25; C. E., 10.60; S. S., 9; Westville,
 5; Wheatland, S. S., 4.52; White Cloud, 10.25;
 Whitehall, 6.39; S. S., 4.50; C. E., 3.61; C. E., Jr.,
 1.50; Williamston, 10.50; Wolverine, 17.50; Wy-
 andotte, 10; Ypsilanti, 16.50; C. E., 10; Rent of
 Ionia property, 5.
 Estate of F. A. Kent, of Hudson..... 328.70
 W. H. M. U. of Mich..... 988.64

Total\$5,483.07

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THE HOME MISSIONARY

VOLUME LXXVII.

NUMBER IV.-V.

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CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

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PRESBYTERIAN HISTORICAL SOCIETY.

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Congregational Home Missionary Society

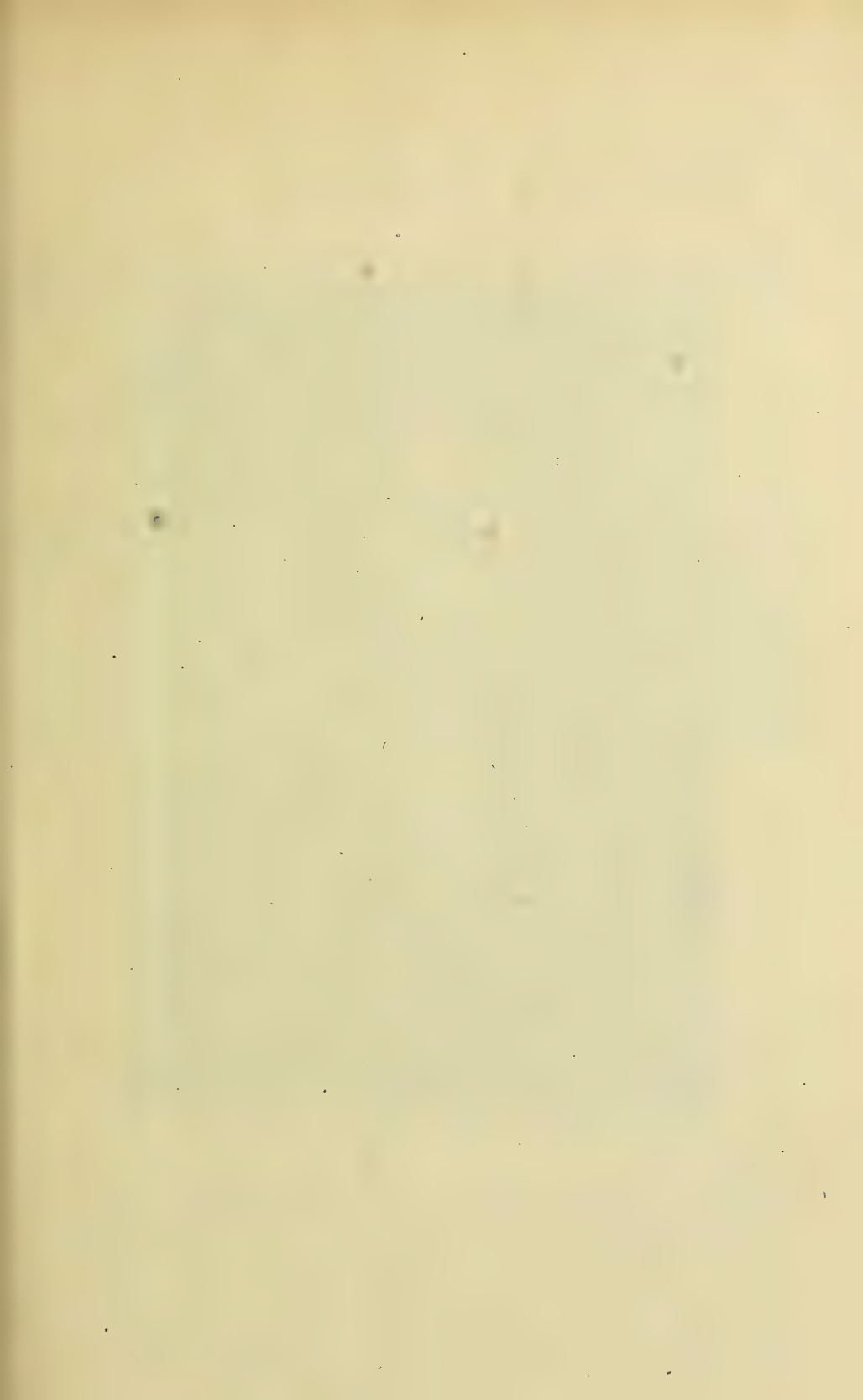
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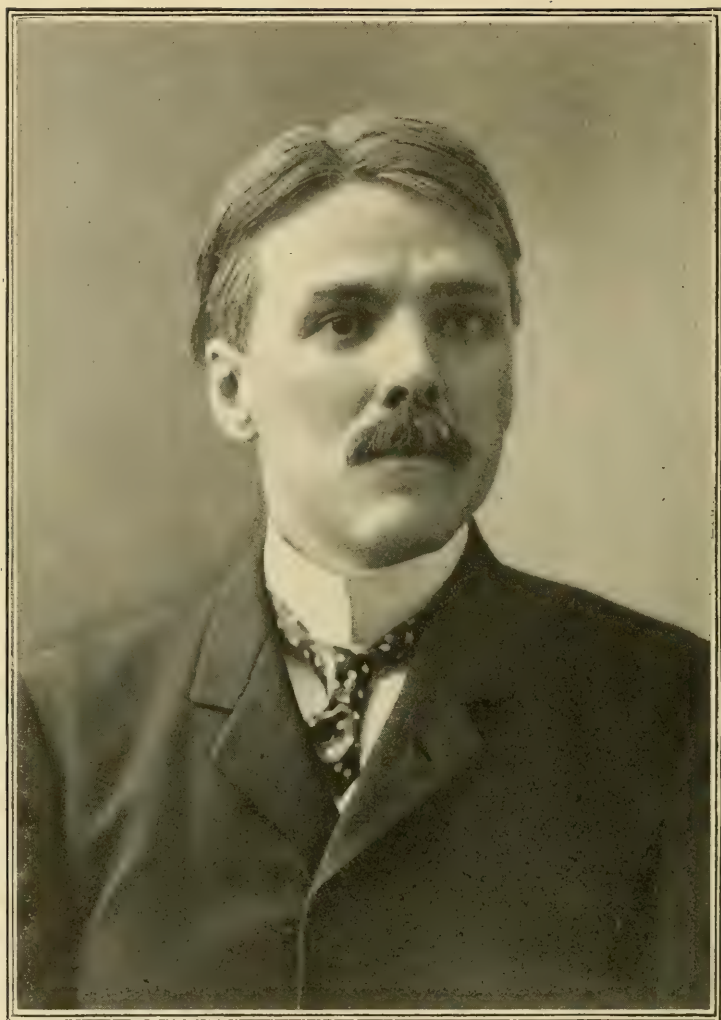
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Wm. D. Wright Hillis
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THE HOME MISSIONARY

VOL. LXXVII.

JULY-AUGUST, 1903

NO. 4-5



PIONEER CHURCH

THE MISSIONARY AND HIS TEAM

PIONEER HOME

OUR NORTHERN FRONTIER

BY REV. WM. H. WARREN, D. D.

GOING west from our Atlantic seaboard, Michigan is the first state to which the above designation applies. It is but little more than fifty years since the whole state was northern frontier. To-day, about one-third of it is the home of pioneers. Log cabins and rudest shacks constitute the homes of a sturdy population of no small proportions. As compared with states farther west, it is small in extent. The traveler from the east, however, has different impressions. After he has journeyed from New York to Detroit, he must travel a still greater distance, before he has trav-

ersed, by the most direct route, the length of the state. At the Straits of Mackinaw, he is about midway between the two extremes of the state.

Michigan has 1,500 miles of navigable coast, and about 5,000 inland lakes. To no state in the interior portion of our country do so many people come from near and far, for rest, recreation and health in the summer, as to Michigan. Mackinac Island was a central point for the early Romish missionaries from France and for the fur traders, before we had a national existence. Here Mrs. Jeremiah Porter, after her long journey of hundreds of miles through the

wilderness, began her noble life work. As in the past, so to-day, it is one of the most attractive and picturesque spots to be found, at home or abroad. The shores of Little and Grand Traverse bays and of many of the inland lakes, with their clean waters and invigorating climate, are thought by many to equal, if not surpass, in attractiveness even this gem of the Straits. Our aim is to do our utmost to make our state as helpful and uplifting to the moral and spiritual well-being of men, as it is to their physical.

In the past, Michigan pine has been of the finest, but her pine forests are for the most part no more. The wealth which has come from them,



WM. H. WARREN, D. D.

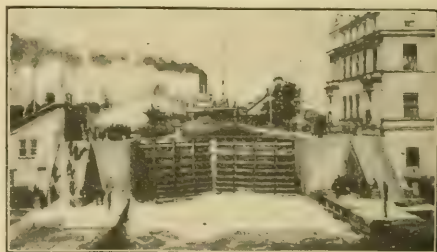
while enriching some of our citizens, has in large measure been accumulated by men in other states, who bought large tracts of pine lands here in the early days. Our richest copper mines, too, to a large extent represent eastern capital, and the proceeds enrich grand old Boston more than any other portion of the country. The hard wood forests are still very extensive in many parts of northern Michigan. The strip of country along the eastern shores of Lake Michigan, extending inland from fifteen to twenty-five miles and from the extreme southern border of the state well north towards the Straits, constitutes what is known



SOO CANAL ABOVE THE LOCK

as the fruit belt. Peaches do not grow farther north than the Traverse region. From some of the largest shipping points, more than 150 thousand baskets of fruit are shipped each day in the height of the season to the east, west and south, many of them going in refrigerator cars as far east as New York and Boston.

While the southern tiers of counties were settled at about the same time as northern Ohio, Indiana, Illinois and southern Wisconsin, a large proportion of the rest of the state is comparatively new country. The tide of emigration, a generation ago, swept westward and left northern Michigan in large part as much of a wilderness as ever. Since then this tide westward has from time to time receded and people from both the east and the west, as well as from other lands, have settled in this Peninsula State. For instance, hardy men from Carson City, Nevada, when it was a booming town in its early days, came back to Michigan and named the place where they settled for the one they had recently left. Many towns in southern Michigan are named for places in New York and New Eng-



SOO CANAL BELOW THE LOCK

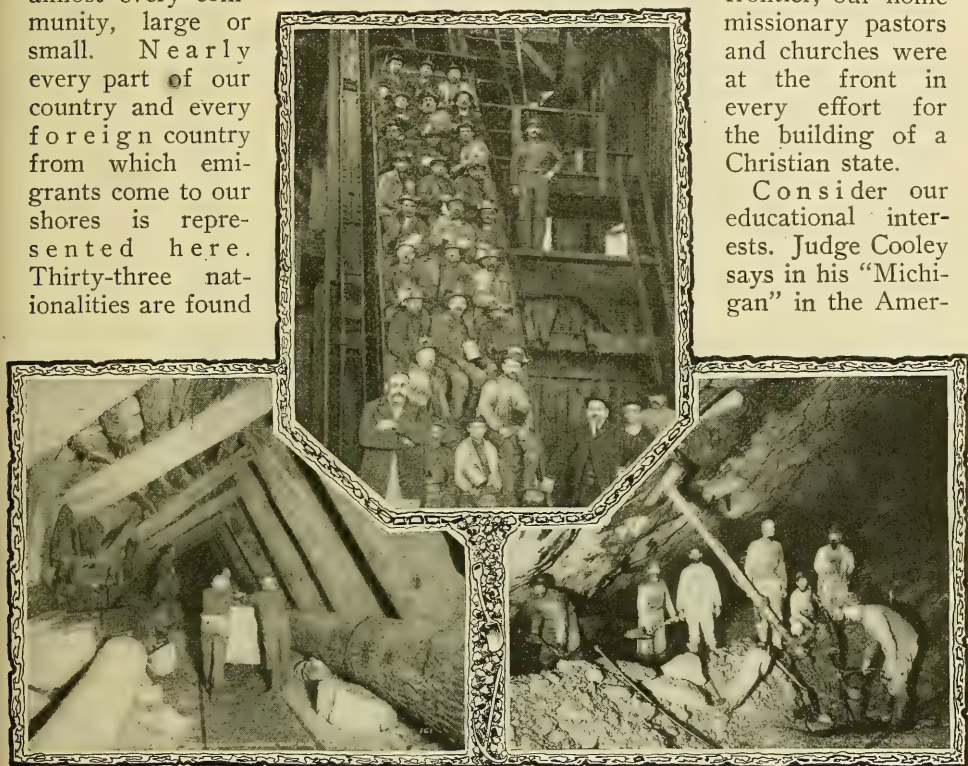
land from which the early settlers came.

Men do not usually go into the lumbering and mining portions of the State with the intention of becoming settlers and making permanent homes. They go to make money, expecting to go back to "God's country" as they call it, to enjoy the results of their toil. It is the permanent settlers, who follow the lumbermen, who are to give character to the country. A heterogeneous population is to be found in almost every community, large or small. Nearly every part of our country and every foreign country from which emigrants come to our shores is represented here. Thirty-three nationalities are found

church and the ministry, there is no one instrumentality which is doing more to build up the most sterling manhood and womanhood, especially in these newer communities than the church of Christ. There are no men who have wielded in the past, or who are wielding to-day a more potent and beneficent influence in these communities than our home missionary pastors and the pastors of our struggling self-sustaining churches. When southern Michigan was our northern

frontier, our home missionary pastors and churches were at the front in every effort for the building of a Christian state.

Consider our educational interests. Judge Cooley says in his "Michigan" in the Amer-



MINING IN MICHIGAN

within a few square miles, in the "Copper Country."

The great problem here as everywhere else is how can people of such divergent tastes, customs, conditions and aims in life be helped into the noblest and truest manhood and womanhood. In spite of the fact that there are those who are disposed to discount the effectiveness of the

ican Commonwealth series, "The newer states of the Union in framing educational systems have been glad to follow the example of Michigan and have had fruitful and satisfactory success in proportion as they have adhered to it." Where did this system come from? Again let Judge Cooley speak: "John D. Pierce had been sent out in 1831 by the Con-

gregationalists as a home missionary." He was deeply interested in the educational welfare of the territory. When Michigan was received into the Union, Gov. Mason, the first governor of the state was urged to appoint Mr. Pierce, the first superintendent of Public Instruction. Once more Judge Cooley says: "The result was his appointment to the office and the commitment to his control of the whole subject of State education, with the charge and management of a million acres of land. The Legislature called upon him to prepare and report a system of common school and university education, and the report was made, approved and adopted the very year the State entered the Union. The system reported has in the main been in existence ever since." It will thus be seen that the high position of our State in educational matters is directly due, in large measure, to the home missionary work which the Congregationalists of the East made possible on our northern frontier nearly seventy-five years ago.

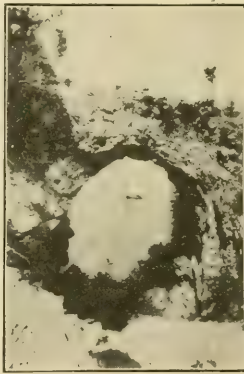
Professor Williston Walker calls attention to the fact that in 1845 Rev. L. Smith Hobert, pastor at Union City, a home missionary pastor of a frontier home missionary church, first proposed a "General Convention of Western Congregationalists," to debate concerning denominational advancement. As is well known, this convention was held in July, 1846. Dr. Walker adds that this impulse which went out from Michigan resulted in the Albany Convention. The relation of these two gatherings to our National Council cannot be questioned. We can but recognize our debt of gratitude to the home missionary pastors and the churches of

Michigan in the forties for the blessings which have come to us through our National Council.

According to the same eminent authority, in the following decade the frontier pastors and churches of Michigan, appreciating the importance of having a seminary for ministerial education near at hand, took steps which finally led to the organization of Chicago Theological Seminary in September, 1854. The grand work which the faculty, students and alumni of that institution have accomplished during the nearly half century of its existence is, in part, the fruitage of the seed planted in frontier Michigan fifty years ago.

Our missionary pastors of to-day are worthy successors of those into whose labors they have entered. A few months ago a Sabbath was spent in one of these northern homes, where there was a missionary pastor, his wife and three bright children, living on a most meagre income. The pastor took delight in doing the janitor work of the little church at \$2.00 per month that he might save the \$24 thus earned to give to missions beyond his own borders. With such a spirit in the hearts of all, we should no longer hear the present urgent calls for money with which to

carry on the Lord's work, but, like Moses of old, we should have to cry out: "Hold! there is enough and to spare." Only a few days ago an urgent call came to enter a field where there were three small hamlets of early settlers. No Christian work is done there by any denomination, yet the want of both men and money compel us to turn a deaf ear to this call for the present. Such calls are not infrequent. These mis-



ARCH ROCK
MACKINAC ISLAND



SUGAR LOAF ROCK



LUMBER CAMP

sionaries are a resourceful set of men. On a recent visit with one of them he had moved his fowls from their low, small quarters to others he had prepared in an empty dry goods case. The horse had been crowded into the hen house, where he was comfortable, while he had his head down in the low manger, eating hay or grain. The pastor dryly remarked that the horse had to telescope himself when he wished to turn around or come out of his cramped quarters. A rough shed furnished shelter for the cutter or buggy and a bale of pressed hay. The accompanying cuts will illustrate the homes and surroundings of many of our people, and will give a vivid impression of present conditions on our northern frontier. Often our missionaries break a path for their horses through deep snowdrifts, or stop to cut away a huge tree which has fallen across their lonely road, as they drive from one preaching point to another, or visit the homes of their people.

There are 346 Congregational churches in Michigan, of which 118 are home missionary churches. Two-thirds of these are in the newer portions of the State. There are nearly 25 more which, if they had regular services, could do so only with missionary aid. Out of the 346 there are not more than 15 which pay their own pastors a salary of \$1,500 or over. There are not more than 25 others which pay a salary of from \$1,000 to \$1,500. This year, in spite of the limited resources thus indicated, we are doing our utmost to raise and expend \$17,000, a little more than half the amount spent annually by the parent society when Michigan attempted self-support eleven years ago. It is an herculean task we have undertaken. No other State with such an extensive frontier, with the single exception of Wisconsin, is attempting to spend so much from its own resources on its missionary work without aid from the parent society. A marked feature of our work is illustrated by the fact that no new church has been organized during the last ten years in any community where there was a Protestant church of any other denomination, except in two or three instances where it was generally recognized that there was need of another church.



ONE LOAD

EDITOR'S OUTLOOK

The Providence Meeting

OF nearly every annual meeting since 1881, when the series began, some one, and often many, have said: "This is the best yet." While the statement cannot be absolutely true, there is always a measure of truth in it. Every meeting seems to be the best which is up to date in its main issues and when these are discussed by able advocates. It has been the aim of the Society to make each successive anniversary timely in its predominant themes and to secure for speakers those personally interested in their discussion. The Providence meeting had several such points of immediate interest.



It was the first gathering under a new order of members, and the experiment worked without a jar. The number of elected delegates present was as large as could have been expected in the first stage of a new method. It was proved, however, as every one anticipated, that a meeting so far eastward as Providence would gather mostly eastern representatives. Distance and the cost of travel were against a large delegation from the West and South. Yet a goodly number from these sections were present, enough to represent the more distant churches. As interest shall grow in the experiment it may be that churches themselves will feel the justice of defraying the expenses of those whom they elect to do their will in the administration of home missions.



The first distinct recognition of the young people in a national home missionary anniversary was an event of peculiar interest. Two sessions were devoted to them, Tuesday afternoon and evening, both led by Associate Secretary Don O. Shelton. Young and old flocked in great numbers to

these meetings and from minute to minute the interest seemed to deepen. The timeliness and significance of this movement made a deep impression, and were the topic of frequent comment and congratulation throughout the entire meeting. This feature alone would justify the highest possible estimate of the Providence anniversary. The speakers were at their best. The warm spiritual tone of Mr. Shelton's two addresses struck the right chord and found a quick response. Mr. Shelton will be heartily accepted by the young people and by all friends of the Society as a remarkably competent leader of the movement. Rev. Ernest Bourner Allen's paper, not read but delivered with singular power, bright with thought, incisive and often witty, and charged throughout with a downright earnestness and practical wisdom, made a strong impression. Mr. Harry Wade Hicks of the American Board in his practical talk was business to the fingers' end. His suggestions for the organizing of young people for missions were manifestly the fruit of deep thought and wide experience. Dr. Francis E. Clark, whose presence at such an hour was of itself an inspiration, exalted the patriotic side, stirring the aspirations of the young and the memories of the old to a wonderful degree, while the closing address by Dr. N. McGee Waters of Brooklyn, on "Their Opportunity," was a masterly specimen of platform eloquence such as our missionary gatherings have seldom enjoyed. Under these gracious auspices the young people's movement for home missions has been initiated in a manner and with an impulse that promise marked results in the very near future.



A special feature of the Providence meeting was the centennial of the Rhode Island Home Missionary Society. Its story was rehearsed in an

entertaining way by Dr. McClelland of Newport, its purpose and aims described in a thoughtful address by President Huntsman, and its larger relation to the national work pointed out in an eloquent way by Dr. R. A. Beard, our New England representative.



The bird's-eye view of the Women's meeting by the practiced pen of Miss Frances J. Dyer and a quite full report of the addresses of Mrs. Cole, Miss Zoltak and Mrs. H. S. C. Broad, all under the skillful direction of Mrs. Washington Choate, make editorial comment superfluous.



The field work of the Society was perhaps never better represented than at Providence. Secretary Ives' striking figures and facts, Dr. Kingsbury's flashing pictures of Utah and the Mormons, Superintendent Scudder's modest but moving claims for Washington, Dr. Wray's impassioned appeal for Missouri and Pastor Someilan's touching story of conditions in his native Cuba, all united in creating a session of unusual interest and power.



The annual sermon of Dr. Hillis called out an audience that filled every inch of room in the Beneficent Church, and satisfied fully the large expectation of a critical audience. The preacher was at his best and for more than an hour poured out his soul in a discourse of great power upon the burning home missionary problems of the day. This sermon will be printed in full and will be mailed to all who shall request a copy. The closing session was enriched by three addresses from men who have proved themselves masters of assemblies. Mr. Puddefoot's attempt to read part of his speech from manuscript was quite as amusing as any sallies of wit he ever perpetrated and when at the end of ten minutes, he threw it vigorously behind him, the house came

down with applause. His theme was suggested by a recent trip through the Southland and his plea was for the white South. A new speaker on the home missionary platform was Dr. Burton W. Lockhart of Manchester, N. H., and few have ever proved more winsome in the matter as well as in the manner of address. He discussed with singular power and interest the "Reasons for Encouragement." Then the high note of the evening and of the whole meeting was struck by our old time friend, Dr. Nehemiah Boynton of Detroit in a fervid address on "The Inspiration of Congregational Home Missions." Large extracts from these and from all the utterances of the week will be found upon the following pages, and while to those who were there they will be pleasant echoes of a rare occasion, to the many unprivileged to be present they will furnish a fair conception of one of the most inspiring gatherings ever held in the interests of American Home Missions.



The heart of such an anniversary is its Business Meeting. This was introduced at Providence by the clear and admirable paper of Secretary Washington Choate, D. D., entitled "A Marked Year." Nothing won heartier applause than his statement, repeated later and with the same applause, by Treasurer William B. Howland, that the year had closed without debt and with a balance in the Treasury of \$3,500. If the applause was intended as a recognition of the skill of the Executive Committee in covering the work of the year with an insufficient and even reduced revenue, it was well deserved. But if the outburst denotes satisfaction with a state of things that forbids a forward step in any direction, it was mistaken, for there is little reason for congratulation in such a fact. If the Providence business meeting, so quiet and harmonious in every respect, lacked any one thing, that lack was an apparent failure to appreciate the desperate need

of a Society without revenue adequate to the splendid opportunities and the imperative demands of its work.



Notably Chairman Edwin H. Baker's informal statement of the attitude of the Society toward the various recommendations of the National Council was timely and most enlightening. It appears from this statement that every deliverance of the Council touching the Societies has been approved by the Home Missionary Society, save one. That one was carefully considered in conference with other Societies interested, and found by them all to be undesirable and impracticable. Resolutions of sympathy with Dr. L. H. Cobb, and warmly appreciative of his services as Secretary of the Church Building Society for the past twenty years, were cordially adopted, and the invitation of Plymouth Church, Des Moines, Ia., to hold the next Annual Meeting in that city in October, 1904, in connection with the National Council, was heartily welcomed and referred to the Executive Committee to carry into effect.

Changes in the Massachusetts Office

Rev. Joshua Coit, Secretary of our Massachusetts Society for twenty years, will henceforth divide the cares of the office with Dr. F. E. Emrich of South Framingham, who as Secretary will devote his time to the field, while Mr. Coit, as Corresponding Secretary, will conduct the business of the office. Few and perhaps no one of his predecessors have held this office as long as Mr. Coit, and none of them have rendered a more faithful or more fruitful service to the cause of Home Missions, State and National. Mr.

Coit has been *par excellence* a business secretary, equipped by nature and by training for the administration of affairs. Entering the office about the time when the Swett legacy became available, his labors, as well as those of Treasurer Palmer, were suddenly and very greatly increased. Most successfully has he met the new responsibility. The foreign work has grown rapidly under his hand, and its flourishing condition at the present time is largely the fruit of his untiring zeal. His annual reports from year to year are as far as possible from being merely formal statements of the work. Taken altogether, they are a treasury of facts and figures bearing upon the missionary conditions of the State, and presented in a form at once comprehensive and entertaining. As Secretary of our chief Auxiliary, and because of his personal qualifications, Mr. Coit has been regarded by his brother secretaries as a sort of "Dean of the Faculty," and they have not been slow in seeking his counsel and laying upon him burdens which he has cheerfully borne in their name. Many friends will unite in wishing to him continued years of service in a work that is so dear to his heart.

Rev. Dr. Emrich, who succeeds as Secretary, is of Swedish and German ancestry, speaking several languages, and familiar, through his long connection with its Missionary Board, with the conditions of the State, especially with the needs of foreign populations. At one time he was earnestly solicited to take charge of the Scandinavian Department of the National Society, but declined. No better choice could have been made for the Massachusetts work. Dr. Emrich is an able speaker, a most genial man, and in fullest sympathy with the churches and missions chiefly dependent upon the State Society.



THE PROVIDENCE MEETING

A Royal Welcome by Rev. Asbury E. Krom, Pastor of the Beneficent Church

Eloquent Response by Newell Dwight Hillis, D. D., Brooklyn, President of the Society

The Welcome

THE importance of this occasion is so significant that it makes every minute golden and every opportunity for speech a sacred responsibility.

It has been the glory of the Home Missionary Societies in America that they have taught a conception of Christianity large enough and rich enough to include the ideals of Christian citizenship. The story of the best in the laying of the foundations of our Western civilization is the story of the patience, the sacrifice and self-denial of our missionaries on the home field.

The West is what it is to-day, with all its vigor and sturdiness because the men who were of the advance guard bore in one hand the Stars and Stripes and with the other hand they waved the crimson banner of the cross. We cannot make the foreign masses at our doors good citizens unless we make them good Christians; but let us not forget they will only be half Christians unless we remember to make them good citizens. We cannot, therefore, lift the ideals of government too high. We cannot enforce the duty of citizenship too strong.

The more unattainable an ideal is the more men will seek to realize it, and the motive power for this effort is to be found in the Christian church, and especially in that part of the church represented by this society.

My brothers, it is because of the great need we have for you that leads us to open wide our arms and in the name of the great missionary, Jesus of Nazareth, to bid you welcome.

It seemed to those who extended to you the invitation in behalf of us all that there was a peculiar fitness in your coming to us at this time. There is no virtue in the calendar. Yet it is significant that the Home Missionary Society of this State completes this year a century of its existence. It has been a century of work of which the society may justly feel proud. To estimate the changes that have taken place along every line during the century would require volumes. In all the changes that have led to higher ideals, and a larger life, this Home Missionary Society of the State has had a significant part. If the 77th anniversary of the larger society was to join in the anniversary occasion of the smaller on the field of its victories it was necessary that you should come to Providence. This is all there is of the State, contrary reports notwithstanding.

Your welcome is the welcome, too, of a Congregational city to a Congregational society. We have not all been immersed. There is a prevailing faith that the baptism of God's spirit has more virtue than Pawtuxet water. If I were not the pastor, I should say that there is a good reason why your society should come to the Benefi-



REV. A. E. KROM

cent Church. At a time when your society was not as it is now, and at a time when this church needed strong, vigorous leadership, it gave to the Home Missionary Society one of its ablest and most beloved secretaries, Dr. Alexander Huntington Clapp.

Mr. President, members of the Congregational Home Missionary Society, and friends, I bid you welcome to the city of Providence, to the Congregationalism of the city, and to all that lies in the power of this church to offer you.

The Response

With generous hospitality, you people of the old city have already welcomed our delegates to your homes and your hearts; and now you, sir, have by your gracious words, added a new meaning to a formal welcome. We are not unacquainted with the history of this city of Providence and with this little State of Rhode Island, for the fame of your State has gone out into all the earth, and the words of the founder of your commonwealth unto the ends of the world. It is a matter of especial pride to us as Congregationalists that the founder of your city and your State was himself a Congregationalist and an Independent, and that but for a short time in his life was he known as a member of the Church that we speak of as Baptist, identical with us in their polity, and for the most part in their theology and in their view of the right of the State to its own self-government.

And we know something about your city on the side of its educational institutions. Here we have sent, many of us, from our homes and families, our noblest and bravest boys, and here these young men have lighted the torch of their learning from the fires of your altars and have borrowed here from your thinkers in libraries and lecture halls the scholar's blameless spirit and his beautiful life.

I should be unfair to the cities and towns of the interior if I did not here, as President of this society, make recognition of the fact that from your pulpits have come some of our preachers, men most scholarly and most eloquent, and most devoted as teachers of the Lord Jesus Christ; and, as a citizen of Brooklyn, I should be unfair to my city if I did not here say something about a man whose name will always be

dear to Congregationalism here, even as it is sacred to the Congregational churches of Brooklyn, the name of A. J. F. Behrends.

We shall never forget the interest the Congregational churches of the city of Providence and the State of Rhode Island have always had in our home missionary work. You have sent to us two great emigrations, two great movements from this State, that have made their way to Ohio, and even to Minneapolis and the city of St. Paul and the great State of Minnesota. There never has been a time when men have been needed as officials, as leaders, as secretaries, but that in a critical hour we could appeal to you; and for a hundred years you have responded to our appeals with your generous contributions, and this has meant a great deal to the officers of this society in connection with their work.

The directors who are expending your money can only do what you ask them to do through your gifts. I bespeak your patient attention to the reports of the secretaries. I bespeak for these directors your generous gifts. I know of no place in the world where your money will go farther, and where you will do more to shape this young republic, if you believe in the American home and the family as the foundation of this republic, if you believe in the free school, in the Christian academy, in the young Christian college, in the great Christian schools, like Jacksonville, and Carleton College, and Franklin Academy, and a score of others that I could mention—fifty to sixty of them—if you believe in these churches that have sent to you many and many hundreds and thousands of your preachers, your educators, your missionaries, your physicians and your statesmen—if you believe in these things, then you cannot but be interested in the deliberations of this society, as we are assembled during these three days to consider the problems of the churches, the perils of the communities, the strategic importance of the rural church, as we make our plans for another year.

You have done us good, sir, by your words of welcome, and I trust that we will do you good by the considerations that are to be presented here as to the relation of the Home Missionary Society of the Congregational churches to this republic and to the institutions of our country, and to our common Christian life.





HARRY WADE HICKS

DON O. SHELTON

REV. E. BOURNIER ALLEN

THE YOUNG PEOPLE AND CHRISTIAN AMERICA

A most significant Conference, conducted by Don O. Shelton, Associate Secretary and addressed by the leader; also by Harry Wade Hicks of the American Board,

Rev. Ernest Bournier Allen of Toledo, Ohio, Francis E. Clark, D.D.,

Founder of the Christian Endeavor Society, and N. McGee

Waters, D.D., Pastor of Tompkins Avenue Church,

Brooklyn

A Significant Council of War

THE Young People's Conference was a council of war. Christian conquest was the theme, and the whole campaign was carefully considered. The brief but adequate afternoon and evening were packed with points on organizing the cohorts and training the leaders, while the magnificent motives for the war, the debt of every soldier for its prosecution, and the unequalled strategic strength of the battlefield itself were inspiring presented. *It ought to tell, and it will.*

Associate Secretary Don O. Shelton, and every one who aided in the planning, are to be congratulated on the idea, the inception and the culmination of the Conference. One might as well try to put Pike's Peak in his pocket as to summarize its message and meaning. That such a Conference was held is notable recognition of our young people, and marks a new epoch in the forward movement

of modern missionary endeavor. It is only deeper honor to the noble fathers in Israel, whose work has been exacting and heroic, to say that their sons and daughters are eager to meet the needs of to-day. They merit and will respond to leadership—a leadership in which they themselves are privileged to have a part.

The Conference should result in immediate and wider circulation of missionary literature. The papers by Mr. Shelton and by Mr. Harry Wade Hicks are classics in their importance. Every young people's society should do two things: (1) Secure copies of these addresses as soon as they are put in leaflet form, and place them in the hands of every officer of the society and of every member of the missionary committee; (2) secure copies of this issue of the Home Missionary Magazine, in order (a) to place it in the hands of young people and others, and (b) solicit subscriptions. This will be a helpful way of showing appreciation for this splendid magazine

and of aiding the cause it represents.

In this connection it is to be hoped that our Home Missionary leaders will continue to prepare and recommend for us the best literature. Why may we not have a Home Missionary library as comprehensive in scope and as fundamental in purpose as that presented by the foreign missionary movement to-day? We need it and it will have to be pushed. Such a library in the possession of a young people's society *to-day* will mean men, money and mastery *to-morrow*. Let us also have periodic book lists.

Some means should be devised to bring the conference to the doors of other sections of the country. This could be accomplished if it were made a permanent feature of the annual meeting of the Congregational Home Missionary Society. Going to different parts of the country from year to year it would inspire the youth of that section, while the influence of the conference itself, judging from the results this year, would have no small effect upon the larger meeting following it.

If the matter cannot be perpetuated thus, we of the middle west shall be glad to see some young peoples' con-

ferences, in charge of Messrs. Shelton and Hicks, assisted by those whom they may call to co-operate, where the motive, method and opportunity of missionary endeavor are presented. With such men as Dr. Boynton of Detroit and Dean Bosworth of Oberlin easily accessible, not to mention others, it ought not to be an impossible or expensive matter to agitate, educate and organize for missionary endeavor. Every new generation demands and deserves education and a new generation arises not less frequently than in college where the constituency changes every four years.

Five factors, then, the conference has developed: A much-needed emphasis upon the fundamental motive for missionary endeavor; a new inspiration to undertake and carry on greater conquests for the King; a felicitous recognition of our youth, their power and opportunity; a demand for missionary literature and its wider circulation; finally, a call for the perpetuation of the conference idea and work.

Ernest Bourne Allen

TOLEDO, OHIO.

I. The Afternoon Young People's Session

Opening Remarks by Don O. Shelton

In opening the meeting Mr. Shelton said, in substance: We are met to get an enlarged view of the part young people may take in extending the kingdom of Christ in America and the world. Probably no one thing is more essential than the recognition on our part of the dignity and possibility of our calling as Christians. We are a vital part of the church militant. Our outlook, our intelligence, our enthusiasm, our zeal, are required and may be made strong factors in the extension of the kingdom.

Each one of us is to take his part as promptly and energetically in the task of bringing the world to a knowledge of Christ as did the faithful men in the early

days, whose quick obedience to their Lord and whose keen vision for opportunities of doing His will changed the destiny of nations.

It is incumbent upon us that we find and fill the place the Master has for us. That we may do this we must have a clear understanding of the present-day enterprises of our Lord. This conference is for the purpose of suggestion, instruction, inspiration. We trust that it may mark the beginning of a well-planned, skillfully directed and prolonged educational campaign among the 350,000 young people in the Congregational churches of America.

There are four ways by which we may cultivate the attitude and the spirit that are so essential in a leader. First, we must

get from the chief missionary book, the Bible, a clear view of the plan of God for the world and come into sympathy with His plan. Without this knowledge and this sympathy there is apt to be but slight inclination to open the pages of any book that deals with the present acts of Christ on the mission field.

One must rid himself of the thought that all mission literature is dull. Some of the most captivating, most stirring and most beneficial books of our time are those that deal with missions.

Deliberately set out to become familiar with the chief characteristics of the vast work of the Home Missionary Society and of the other Congregational mission boards. One hour and a half would be sufficient to acquaint one's self with the outline of their activities.

Devote some time every month to the reading of the Congregational mission magazines. Thus there will come a fuller view of the extensiveness of our mission enterprises, and a clearer understanding of the opportunities and requirements of the boards. The Home Missionary has recently been enlarged, improved and quickened, and it is the purpose of the executive committee to issue a magazine that in appearance shall be dignified and beautiful, and in contents vivacious, vigorous and instructive. Many tributes from competent critics encourage the belief that this purpose is being realized. One of the most competent authorities has said of it that in appearance and contents it is unexcelled.

In these ways: (1) By seeking to get a clear view of the purpose of God for mankind; (2) by recognizing the cheering fact that some of the most entertaining and valuable literature of our time is mission literature; (3) by resolutely acquainting one's self with the outlines, at least, of the activities of the Congregational missionary societies, and (4) by giving time each month to the mission magazines, each disciple of Christ will come to have a deep, practical and enlarging interest in Christian missions.

The demand of the hour is for intelligent leaders. The beginning of greater mission interest in every church depends on the presence and work of a wise, forceful, zealous leader. Study, therefore, to be a leader whom others will be prompt and happy to follow. Our Congregational Home Missionary Society has arranged this young people's conference in the belief that the pointed and suggestive words spoken here, and the reading of these strong words by many thousands who cannot meet with us, will result in a large increase in the number of Congregational young men and women, who, having the same devoted spirit that marks the mission workers who are in the thick of the fight, will steadily develop this same devoted spirit

—the spirit of the Saviour—in the lives of the young men and women in the home churches.

**Address by the Rev. Ernest Bourner
Allen, Toledo, Ohio**

Mr. Allen spoke on "The Value of Organized Missionary Effort." He said in part: The value of organized missionary effort among young people can never be measured or over-estimated.

If we speak of values, everything depends upon the standard. By the divine standard, values in men and women are infinite. Measured by results,—souls saved, churches established, civilization changed,—the values are stupendous. No yardstick or column of figures can keep pace with them.

If we speak of organization we have only to turn a page of history. There was a time when a mass of men, led by a Xerxes, was called an army. It met a master in the Macedonian phalanx. This in turn was destined to be swept away by the Roman legion. To-day the swift evolutions of our modern army would overcome legion, phalanx and mass too swiftly to furnish comparison.

We live in the new era. Within our own lifetime it has opened and advanced. The present organization of our young people has given the church a new crown of glory and of responsibility. The development of young peoples' societies, notably Christian Endeavor, a Congregational pioneer; the vast uprising of youth in the Student Volunteer Movement; the new movement in our Sunday schools for more intelligent instruction; not to speak of increased numbers securing collegiate training, a large proportion of whom are Christians—all of these are significant and cheering signs of the times.

These movements and their fruitage have given our youth recognition heretofore unknown. They are treated as an integral part of the church, not a body to be amused, but trained and used. Numberless doors of opportunity have swung open for them. They have begun to have a chance. Where nothing was expected of them two decades back, now everything is entrusted to them. Never were such hosts of them in training for the varied and difficult tasks of the new century. The outlook is enchanting and encouraging. Gerald Massey's couplet, giving his opinion on leaving America, is apropos:

"Everything is humming, but it isn't all
hum;
Everything is coming, but hasn't yet
come."

The fundamental motive of this great uprising of the last twenty-five years is the missionary spirit. Losing that, the whole

movement dies; indeed it would be inexplicable. We are recognizing the force of this inexorable syllogism:

Major premise: If any man have not the spirit of Christ, he is none of His.

Minor premise: The spirit of Christ is the missionary spirit.

Conclusion: If any man have not the missionary spirit he is not Christ's.

It is to our own young people, organized for service, animated by the missionary spirit, that the divine values of life must be so presented that the great task of the 20th century, which is the evangelization of the world, shall be faithfully attempted and divinely accomplished.

We must never lose sight of the Master's ministry. With one great, compelling word He revolutionized men's ideas and changed their ideals. That word was "Father." His far-reaching purpose was to get men into right relations with God, out of which would come right relations with their fellow-men. He was Himself God's richest expression of willingness to enter into that relation. To have a friend in Jesus was to have a friend in God. What Jesus was, God is. One glimpse, therefore, of His humble, unselfish, unique and sacrificial service, one look at the crucified and risen Lord, is enough to give life an overmastering purpose when we see the divine value set upon the sons of men. To fulfill this purpose is to carry on the missionary enterprise. The value He set upon it is revealed in what He did. No standard of value can be higher, holier, or more significant.

HOW ORGANIZED AND ACCOMPLISHED.

There are five aids to effective missionary effort. The first two are easily secured, but the last three are the product of long, hard, costly work. Let him retire at once who seeks a royal road to the arousal of missionary interest.

1. A prayerful, level-headed missionary committee.

2. A regular missionary meeting.

3. The examination, recommendation, and circulation of missionary books and literature.

4. The cultivation of systematic giving by assuming complete or partial support of some field or worker.

5. A patient, persistent presentation of the facts about Home Missions.

In closing, Mr. Allen said: "Where there is no wood the fire goeth out." Facts are the fuel for your fire. The leader who, under the permission of his strategic board, the missionary committee, goes to battle with old, poorly constructed weapons, deserves the defeat he courts so wantonly. In a day of rifles he cannot fight with a blow-gun. No man ignores the Civil War because he is conversant with the

war with Spain and gets his timely illustrations from the latter. No worker depreciates Stephen's stoning who recalls the massacred martyrs at Shansi. But the difference in range is something tremendous. Yesterday is far away. To-day presses close upon us. Get and give the facts of to-day.

Read history. The history of America is the history of Home Missionary foresight, heroism, sacrifice and victory. Let the youth of New England match the foresight and perseverance of the fathers in giving money and men for "the wild and woolly West." Let the youth of the Northwest Territory know the origin and meaning of the Ordinance of 1787, when American Nationalism had its birth, and face the question whether there would be any union to-day had it not been for those fearless home missionary prophets of a century ago. The remotest foreign field is more accessible to-day than were those new settlements at the beginning of the nineteenth century.

Follow current events. Take immigration. April 10, 1903, was a record breaker, for 10,236 souls entered at Castle Garden, making over 40,000 in ten days. Where did they go? The majority of them to our cities where beats the heart of the nation. There are groups of foreigners in some cities larger in number than in any city of their homeland! What nationality do they represent? Not so sturdy, thrifty and promising a class as the emigrant of ten years ago. Here is a task for all that a man has of Christian heroism and patience.

Study a single Western State, Montana, of which it is affirmed by an authority that it will hold all the population of the globe and then have a ratio of but fifteen to an acre! What issues are involved in its life! Shall we neglect to plant and support there the gospel of Jesus Christ?

Think of the problem in a typical town in Michigan's upper peninsula. When I visited it a few years ago it was estimated to have 1,200 population and fourteen saloons. There was not a building of brick or stone. The streets were laid out, but the walks were mostly boards nailed on top of the stumps still standing. The stores were one-story board structures. Two papers furnished the news. Two big mills furnished labor. And in that spot was not a single church, Sunday school, service of any kind! Why? We need money and men.

All of this means that in getting and using the facts we must vitalize what is only an abstraction to many by translating it into the concrete. We must magnify the enterprise in the eyes of all. And we must attempt to match the spirit of sacrifice on the field by similar sacrifice in our own homes.

Address by Mr. Harry Wade Hicks, of the American Board

Mr. Harry Wade Hicks, of the American Board, spoke on "How to Secure and Maintain a Trained Missionary Leadership in the Young People's Society." He said in part:

The need of an able leadership in missionary work among young people's societies has never been more apparent than at the present time. The following points will illustrate in detail the conditions which demonstrate the importance of raising up and maintaining an able body of leaders in every church:

1. Quite universal ignorance of the history, present status, problems and achievements of home and foreign missions prevails not only among young people, but the older members of the churches. By ignorance is meant a correct understanding by each individual of this great work as contrasted with a general, vague and indefinite knowledge.

2. Among young people especially is there ignorance regarding the denominational societies, including their history, fields of work, opportunities and present needs. This is in part explained by the looseness of the organization of the denomination, but the fact does not find in this a sufficient reason for existence.

3. With comparatively few exceptions, the missionary policy of the young people's societies seems to lack foresight, dimensions and motive. Stated in other words, the work that is done is carried on because something like the same work has been promoted in the past. Such formality robs the missionary endeavor of spontaneity and intelligent direction and cannot fail to place an effective damper upon any missionary fire which may be lighted.

4. Among many so-called religious leaders in young people's societies there exists strong personal prejudices for or against certain forms of missionary work.

5. Quite universally there is a lack of conviction regarding the value and importance of personal acceptance of Jesus Christ as Lord of the daily life.

6. The small number of young men and women devoting their lives strictly to religious callings, as contrasted with the large number whose lives are even now absorbed in secular things, demonstrates the need of a most able leadership which shall fill the lives of all the young people with devotion to interests outside of themselves. Such a life is essentially missionary in character.

7. Quite universally also does there exist as a reason for participating in missionary work a general sense of formal compulsion rather than a spirit of privilege and opportunity.

The organized missionary activities of every young people's society should con-

tribute to the Church in due process of time an able body of missionary leaders. The following points will suggest the character of the work to be done and its result:

1. Thorough apprenticeship and training in organized missionary work as members of committees.

2. Continuous study of all phases of missionary effort through private reading, public meetings and classes for systematic instruction.

3. Another activity which should be constantly exercised is regular private and public prayer in behalf of the missionary endeavor. Probably at no other point in the missionary policy is the work of young people's societies weaker to-day.

4. It may reasonably be expected that all the members of every young people's society shall set aside money for the support of Christian work as an intelligent act of devotion to Christ and as a proof of vital relationship to Him. When such an achievement is accomplished, giving is removed from the realm of obligation and is placed upon the plane of joyful sacrifice and privilege.

5. The missionary policy of every young people's society should make the spread of Christianity the chief and controlling motive in daily life, and everything else subordinate and contributory to it.

6. It should be the purpose of every missionary department to bring so forcibly to the attention of young people the call to missionary service that no one shall determine his or her life work without giving right of way in the first instance to the consideration of missionary service. No person should go into a secular calling until he has been directed plainly by God to devote his life to that calling rather than to missionary work at home or abroad.

In conclusion, Mr. Hicks said: The preaching of the pastor from the pulpit should result in raising up a body of purposeful missionary leaders. The preaching can scarcely accomplish full training, but missionary motives are formed as a result of missionary preaching. The young people's society can determine largely the character of missionary sermons delivered from the pulpit.

The secret of success in committee work is revealed when a chairman is able to lay definite work upon others.

Probably no combination of the methods suggested above is so important as a means of raising up a generation of leaders in every church as the systematic and devotional study of the Bible. Given a thorough knowledge of the life of Jesus and the purposes which control His endeavor, and a young man or woman becomes immediately a missionary leader because his Christian character and life are essentially missionary.

II. The Evening Young People's Session

Mr. Don O. Shelton on "The Value of a Motive"

Mr. Shelton said in part: The pressing problem is, How begin and foster a systematic, continuous, educational campaign among young people in behalf of world-wide missions? The aim ought to be to bring every Christian young man and woman in the Congregational churches of America into an intelligent, sympathetic and practical relation to the mission work the denomination is carrying on in the name of Christ. Here is opportunity for the beginning of united action by all Congregational missionary societies. By agreement upon a simple method, which is all that is required, we can move forward as one society. The campaign among young people need not and ought not to be for the raising of money, but a vigorous, prolonged campaign for the development of intelligent, sympathetic interest. Such effort would include the putting of emphasis upon the supreme claims of Christ on the life of every disciple of His; and the acquainting of the young people of all the churches with the work, needs and opportunities of each of our missionary societies. A united effort of this kind, directed according to a plan on which all the societies shall agree, continued throughout a decade of years, would unquestionably result in a generation of young people who would be thoroughly acquainted with the will of Christ on the one hand and the needs of mankind on the other. They would see that the work of these societies is *one* work—the ushering in of the Kingdom of Christ; they would have a clearer understanding of what the Saviour meant when he said: "Go ye into all the world and preach the Gospel to the whole creation."

How may a right attitude on the part of young people toward the mission of Christ to our country and to the world, be brought about? The processes of our Lord in securing the heart service of His disciples for their world-wide ministry, were not magical. He taught, tested, trained them. When they were able to bear it, He gave them hard tasks. By a similar process, we believe, the young people of the churches are to be brought into a right relation to the present mission of our Lord.

It is not natural for young disciples of Christ to be deeply concerned about the evangelization of the vast remote multitudes

who are alienated from the life of God. The sense of obligation for this high service needs to be awakened and often re-awakened. There is necessity for frequent explanation and reiteration of the commands of our Lord. These commands, binding upon every disciple to the degree of personal ability and opportunity, require a larger place in our scheme of religious teaching, and in all our plans for the development of a profounder interest in and a heartier response to the will of God. That the impression of personal obligation may be made practical and permanent these commands must be kept to the front. On us in this century, as on the apostles in the first, they will operate as goads. Paul, as Professor Zahn of Germany has recently indicated, drove the goad (the commands of Jesus) deep into the flesh of his scholar Timothy, who had become indolent.

With these quickening commands there needs to be set forth, systematically and perseveringly, the pressing missionary problems of to-day: the needs of America and other nations; and the obligation of the Church of Christ to solve these problems and meet these needs, in the name and power of Christ. The supreme need of the young people of the church at the present moment, put in one phrase, seems to be: A true motive, an impulse determined and guided by the will of Christ.

The address then dwelt on the value of a true motive; the method by which motive is developed; and the relation of a true motive to the progress of the Kingdom of Christ. In closing, Mr. Shelton said: Here is the heart of the mission problem. With devotion to Christ, all else will follow. "He that abideth in me, and I in him, the same bringeth forth much fruit." When He is central in the life, every other needed result will come. Sympathy will come; believing prayerfulness will come; study of mission fields will come; sufficient financial support will come.

As we heed the call of Jesus; as we come to love Him more; as our motive purifies and strengthens; as we become more mindful of the inspiring truth that our divine Master and friend is a living Saviour, character will straighten and strengthen, zeal will quicken and concentrate.

The young people of the Congregational churches, living in union with the living Christ, His purpose their purpose, His pro-

gramme for the world the one which they strive to carry out as He reveals to them their part, will make great and noble these new days, and help to crown Him Lord of all.

**The Rev. Dr. Francis E. Clark on
"The Debt of American Young
People to Their Country"**

Dr. Clark said in part: Home missions spells patriotism, not the loud mouthed, blatant patriotism that expends itself in Fourth of July orations, but the genuine patriotism that makes the country great. Where lies the hope of our country to-day? It lies in the school and the church. Not in the school alone, for education, unaccompanied by religious purpose may develop a cheap materialism, a "get there" spirit, or at best a mere intellectualism which will mean anything but a stable republic. This nation has a heart as well as a head, and the heart, too, must be developed.

Why should not our Carnegies, our Rockefellers, our Vanderbilts, divide their princely donations more evenly? One home mission church, wisely planted, Mr. Carnegie, in a needed community, will do more good than a dozen libraries, whose books, mostly novels, will be largely read by people who can afford to buy books for themselves.

He is a patriot deserving of no less praise from other patriots who plants and supports and extends the church of God than he who perpetuates his name by sending a thousand young men across the seas to obtain an education in the cloistered halls of Oxford.

America is well worth saving. Some governments are not worth saving or perpetuating. Thank God ours is. I could not preach patriotism and love of country very well in Turkey. I could not say much about it in China while she was under the dominion of the Bloody Empress, but our

land is God's latest experiment in government of the people, by the people, for the people. Do you realize, young men, your high privilege in being Americans?

The three men who of late have done most to vindicate the good name of America by exposing and punishing corruption are all of them Christian men, Christian young men—Clark of Minneapolis, the foreman of the grand jury, who, against tremendous odds, secured the overthrow of Mayor Ames and his corrupt gang; Joseph

K. Folk of St. Louis, who has succeeded in clearing out so much of that political Augean stable, and Ira Landrith, of Nashville, who has done no less as the chairman of the Committee of One Hundred to put that city in the list of the reformed which have recovered from the almost universal municipal debauch. These are all young men, all Christian men, and two of them, at least, trained in Christian citizenship in Christian Endeavor societies.

If I were an old man and wished to finish my few declining years in slipped ease, I might choose some Old World playground; if I were a young man, there would be but one land for me—

America—for here a man has room to grow. He is not hampered by tradition. He need not be what his father was if he can make a better man of himself. He has a chance to rise, and in these few words is contained the secret of America's tremendous magnetic pull upon the rest of the world.

No other young man can influence his generation for good like the young American. His country gives him a platform on which to stand. The eyes of the world are directed westward across the Atlantic and eastward across the Pacific, and the centre of interest is now not Europe or Asia or Africa, but the United States of America. I say this not in the braggart spirit. God knows there are enough evils in our country to make us blush and to bring shame



THE REV. FRANCIS E. CLARK, D.D.

to our hearts, but acknowledging all these, materialism, worldliness, undue love of the mighty dollar, municipal corruption and all its hideous brood, there is yet no country in the wide world that has to-day the opportunity to influence the destinies of this planet for weal or woe like the United States of America, and there are no young men like the young men of America who have to the same extent the destinies of the world in their hands.

What, then, do America's young people owe to America?

Everything. The chance for life, liberty and the pursuit of happiness. The chance to rise in the world, the chance to make a name and fortune, the chance to make the world better.

"Save America to save the world" is no vain cry, and it comes with a special forcefulness to Christian young men of the present generation. You owe it to America, you owe it to the world, you owe it to your God, to do the most you can by your influence your money, your sympathy, your labors, to make this a people whose God is the Lord.

On this account the home missionary idea is an intensely patriotic idea. He who is not interested in home missions when he knows all that they stand for is not a true patriot and is not paying the debt of gratitude which he owes to his native land.

I know of no way so good to discharge this debt of gratitude as to support and maintain and enlarge such a noble home missionary enterprise as that which here calls us together. If any meeting should stir the blood of the young man of to-day, if any appeal should cause him to glow with patriotic enthusiasm, if any call should lead him to cry out, "Here am I," it is the call of his country and the call of God, combined in one, for that is the voice of home missions.

"Onward Christian Soldiers" was sung at the close of Dr. Clark's inspiring address.

The Rev. Dr. N. McGee Waters on "The Young People of America —Their Opportunity"

Dr. Waters said in part: A world, a lever, a fulcrum—there is perfect definition of perfect opportunity. The might of opportunity lies in its strategic power. The strength of the arm depends on where it reaches the lever. The young Christians of America are made strong by their strategic opportunity—the lever, the load and the fulcrum are met.

The lever is a symbol of the Christian life in our time. For the first time in history, our time has a clear recognition of the primacy of him who serves. Men have said the idle man is the gentleman. The kings of the earth have been those who toil not, neither do they spin. They have refused burden bearing. But at last the scales have dropped from our eyes, and in all civilized societies it is recognized that the great man is the man who does more than other folks.

The scientist confesses now that he was wrong when he said the world belongs to the strong. He

preaches now that the world belongs to the gentle also. The life of the nation hangs not so much on the father's strong arm as the mother's self-forgetting heart. The Old-World aristocrat believes this, and so for the past thirty years the best books of England have been written by the nobility and the best pictures have been painted by children of noble houses, and the best reform and the best thought for the poor have come from those who wear soft raiment and dwell in kings' houses. There is not a harder working man in Europe than Emperor William.

The times believe in the Christian method. The age expects great things of the Christian disciple. At last all men know that any man who is lifted up upon the cross of sacrifice will draw the whole world unto himself.



THE REV. N. MCGEE WATERS, D. D.

The Load.—Our age is not only sick, but knows it is sick and is calling for a physician. There never was a time in the history of the world when men were so sensitive to wrong and evil and when they were so fully resolved to find salvation for society.

We may not care as much as our fathers did for syllogism, but we care infinitely more for a soul. We would not go into battle for the sake of a word, or an inflection or a definition; but we would give our bodies to be burned for the sake of a woman or an infant or the downtrodden. The spirit of the world is ethical, and all men groan in pain for the advent of righteousness. Nowhere is this so true as in our own country.

Here is the problem of the boss in the State politics, and his hand is heavy on us all. Men who sit in our churches and who are descended from fathers of the free abdicate their citizen's duty, and unblushingly say, "I wear the collar."

I cannot pass, in pointing out the great ethical opportunity of our time, without making some mention of that other stormy problem—the relation of the man who has accumulated wealth to the man without wealth—of master and employe. I am interested in schemes of socialism, and I hail them as symptoms of sympathetic heart. But no permanent solution lies along those lines. It is not a question of method—it is a question of spirit. The Christian Church must solve the problem of capital and labor by leavening the heart of both him who works and him who hires.

The Fulcrum.—By this I would indicate our country's strategic position among the nations of the earth.

The United States has a stronger foothold on the Atlantic than the combined foothold of all the rest.

The Pacific is the queen of oceans. With

Alaska, which Seward bought in a spirit of pure Yankee bravado, and the Philippines—which is a case of "having greatness thrust upon us"—we have more seaboard on this great ocean than any other civilized nation.

Go with me to the heart of this great republic.

Look at the highlands, extending through eight Southern States, comprising an area larger than all of New England. There is no better blood in either the old world or the new than among these mountain folk. But what are they adding to our progress? It is the land of the cabin and the moonshiner. It is the land of feud and darkness. There is no school house or library or college. Nature hath her most sublime dwelling place there in the Southern mountains, and yet these ignorant children of men read not her secrets, see not her beauty nor understand her wealth. Flung there an eddy by the whirl of progress, they have been stagnant for 200 years.

The South was long in cotton and tobacco and wealth, but the South was short in manhood. My eyes opened on a Virginia stripped bare and bleeding by war. The echoes of the conflict were just dying away. All was quiet along the Potomac. Our fields were left empty by the foraging of two armies. The graveyards were all filled with newly made graves. Smoke, ruin, desolation were everywhere. But Virginia in '68 was far stronger, richer, nobler than in '55. She had been refined by fire. When we have trusted to democracy we have had anarchy in the Confederation and ignorance in the highlands. When we have trusted to our gains we have been scourged by civil war. Lately the temptation has been heavy upon us to forget manhood for gold. America is the fulcrum on which the cross of Christian service in the hands of Christian men shall uplift the world.



WOMAN'S MEETING

Mrs. Washington Choate presiding. Addresses by Mrs. H. Hammond Cole, late of Alaska, Miss Mary Zoltak, a missionary of the Society among the Slovaks of Pennsylvania, and Mrs. H. S. Caswell-Broad, late Secretary of the Woman's Department

Bird's-eye View by Miss Frances J. Dyer

ONE evidence of a growing appreciation of women's share in our home missionary work is the place now given them on the programme at the annual convocations. The time was when they met by themselves, sometimes in a small and inconvenient room, a tacit admission that other features of the session were of more importance. But we have changed all that. At Providence the major part of the forenoon of June 3 was occupied with the woman's meeting, and the large auditorium of Beneficent Church was well filled with an attentive audience. Mrs. Washington Choate, president of the Connecticut Union, conducted the exercises, and on the platform, together with Dr. Hillis and other men of the National Society, sat the women delegates from various State Unions. Mrs. Choate's clear voice, her skill to introduce speakers in a brief, yet fitting, way; her dignity and ease, make her an ideal presiding officer. The responsive exercise prepared by her, consisting of alternate selections from the Scriptures and choice excerpts from Cicero to President Roosevelt, made a pleasing variety to the service.

External Features

One who keeps eyes and ears open in any large assembly will see and hear many interesting things not represented on the programme. For instance, the writer was impressed with the comments of a Western woman, who was overheard to say: "It is worth traveling a thousand miles just to sit in this edifice. It is a place to see visions. As I passed through its

porch, with the plain Doric pillars, into the noble interior, and looked at the high galleries, the mahogany pulpit, the beautiful, old-fashioned chan-delier, the pews with doors, the tablets on the walls, the building seemed to me the embodiment of that old New England, which I know only through stories told by my mother out on the frontier years ago." Then she asked: "With the passing of this style of



MISS FRANCES J. DYER

architecture are we going to lose the type of men and women who belonged to that olden time?" Her question was profoundly suggestive, and the audience assembled on that June morning to discuss matters pertaining to the Master's kingdom furnished an emphatic No as answer. On the platform and in the pews were people who still believe in the family as the social unit, in the church as a

force for righteousness, in the public school as a safeguard against threatened evils from immigration.

It was a happy thought to place in front of the pulpit, enveloped in the folds of the American flag, a portrait of Alexander H. Clapp, an early pastor of Beneficent Church and for many years the efficient and beloved treasurer of the Home Missionary Society. That portrait and the group of men and women gathered on the platform preached an eloquent though silent sermon during those three days at Providence. "Men may come and men may go," but the ideals for which Dr. Clapp and the Society stand will abide forever.

The Speakers and Their Message

The first speaker, Mrs. H. Hammond Cole, took us in imagination to lonely, beautiful Alaska, whither she went with her husband from California, returning there at length for his burial, worn out by his devotion to the rough element found in mining communities. Her vivid descriptions reminded one of Isabella Bird Bishop's fascinating books of travel. Mrs. Cole first pictured the journey, with the diversity of races on shipboard, the majority of them in quest of gold. There was the dapper French count and the thrifty German peasant, the young college athlete and the old man whose life was a failure, the restless globe-trotter and the staid son of the soil faring forth for the first time. The journey bore them north for a thousand miles, past fiords and islands, through a region which John Muir calls "a hundred miles of Yosemite," past Fort Wrangel, old as the first Russian occupation, until they came to Douglas. Here was a population made up of twenty-nine nationalities, mostly miners, men whose only holidays are Fourth of July and Christmas, who are kept at the eternal grind of toil on Sundays, to whom dance halls and saloons make constant appeals. How apply law and order, or any sort of municipal code

to such a conglomeration of human entities? Above all how reach them with gospel influences?

Quite likely a foothold is first gained through the ever-recurring tragedy of death. Fatal accidents are frequent in the mines and the funeral furnishes a common rallying place. Or perhaps this American mother meets a Norwegian mother at the bedside of a dying baby. Neither can speak the tongue of the other but the unspoken language of the heart is understood. Thus through the experiences of our common humanity the way is opened for the Sunday school, the girls' sewing class, the boys' club, the little prayer meeting in an upper room. A Finnish funeral was once the occasion of bringing 200 members into the church. One of the most touching incidents related by Mrs. Cole was the offering of flowers for a burial service by a Russian Greek who remained after the others had gone and knelt reverently to receive a blessing.

Another Mining Camp

From this land, where in summer the sun rises at 1.30 A. M. and sets at 10.40 P. M., making it almost "the land of the midnight sun," we were carried by Miss Mary Zoltak to the heart of Pennsylvania, upon which the eyes of the civilized world have recently been focused. Equally thrilling was her story of missionary work among the miners there. For more than a dozen years she has labored with her own people, the Slovaks, about 100,000 of whom have sought asylum in America, chiefly in Pennsylvania, not for the sake of religious freedom but to better their material condition. While listening to her recital of the changes wrought in character by Christian agencies one could not help wishing that the coal commission had included visits to home mission plants in their late investigations. Her clear statement of the relation which Slovaks bear to other branches of the Indo-Germanic family

led a bright listener to remark, "If our college girls want points on geography and ethnology they better attend a home missionary meeting!"

Painfully poor and oppressed, adherents of the Greek and Roman Catholic churches, these people are difficult to influence because those reared in a state church cannot easily grasp the idea of individual responsibility. But when once converted they show a strength of character and purpose which even persecution cannot shake. In the matter of giving they shame the self-indulgent Christians of to-day. Witness the fact that Miss Zoltak's salary when she first went to Braddock was paid by nine miners who earned only \$1.50 to \$1.75 per day. The good work has spread into places beyond till now there are strongholds of Protestant Slovaks in Pennsylvania, Virginia and Minnesota. The type of their religion may be inferred from the name by which they are best known—"salvationists."

The simplicity and sincerity of Miss Zoltak's address won all hearts. Somehow the foreigners who speak at these annual meetings carry more conviction in their halting English speech than the most finished oratory can produce. The elemental truths of the gospel seem to control their lives in a way to remind one of Charles Kingsley's saying: "I don't want to possess a faith, I want a faith that will possess me."

The White Man's Burden

Last on the programme came Mrs. Caswell-Broad with her message from the sunny South. The added years since she stood in the forefront of the woman's movement have subtracted nothing from her zeal for "God and home and native land." She has lost none of her descriptive powers, none of the ability to move to laughter or to tears by her racy portrayal of scenes she has witnessed. The musical voice is even more mellow than of yore, and Browning's tri-

umphant words came instinctively to mind as she made her eloquent plea for the Anglo-Saxons of the South:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made."

Following a long campaign on the Pacific Coast she and Mr. Broad have spent seven months recently in Texas, Louisiana, Georgia, Tennessee and Florida. They mingled freely with the Anglo-Saxons in these States, went into their poverty-stricken homes, sat with them around the pitch-pine fire in the evening. Although poor, with little idea of the decencies of civilization, they are hospitable, generous and patriotic. Heretofore, and wisely no doubt, the North has concentrated its efforts upon uplifting the Negro. But no longer should these whites be neglected. There is crying need for a good system of public schools, of colleges and theological seminaries. They should not be treated as if they were unaspiring and immoral. Many are eager and ready for the best things. The Bible is respected and scepticism practically unknown.

Mr. and Mrs. Broad held all-day meetings in the rural districts, and multitudes flocked to hear, coming in farm wagons, on horseback, on muleback, on foot, and the soul hunger on their faces was something to remember for a lifetime. For our own national self-protection it is transcendently important that we recognize our obligation to these people. Mrs. Broad frankly admits that it will require large expense, tact and patience for a whole generation to bring them up to that level of Christian manhood necessary for the safety of a self-governing people. But think of the social evils which will flow from neglecting them! The danger from this source was voiced the following evening by Mr. Puddefoot when he exclaimed, "O, for a white Booker T. Washington!"

Women's Best Service

Agassiz, from a single bone, could easily determine to what species a fish belonged. So this one session contained the essence of the three days' meeting. The fundamental problems of immigration, of race prejudice, of social purity, of family life, though treated briefly and in picturesque form, were involved in the addresses of these three women. Their snap shots, showing conditions in widely separated regions, emphasized the truth that there is no other way for national as well as for personal salvation except through faith in Jesus Christ. As Carroll D. Wright once said: "The world will never be saved by any economic formula. If we want

a better world we must have better men and women." To precisely this task of bettering the world the Home Missionary Society has applied itself for nearly four score years. With what measure of success one may judge by reading Dr. Clark's new book, "Leavening the Nation," in which he says that women have helped in many ways but their best service has been in furnishing a spiritual tonic to the churches. A similar sentiment was expressed by President Eliot at the last meeting of the Boston Young Men's Congregational Club in these words: "The service which women can render in implanting religious conceptions in the minds and hearts of children is the highest possible form of social service."

THE ADDRESSES

Mrs. H. H. Cole

"Alaska, Home and Workshop," was the theme of Mrs. H. Hammond Cole. She went from California to Alaska. In substance, she said: Being early aboard the steamer at the Seattle wharf, we watched those who were to be our fellow voyagers. Few were old men, but most were young or in middle life, and from the dapper French Count, with his gloves and cane, to the handsome college athlete with head erect facing his life bravely. The great boatload of passengers stood silent on the decks as the steamer slowly swung out from its moorings; a group of friends on the pier, after their good-byes to the young man who was leaving them, commenced singing "God Be With You," then "There'll Be No Parting There."

Alaska is a land of mystery, of blood, of unsolved problems. The only sign of human life we saw in 400 miles was one evening; from out one of the fjords there came a long line of large canoes filled with Indians; they were paddling slowly and keeping time with a monotonous chant, probably an Indian funeral, for they generally bury their dead in a separate island from their home. We saw no Indian villages, for there was no place to have one. When we sailed up Gastineaux Channel, we saw our future home. We had been steadily going north for a thousand miles, had made but three ports, because there were no others to make.

Every house and room was full, men were living in tents on the beach; through the ef-

forts of friends an unfurnished attic has been temporarily secured for us.

Efforts to secure any place for a home were unavailing, and finally we moved into the church, using the study in the tower for a sleeping room, and the 10x10 kitchen for both dining room and kitchen, and received our friends in the vestry; and there we remained about fifteen months. It was not unpleasant in summer, though very hard to do work; but in winter, when there would come nights, we dared not stay in the tower room for fear the fierce Taku wind would unroof the tower. When our bed would rock like a cradle, we would take our mattress and try to be comfortable on the floor in the vestry, with the mercury 15 degrees or 20 degrees below, and the smoke blowing into the room so we would let our fire out; our experiences were many, yet for gold men will bear much; surely for souls one would gladly bear more.

Through the help of friends East and their own efforts, a small parsonage was built, so pastors going there now are comfortably housed. The First Congregational Church of Alaska was formed and the building erected on an island.

The church building is a large, fine one, dividing—no, uniting—the two towns. To the right of the church is Treadwell, stretching a mile and a half along the water front, with its houses perched up on cliffs, like eagles' nests. Here are the five big mills, with altogether 960 stamps; the large supply store, two mine boarding houses, and the homes of the superintendents, officials, foremen of the various departments.

About 1,000 men are employed in the mills and mines, and those without families are obliged to live at the boarding houses. Parish calling was interesting here, but rather wearisome, for one had to walk everywhere, and up and down steps, from 40 to 60 to every house, some of the way only the track along which the fussy little engine might come any time, carrying quartz to the mills; the continuous deafening roar of the stamp mills (and, indeed, the men working there soon find themselves losing their hearing), the sharp, quick crash of the blasts coming at intervals, rattling the windows and doors and jarring the houses, all combined to make one feel alert, so that an afternoon of calls was rather exhausting.

To the left of the church was Douglas; Indian huts were dropped down anywhere. There has been a mission for these Indians by the Friends, and the Presbyterians have a branch from their Juneau mission, across the channel; both have done much work. Our work was not with them. Douglas is made by the drawing together of others to supply needs of men who are massed together. There were the stores, bakeries, sawmills, druggists, post office, restaurants, physicians, lawyers, teachers. The list includes the saloon, the dance hall and the gambling rooms. The families of those men that work in the mills and mines, also, all live in Douglas.

In this small Alaskan town of Douglas, of probably not more than 4,000 or 5,000 people, at least 2,000 voters, there is no dominant element. The population is made up of Aleuts, Americans, Australians, Austrians, Belgians, Brazilians, Canadians, Chinese, Danes, English, Finlanders, French, Germans, Greeks, Herzegovanians, Hungarians, Indians, Irish, Italians, Japanese, Norwegians, Poles, Russians, Scotch, Swedes, Swiss, Syrians, Turks and Welsh, and representatives of all of these have been at the church services. While this special instance is no way exceptional it is not accidental, the town is here because the mines are here and the policy of the company has been to mix races in order that a lack of common interest shall prevent a combine or union.

When you think of our Douglas population and the hours of labor, 11 hours of day work for two weeks, then "a shift" and 13 hours of night work for two weeks, and alternate, so for 363 days in the year, never a Sunday, the only two holidays being Christmas and the Fourth of July, where and how can the men be reached? Of ways and methods to reach them truly one must be all things to all men that they may win some.

One thought needs emphasis, the essential breakdown, too often of the Congregational polity of fellowship in isolated missions. The Christian people one finds of many nationalities and church training;

having no understanding of Congregational church government, it is almost impossible for a foreigner trained in a State church to grasp the individual responsibility; for instance, in the matter of support, his particular church stands for his religious needs as his government does for his legal, without his concern as to who pays its bills. Again the authority of the church has full force in his religious life, and all questions are decided for the local church and pastor; the local body is only a small part of a great authoritative organization.

Miss Mary Zoltak

"The Slavic Work" was the subject considered by Miss Mary Zoltak. She said in substance:

The Slovaks received their religion from Cyril and Methodius, the great apostles of the Slavic race, but it did not take deep root because they were oppressed. Most of them belong to the Roman Catholic Church, but some to the Greek Catholic, the Russian, the Calvinistic or Reformed, and some to the Lutheran Church. Being poor and oppressed, many come to this free country, not because they seek for religious freedom, but to earn money, and then to return to their own country. They are very far from true Christianity, not because they are indifferent to religion, for the first thing they want when they come to this country is to have a church. But what does the church profit them when they have not the true shepherds?

They have such shepherds as we read of in the Bible, that feed themselves instead of the sheep. They want to fill their pockets with money and seek their own comfort, but not the salvation of souls. There are numerous Slovaks in America most of them in Pennsylvania.

The first missionary work among the Slovaks in America was started about 12½ years ago by a Bible reader, Miss Anna Hodous, who graduated from the Bible and Missionary Training School of Cleveland. She started to work in Brad-dock, Pa., by visiting from house to house finding more men than women. Rev. John Jelinek arrived in the year 1890, through whom I came to know Christ as my Saviour.

Our people in one respect are a great blessing to America. Our factories could not exist without them. Slovak men are industrious, willing and faithful to do the hardest work, in which many and many lives are lost every day, which very few of the Yankees would do. Mr. Carnegie would not be so rich if it was not for our people, who work for very small wages. But they will be a great injury to this country if they do not get the true teachers of the gospel as well as of politics.

Braddock and Duquesne are the two most fruitful towns, and in both places Congregational churches are organized.

The Slavic mission work in Duquesne-McKeesport was thus begun. The first missionaries to Slovaks did their work mostly by visiting from house to house and selling Bibles and healthful literature.

Mrs. H. S. C. Broad

"The Anglo-Saxon of the South To-Day" was the subject considered by Mrs. H. S. Caswell-Broad, who has had a long and eminently useful career in connection with the Home Missionary Society. She said in part:

Since the Civil War the freedom from social subjection has given the masses of the Southern whites self-reliance and new business success, so that now we behold a great awakening. These people are ready and eager for the best things. They want education and an intelligent religion.

Wisely the North has concentrated its efforts in the past on the uplifting of the negro. This work should be continued and enlarged, but at last the way is open to do as grand a work for our own kindred Anglo-Saxons, the white people of the South.

They are bright, ordinarily industrious, accepting with resignation the results of the war, treating the negro kindly, although with no idea of social equality. Two-thirds of the adults cannot read, and their children are growing up with poor schools. These people are familiar with the main truths of the Bible, and accept them. They give utmost respect to religion and its services, and long for a better type of religious teaching and better education for their children.

With rare exceptions these people are

poor, and in the country homes multitudes have no idea of some of the common decencies of civilization. They are hospitable, generous, moral and patriotic to the last degree.

These people present to the North a missionary field unique and profound in importance. The foundation of the best civilization can be laid now in the South by helping these people in certain ways: They must be treated as our own brothers—our own Anglo-Saxon fellow citizens, who have had no fair chance to develop their glorious manhood. They are not to be treated as unintelligent, unambitious people. They are not to be treated as irreligious or immoral people, for they are neither. The Bible is more universally respected than at the North. Skepticism is practically unknown. They are self-sacrificing in maintaining church services. As a rule they erect their own church buildings and pay their own preachers for service once a month, with slight help from the Congregational Home Missionary Society. The preachers show their devotion by laboring week days for their own support.

What are we to do for these, our Southern brothers? We are to give them a good system of public education, ministers of high ideas and ideals, Christian academies, colleges and theological seminaries. That young Southern white men may be trained to preach to Southern white people. This work for our Anglo-Saxon brother must involve large expense, great tact and patience for 30 years to come, for it must be accomplished for a whole generation of millions of people.

Here is a special opportunity for the Congregational Home Missionary Society and the Congregational Education Society among the masses of white people in the South.



THE CENTENNIAL OF THE RHODE ISLAND HOME MISSIONARY SOCIETY

Mr. John F. Huntsman, President. Addresses by the President, T. Calvin McClelland, D.D., and Reuben A. Beard, D.D., Eastern Representative of the National Society.

T. Calvin McClelland, Ph.D.

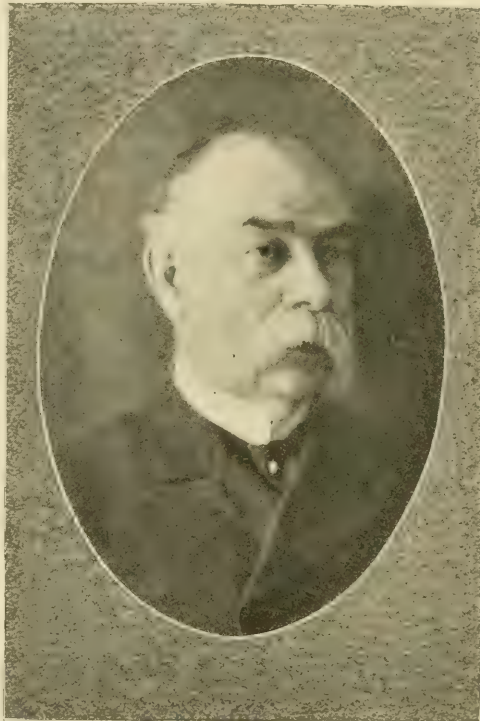
It is at the rise of no ordinary burn you stand when you come to the beginnings of the Rhode Island Home Missionary Society. For in the beginnings of the society, the smallest, maybe, of the societies auxiliary to the Congregational Home Missionary Society, you have the beginnings in America of the idea of organization for missionary work. Were the records all preserved, they would show that what is now the Rhode Island Home Missionary Society is the oldest association for Missionary endeavor upon the continent. We are celebrating, the programme says, our centennial anniversary; the types are in error; they should have said—the 130th anniversary.

During the years 1755-1776 there ministered to the Second Congregational Church of Newport, R. I., Dr. Ezra Stiles, afterward the President of Yale College. On New Year's Day, 1769, this famous man began the keeping of a journal. In this "literary diary," under the date of April 8, 1773, there is this entry: "Yesterday Mr. Hopkins came to see me and discourse with me on a design he is meditating

to make some negro ministers and send them into Guinea." This Mr. Hopkins is the Rev. Samuel Hopkins, D. D., who was pastor of the First Congregational Church of Newport from 1770 to 1803. There were in his church two bright, steady, Christian colored men, by name Bristol Yamma and John Quamine, whom he had determined to educate for mission-

ary work among their fellow countrymen. After the determination had matured in his own mind he consulted Dr. Stiles about enlisting, as he writes, "some respectable persons to join in forwarding this affair." At first Stiles looked with suspicion upon the proposition, for he was an opponent of Hopkins's high Calvinism and "thought," he writes, "whether he (Hopkins) had not an inclination that the experiment of his principles should be tried on heathen Africans." But on second thought fraternity overcame theological bitterness and after examining the candidates, he entered cordially into Dr. Hop-

kins's scheme. So on the 31st of August, 1773, Dr. Stiles put his name to a circular appeal, which he and Dr. Hopkins sent out through the churches of New England and Great Britain. This



JOHN F. HUNTSMAN, PRESIDENT OF THE
RHODE ISLAND SOCIETY

remarkable letter is undoubtedly the first appeal for systematic missionary labor uttered in America.

This letter met with an immediate and encouraging response. Gifts are acknowledged from a Mr. Potter and Dr. Hart of Providence; the ministers in Berkshire sent £3 16s., Miss Pamela Dwight \$3, a gentleman in London £5, the Society in Scotland for Propagating Christian Knowledge £30; £102 is. 4d. 3f. in all, £55 8s. 3f. of which was contributed in New England. Dr. Hopkins himself gave \$100, the amount which he had received in former days from the sale of a slave which he had kept.

And so in 1773 in Newport, R. I., the first missionary society was formed; there is no record of its name or list of its officers, but it appears that Dr. Hopkins was Treasurer of its funds.

Now this society, of which Samuel Hopkins and Ezra Stiles were the founders, cannot be confounded with the African Society which had existed in the State. As Hopkins's letters show, it had no relation to it, but was a distinct organization for the education of negroes for missionary labors.

One of its distinctive features was the holding of what might be called a monthly concert for prayer.

In a letter of Dr. William Ellery Channing's, dated Feb. 14, 1840, he says:

"It was my habit in the years 1800 and 1801 to attend a monthly meeting of prayer for the revival and spread of religion. Our number sometimes did not exceed 20 or 30. Still, a collection was taken for missionary purposes, and, as most of us were very poor, our contributions did not greatly exceed the widow's mite. On one occasion, as I have heard from Dr. Patten, however, a \$100 bill appeared in the box. Dr. Hopkins had received the same for the copyright of one of his books, and he made this offering at a time when he received next to no salary, and often, as I understood, depended for his dinner upon the liberality of a parishioner." Prof. Edwards A. Park remarks that this gift of \$100 Dr. Hopkins gave subsequently to the \$100 before alluded to, and if so this second offering may have had no connection with the African mission.

Now a complete minute of an adjourned meeting of what is called simply the Missionary Society contains this entry: "Voted unanimously that it be recommended to the several ministers belonging to, or who may belong to this society, to concur in a quarterly meeting and pray for the revival of religion and extension of the gospel, on the first Tuesday of every quarter; and at the close of the service to have a collection for missionary purposes." This adjourned meeting was held May 18, 1803, but the minute of it is written on

one of half a dozen mutilated leaves and the page is numbered 30. A fragment of a minute of a meeting held earlier than this meeting of May 18, 1803, appears upon a previous page.

And so from these data we feel justified in claiming everything for this ancient society whose achievements under God we celebrate. We claim her to be not only the parent of domestic missionary enterprise, but also the oldest foreign missionary society in America, having had a record of labor for the regions beyond 47 years long when the American Board came into being. Dr. McClelland then reviewed the history of the Rhode Island Society for 100 years, and concluded with the following tribute to some of the deceased pioneers and laborers, and also to the present officers, as follows:

"The names of some of the pioneers I have spoken; among these Dr. Samuel Hopkins must take first place, as the largest, richest, purest jewel in the cluster.



T. CALVIN MCCLELLAND, PH.D.

Among the men of more recent times were Dr. A. H. Clapp, of sainted, fragrant memory, and our beloved Mr. McGregor, whose heart was as leal as the purple heather of the land whose blood flowed in his veins. The modesty of friendship would forbid our speaking of our present workmen, but their splendid and untiring interest in the work demand of us that we shall thus publicly acknowledge our indebtedness to them, to President Huntsman, whose happiness is never greater than when as a lay bishop he is encouraging some mission pastor by his genial presence in his field; to our Treasurer, Mr. Rice, whom Rhode Island has loaned to the national society for 20 years of a service in which he has never grown weary, and to our friend, the friend

of all who need him, our Secretary Lyon, whose fine words in his annual report to us sound better than any of mine could do, shall bring this narrative to a close: 'Whether the vision seen by the young men, and the dreams dreamed by the old men in 1803 have been realized, no one can tell. But we of to-day thank God for His thought expressed by them in founding this institution which has been a channel of unceasing benevolence. * * * Toward the future now we turn our eyes. We hope, because there is promise. Not boastful can we be, but grateful always. Faith and courage are in order as we advance into the new century.'

John F. Huntsman

The President of the Rhode Island Home Missionary Society, John F. Huntsman, of Providence, spoke as follows:

The progress of missions has ever been an inspiring theme for thoughtful Christians, who have fully believed that the world will eventually be converted to the true faith, and that a time will come when Christ shall reign over the whole earth.

Our Heavenly Father, in planning for the redemption of mankind, never consulted with His creatures, neither did He seek their aid in any way whatever, being independent of, and superior to, them all. Infinite wisdom was ever sufficient for His eternal purposes. But in His great wisdom and out of His great love He graciously permitted His children, that they may grow in grace, to participate in executing His stupendous scheme of redeeming the world and bringing all nations and peoples to know, love and serve Him. The record shows that as soon as these early disciples received the Holy Spirit they entered upon their work with a resistless energy such as the world had never seen before in any similar cause.

Man had achieved great victories, but chiefly for his own exaltation. Love of glory, love of kindred or love of coun-

try had ever inspired strong men to heroic deeds, but never before had men gladly gone into foreign countries and among pagan enemies and to cheerful martyrdom for the salvation of strangers in whom they had no personal interest.

History richly shows the continuation of the apostolic spirit, so well illustrated in the ministry of St. Paul. The slave herd boy, Patrick, born in Scotland, and evangelizing Ireland, making it the centre of missionary effort, and Bunyan, the tinker, both preached with converting power the same Christ as was presented by Constantine, Ansgar, Luther, Whitfield, John Elliott and Phillips Brooks. Has there been no advance in 100 years? Yes, a marvellous advance. There has been a wonderful enlargement of methods of presenting the truth, especially to those people who are essentially heathen.

What of the future? We are full of hope, as we know that it is the Master's work, and that it is going forward. We know what has been done in the past, and we look to the future with confident assurance that even a far greater work is to be done in the next century than in the one just closed.

Reuben A. Beard, D. D.

Dr. Beard took for topic "The New East in Its Relation to the New West." He said:

This country cannot be saved in spots. It must be

saved as a whole or not at all.

It is a matter of vital importance to the people of the Atlantic coast that the civilization on the Pacific Coast shall be of a kind which promotes the highest type of national prosperity. Likewise the people of the Far West and Middle West cannot fail to see that, however great may be their success in rearing those institutions which are necessary to the highest and truest life of man, this success cannot be permanent unless at the same time there shall be vigorously maintained in these New England States that civil and religious fabric which was founded in



REUBEN A. BEARD, D. D.

prayer and which began with the signing of the compact in the Mayflower.

Herein lies the chief reason for the work of home missions East and West, North and South.

There are a great many people who seem to suppose that the work of home missions consists simply in the organization of a few churches, more or less, in some hitherto neglected districts.

The institutions which make up the sum of a nation's life must all be permeated by the principles and spirit of Jesus before they can possess those vital and constructive elements which make a nation great, strong and enduring. This leavening is the work of home missions. When the home missionary enters a new community a work is begun which makes for the betterment of individual life, social life, industrial life, political life. Home missions stand for the enlargement and enrichment of all phases of life. Less than two years ago Superintendent Sanderson found a community in the western part of Colorado which was separated by mountains and unproductive lands from the other communities of that part of the State. There were boys and girls 15 years of age who had never seen a meeting house or heard

a sermon. Sunday was like any other day of the week. The community had no school worthy of the name. Vice flourished and the people had no vision. A missionary went there, and what is the result? They have a church of 80 members, a good Sunday school and a prosperous Young People's Society. Their prayer meeting has an average attendance of over 50. They have a church building costing \$3,000, which has been paid for with no outside help. A parsonage has also been built and paid for without any outside aid. The church has now assumed self-support. But these are not all of the results. Two saloons have been closed for lack of "business." The people are now bent on having better schools, better roads, better public improvements of every kind. The whole community has been changed by the coming of the missionary.

New duties and increased responsibilities are upon us. Not only are there yet unredeemed districts in the West, but we now have a new East, with its thousands upon thousands of people from foreign shores, with faiths and ideals different from ours, that must be somehow brought into homogeneous relations with the descendants of the Pilgrim and the Puritan.

A MARKED YEAR

PAPER BY SECRETARY WASHINGTON CHOATE, D. D.

The year has closed in gratitude and rejoicing, over a treasury freed from the long-borne burden of debt. To every worker upon the field have dues been promptly paid, by which new courage has been begotten in faithful hearts. It is the marked year of the decade—the first since the sudden and overwhelming shrinkage in receipts of 1894.

The close of each previous year has shown a balance sheet with the surplus on the debit side, as follows:

1894, \$87,987; 1895, \$132,140; 1896, \$51,700; 1897, \$127,504; 1898, \$106,500; 1899, \$133,469; 1900, \$108,544; 1901, \$63,698; 1902, \$9,912; 1903, no debt, all bills paid, all bank loans met, and a cash balance of \$3,500, which, by your consent, will mark the first step forward in an effort to keep closer pace with the urgent needs of our nation's growing life.

The seventy-seventh year is marked, again, by the formation of plans and the initiation of methods for reaching, interesting and instructing the great volume of young life of our churches, which is so soon to be the manhood and womanhood of our denominational body. In this young life are to be found the muscle and the sinew

of the aggressive work in the next quarter century. If Congregationalism is not to become a diminishing power in the nation's religious life, the young must be enlisted in the force of workers and given their place in the ranks and in the line of leadership.

In a clear recognition of this fact, your committee has summoned to the executive force of this organization, as associate secretary, Mr. Don O. Shelton, and bidden him to touch and arouse the young people of our churches and rally them to a co-operation in this sublime task—God-given—of winning this homeland of ours to the Christ whose are to be all the nations of the earth.

Again, the year is marked by a fuller recognition of another feature obvious to all observers of the changing conditions about us. In the days of the fathers the wealth of the nation in its then general form of annual income, rather than accumulated means, was far more evenly distributed than it is to-day. There was nearer approach to financial equality. Out of smaller resources the number of givers to the great causes of philanthropic and missionary enterprise was proportionately

greater than in these days of immeasurably vaster fortunes held in fewer hands.

Ours are days of accumulated riches. Recognizing this undeniable fact, your committee has initiated plans to bring the greatness of this task of evangelizing America—its unparalleled needs; its unequaled opportunities; its great spheres of destitution in heathenized sections of our cities, in vice-ridden mining camps, and in asserted morally lapsing rural regions—to the knowledge and the consciences of the wealth holders of the Congregational name.

To accomplish this, and to come into closer touch with the sources of supply, to open anew the fountains of benevolence and quicken the streams of consecrated gifts, your committee have called from the pastorate Rev. Reuben A. Beard, D. D., as Eastern representative of this society.

Once more: The twelve months under review stand as a marked period in our seventy-seven years of work in the steps that have been taken to carry into effect what seems to be the will of the churches as expressed through the National Council.

And first among these stands the reorganization of the Society's voting membership. In compliance with the suggestion of that Council, this Society, one year ago, at its annual meeting in Syracuse, N. Y., so amended its constitution that its voting members are chosen by the Congregational churches organized in their State Associations and Conferences. Representation of the churches proportionate to the membership of each State, together with existing life members, holds the direction of your Home Missionary work to-day.

So, also, in the matter of a united annual gathering of the missionary organizations of our denomination. Once and again has the cordial approval of this Society of such combined rallying of all the forces at work on the various lines of missionary enterprise been voiced.

At Saratoga in 1897, and at Cleveland in 1898, this Society expressed its earnest endorsement of a united annual meeting of the National Missionary Societies repre-

senting the Congregational churches in the United States. At Boston, in 1901, it voted in favor of two annual meetings—one of the home societies and one of the foreign; one in the Spring and one in the Fall; one East and one West. To effect these resolves in either form, your Executive Committee have been and are ready and desirous of doing.

We but await the response of our sister organizations, and the devising of a practicable method, which it is not impossible to find. It is the confident belief of your committee that such an event would gather the hosts of our Congregational name in an enthusiastic and inspiring assemblage that would mark a new era of missionary advance, that would realize and manifest the

one vital bond of our denominational life—co-operation in the great missionary enterprises that God has led us to undertake.

And once more, to the publication of "a single monthly magazine covering the work of all our societies" this Society stands committed by its action at Boston in 1901, which action is in accord with that of the National Council of Portland, Me., 1901. For the publication of such a missionary periodical your Committee are ready.

And, while waiting the co-operation of all, the Committee have sought to supply for this department of the great missionary enterprise of our churches a monthly magazine so changed and improved

in form and contents as to indicate the rich and abundant material that is at hand, and the attractive and deeply interesting presentation in which it may be set forth.

The seventy-seventh year of this Society's life has been a "marked year" on the field. The high water mark in contributions from the missionary churches in recent years, which was touched under the inspiration and impulse of the Jubilee Celebration, two years since, has been approximately maintained. The persistent effort to guard against pauperizing a dependent church, and to stimulate self-help, has been unremitting and has had cheering results.



WASHINGTON CHOATE, D. D.

CO-OPERATIVE SOCIETIES

*Addresses by Charles H. Richards, D. D.,
Secretary of the Church Building Society,
William A. Duncan, Ph. D., Field Sec-
retary of the Sunday School and Publishing
Society, and Theodore Clifton, D. D., Secre-
tary of the Congregational Education Society*



WM. A. DUNCAN, PH. D.



THEODORE CLIFTON, D. D.

Charles H. Richards, D. D.

The Congregational Church Building Society, New York, was represented by its new Secretary, Charles H. Richards, D. D., who referred to the fact that this society is keeping jubilee over the completion of a half-century. He said: This society was organized 27 years later than the National Home Missionary Society and had vindicated its right to be called the right arm of that society. It has saved the lives of multitudes of its churches; it has helped to develop its struggling weaklings into strength; it has made its work effective and enduring.

Congregationalism in 1852 had, after 2¼ centuries in this country, about 2,000 churches, with about 200,000 members. Congregationalism was provincial, content to be shut up in a corner of the country. Two thousand churches in the heart of our country, naturally Congregational, were by our supineness and lack of organic self-protection, absorbed by other denominations. Little churches in the West formed by the sons of Vermont and Massachusetts and Connecticut, were ready to perish for lack of fellowship and help.

When the Convention (the prototype and forerunner of our National Council) met in Albany in 1852, it was electrified by the offer of the sagacious Henry C. Bowen to give \$10,000 to help build houses of worship for needy and struggling Congregational churches in the West, provided others would give enough to make a fund of \$50,000 for the purpose.

Inspired by this Convention, a meeting was called the next morning, to promote the interests of our churches. It met in Broadway Tabernacle, May 11th, 1853. It had no idea at the outset of becoming a church building society, but it organized the American Congregational Union chief-

ly for the purpose of fellowship and fraternity to express and increase the unity of the Congregational churches of our land. Again, the far-sighted and resolute Henry C. Bowen turned the gathering to practical account by moving the resolution that this Congregational Union "be permitted"—"permitted," mind you, as though this were a very insignificant feature in its plan—to raise money to aid needy Congregational churches in building houses of worship. His resolution was stoutly opposed. But the shrewd and prophetic Dr. Leonard Bacon was in the chair. He suggested a slight modification of the resolution, and on the plea that "it could do no harm," persuaded the embryo union to adopt the resolution.

Thus was born the first church building society in America, mother and precursor of all the others in sister denominations. The work of church building, which came into its charter, as it were, in a surreptitious foot note and by stealth, soon became the chief business of the Union. It was resolved to make Forefathers' Day, 1856, illustrious by a like simultaneous gift from all our churches for church building. The result was disappointing, less than \$12,000 being raised, instead of \$100,000 hoped for. Yet these two funds, the Albany fund and the Forefathers' fund, were so wisely distributed as to build 254 churches in 17 States, including five New England States.

In the first five years the society raised barely \$12,600, besides the Forefathers' fund, an average of about \$2,500 a year. In the first 12 years of its life the sum total of all aid gathered for church building was but \$80,299.

The 50 years have seen a remarkable development in the business methods of this society, which has elicited the hearty approval of wise and careful business men.

To-day we have something like \$3,500,000 absolutely protected to the uses for which it was given, so that if a church dies or is translated to another denomination, the money invested by us in aiding it, comes back to help build another Congregational church. Every cent contributed to our treasury by the churches goes into our Grant fund to help the smaller and weaker churches; not one penny of it goes out in loans. But we have two other funds, a church loan fund and a parsonage loan fund, created by legacies and special gifts, out of which we are able by loans to meet the need of the stronger churches, which are able to repay the amount in annual instalments. This money is constantly coming back to us to be voted out again to other churches, and so does its work over and over again. Thus we have had re-funded to our treasury from parsonage loans \$253,121 up to Jan. 1 of this year, and from church loans, \$337,788 since this plan was adopted. But nearly every dollar of it is out again in other churches now, or is pledged to them as soon as they are ready for it.

We have reached the point where we are helping to build nearly two churches and one parsonage every week; yet we cannot keep up with the demand and the urgent need. Last month 15 States stood knocking at our door, asking aid to build six parsonages and 20 churches. They called for over \$32,000. We voted aid to as many as we could and had to call a halt on the rest. Our money is nearly all out or pledged. Every one of our funds need replenishing with large amounts.

What of the future? There is but one word to express it, and that is opportunity, magnificent opportunity.

We must multiply our churches and our members that we may enlarge and intensify our missionary power. We have grown as a denomination some 200 per cent. since this society began its work. We ought to expect by the end of the first quarter of the 20th century to number 12,000 Congregational churches with 1,300,000 members. Every one of the new churches must be housed and every pastor will need a home. Our work has but just begun.

Wm. A. Duncan, Ph. D.

"The Church and the Sunday School" was the topic of an address by W. A. Duncan, Ph. D., of the Sunday School and Publishing Society.

The number of workers employed by the missionary department of the Congregational Sunday School and Publishing Society is 26 superintendents, 26 missionaries and 11 temporary helpers. Under the care and by the help of these 63 men, 517 new Sunday schools have been organized during the 12 months, ending Feb. 28. These

have been where they were needed, in most cases because there were no Christian institutions in the place, no church, no Sunday school, no observed Lord's Day; a small number comparatively in large towns and cities where there was room and to spare. Great care has been taken not to intrude upon any other Christian denomination. Only three years during the history of the society has this number of new schools been excelled, in 1893, 1895 and 1896. In the period of depression in the great West the number of new schools fell to 394 for one year, the only one of 16 years when the number has been less than 400.

That the favorable opportunities for religious pioneer work which have marked the year are to continue for some years to come is altogether probable. The hard and disappointing experiences of the earlier settlers in the great Northwest came



CHARLES H. RICHARDS, D. D.

largely from their ignorance of the conditions which they were to encounter and from consequent lack of preparation to meet them. It was painfully discovered that millions of acres which they took for agricultural purposes were arid and unfit for such uses. Abandoned for that purpose, they have been again intelligently occupied for grazing and stock raising. Then, too, thousands of those acres are to be made fertile by the irrigation plans which the Government has adopted and is already putting to use. There are many regions where the society should return to the old idea of circuit riders, and give a man a county or two to cultivate, where he can plant a score of Sunday schools and visit them often enough to keep them alive, and to guide and to preach until he has stimulated the spiritual

life of the people and to a point where they will demand and be glad to support a pastor so far as they are able whose time they may share with other near settlements.

Theodore Clifton, D. D.

Dr. Clifton took for his theme "Consolidation and Expansion," and said in part:

The Congregational Education Society, as it exists to-day, is a union of three national home missionary organizations; the old Educational Society, the old College Society, and the old New West Education Commission, and it has five departments of missionary activity—the aid of colleges, the aid of Christian academies as feeders to those higher institutions of learning, the support of our mission schools in Utah and New Mexico, the aid of a limited number of students of special promise and great need, studying for the ministry, and the aid of theological seminaries and training schools for preachers and missionaries for both the home and the foreign field.

Sitting in Dr. Pearson's office in Chicago the other day, he said that the history of the Education Society ought to be written; that the society has rendered great services to the country and the Church, and that its work is too little known, too little understood and too little appreciated. It has had, said he, an honorable past and it ought to have a still larger future. Its 39 institutions of all grades with their more than 4,000 students located, as most of them are, in the needy places of the land, out of reach of high schools and State universities, must pass by unnoticed. Much less can I speak of the 30 colleges helped in the past, some of them now grown to be among the greatest and most useful in the country. Nor yet can I mention the grand army of 9,000 preachers, teachers and missionaries who have been helped by this foster mother of Christian education.

To-day the society has upon its list five home missionary colleges—Rollins College at Winter Park, Fla., in close touch with

Cuba; Fairmount College at Wichita in southern Kansas; Kingfisher College, 150 miles farther south in Oklahoma; Fargo College, up in North Dakota, and our German-English institution at Wilton Junction, Ia., the only German institution of its kind in America under Congregational care. More than 20 academies are receiving aid either directly or indirectly. One up in Michigan, one in southern Illinois, three in Wisconsin, one in Iowa, one in Minnesota, one in South Dakota, one in southern Kansas, one in Arkansas, three in Missouri, four in Nebraska and a number of others in the farther West. There are 12 mission schools, six in Mexico and six in Utah, two of the latter large and prosperous academies, these 12 schools having over 1,500 students and 30 teachers, wholly to be supported by this society.

Another of the newer and more important enterprises which the Education Society now has upon its hands is the establishment of a theological seminary at Atlanta, Ga., for the white preachers of the South. There is not a theological seminary of any character of any denomination in the six Gulf States, including Georgia, Florida, Alabama, Mississippi, Louisiana and Texas—a territory eight times as big as all New England, with its millions of white population. We have 300 white Congregational churches in the South. There are 300 Congregational Methodist churches, which are Congregational in polity and Methodist in doctrine and shouting, that are coming to us more and more for fellowship and help. A seminary so centrally located will have in a few years a thousand churches as its constituency, and as a field for which to prepare educated preachers of the Gospel. Most of our white pastors in the South do not have even a common school education. In natural ability they are equal to any of the men of the North, but their educational advantages have been meagre. We have the negro problem in the South. But there is a white-man problem, too, and the Education Society is trying to help solve it; for both these problems must be solved before the race problem is ever solved.



ALONG THE BATTLE LINE

Addresses by Rev. Joel S. Ives, Secretary of the Missionary Society of Connecticut, John D. Kingsbury, D. D., Superintendent of Arizona, Utah, and Idaho, Rev. W. W. Scudder, Jr., Superintendent of Washington; A. K. Wray, D. D., Superintendent of Missouri, and Rev. H. B. Someillan, of Cuba

Rev. Joel S. Ives

Rev. Joel S. Ives, Secretary of the Missionary Society of Connecticut, delivered an address on "The Foreigner in New England," which was as follows:

During the last 40 years an alien multitude of 16,000,000 has been added to our population—an annual average of 400,000—which has raised the percentage of foreign parentage in the United States from 28.2 in 1870 to 34.3 in 1900.

The last 10 years, and particularly the last five, have shown marked changes, not only in the astonishing increase of numbers, but even more in the sources of that immigration.

Since 1898 the increase has been more than 100,000 each year, while for the last 12 months it is more than 200,000 bringing the total to the unprecedented figure of 1,000,000. March registered 93,894 and April registered 129,632, while May promises even to increase these totals. These figures break all records of the Immigration Office.

It is no longer now the north of Europe vast multitudes to our shores. In large proportion they come from which is sending these southern Europe—from Italy, Sicily, Sardinia, from Austria-Hungary with its 13 different kinds of peoples, from Poland and Russia, Turkey, Greece and Portugal.

During the last six months, including April, 1903, 109,122 have come from Austria-Hungary, 120,122 from Italy, 59,107 from Russia, in all, 288,351, out of a total European immigration of 382,030, or 75 per cent. This is a large increase over any preceding year.

These people of Italy, Austria and Russia are poor, superstitious, ignorant and indifferent, if not hostile, to all forms of both Church and State. The oppressions of Church and State have driven them

forth. Of those over 14 years of age, in last year's immigration, 28.7 per cent. were illiterate. We have absorbed into our Americanism the Saxon, the Celt, and the German; it remains to be determined what we can do with the Latin, the Slav and the Hun. What shall we say of New Haven with a quarter of its people Italians and Hebrews, or of Fall River or Woonsocket, where almost nine out of every ten are of foreign parentage?

Emigration also is to be remembered. In Connecticut during the last decade it was 15 per cent. There are 65,000 New

Englanders in New York city and 100,000 on the Pacific slope. At the same time the birth and death rate constantly favor the newcomer. Young people, with their large families are crowding to the front. The Pilgrim and the Puritan have had their day. Gregorian chants and Hebrew synagogues and sunny Italy have new meanings as we read the records of 50 different nationalities coming into our cities and towns driving our native help from our factories, buying up our "abandoned farms," holding the balance of power in political and moral questions and making the future of not a few of our churches dependent upon these



REV. JOEL S. IVES

very "strangers and foreigners." Over 60,000 Italians and about as many Austro-Hungarians have come into New England in the last three years. The five New England cities of Fall River (86.1), Holyoke (83.2), Lawrence (83.1), Lowell (77.9), and Woonsocket (83.6) have a higher percentage of foreign population than New York (76.9), Chicago (77.4) or San Francisco (75.2).

The imperative demand for missionary endeavor is in old New England. The gospel must reach these incoming thousands or the New England of a Christian civilization will cease to be. New England

does not ask help from her giant children of the West, but she does ask that these children release her from the long and generous care of the past, that she may have a care for herself. Connecticut has given four and a half million dollars to this home missionary enterprise, and 86 cents out of every dollar have gone out of the State.

Connecticut is the pioneer in missions. The Missionary Society of Connecticut, organized in 1798, is the oldest missionary society of America. Massachusetts is the pioneer in foreign work.

In Massachusetts the gospel is preached in their own native tongue to Armenians, Finns, French, Germans, Greeks, Italians, Norwegians, Poles, Swedes and Syrians at an expense of \$20,000 annually. And while these represent one-fifth of the population of the State, 80 times as much is spent for native churches.

Connecticut reaches the Armenians, Danes, French, Germans, Magyars, Italians and Swedes at an expense of \$7,000, and counts about 2,000 in the membership of these foreign churches. By the employment of general missionaries at least 100 different points in the State are foreign missionary stations.

In Maine there is one Scandinavian church, in Vermont three Swedish churches and in Rhode Island five. The Central Church in Providence ministers to the Portuguese—in 1900, there were 1,339 Portuguese in Rhode Island—and in many of the larger churches there are Chinese classes in the Sunday schools.

In Connecticut the Congregational churches have representatives of 33 different nationalities upon the church rolls, and not less than one-sixth of the membership is of foreign parentage. It is probable that the ratio would be larger in Rhode Island and Massachusetts.

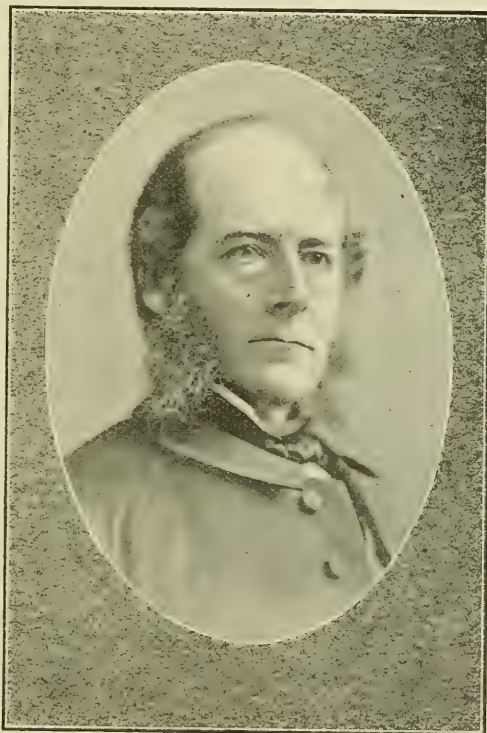
There are not enough people in New England who clearly believe that the gospel is the power of God unto salvation to the Italian working on the railroad, or the Hungarian in the shop, or the German on the farm.

Supt. J. D. Kingsbury, D. D.

"Mormonism" was the subject of an address by Superintendent J. D. Kingsbury,

D. D., now of Utah, for 35 years a pastor in Bradford, Mass. He said:

Joseph Smith was born in the little town of Sharon, Vt., in 1805. His mother was a believer in magic and Joseph was taught to believe that one day he should be a prophet of God. He grew up to be a man, tall, with light hair tinged with auburn, with a slanting forehead—a man who never quarreled, a man who in low jest had no peer. Taking his early instruction for the guide of life, he became a mystic. He spent much time in the woods, praying. He had a peepstone, in the shape of a hu-



J. D. KINGSBURY, D. D.

man foot, which he placed in his hat, and bandaging his eyes he could see where there was lost treasure and guide people to find chests of gold. In this way he picked up many a penny, and learned the credulity of man.

When he was 15 years old he saw a vision. When he was 18 years old, the angel Maroni appeared to him and told him that the Bible of the Western Continent was hidden in the hill Comorrah, New York, but he must not search for those golden plates, because he was not yet purified. But four years afterward, when he was pure, he was taught by the angel once more that he might find the golden plates. So he found them, in a stone chest, 7 by 9 inches, covered over with hieroglyphics in modern Egyptian,

which the poor, illiterate man could not read. But there was a pair of magic spectacles in the same stone box, and when he placed the spectacles on his forehead he could translate the modern Egyptian into halting English.

Oliver Cowdrey was one of his early converts. Martin Harris was a man who had more money than wit, and he was persuaded to mortgage his farm that he might publish the Bible of the Western Continent. Joseph Smith translated behind a curtain, and Oliver Cowdrey wrote down the translation and Martin Harris sat by in silent wonder. When the translation was completed, Harris's wife burned it up, because she believed that it was a piece of nonsense from beginning to end. So the work had to be done all over. By and by Harris's wife petitioned to the court for a division of the property, and separated from her husband forever.

We wonder sometimes at the credulity of the world that could accept a faith founded upon this Western Bible. It was a time of strange, wild, religious excitement. Miller, who set the world in commotion, began his lectures in 1831, and then the Mormon Church was only a year old. Before his day there had been strange, wild expectations about the appearing of a new revelation from heaven, and these led up easily to those rapturous expectations of the end of the world and the dawn of immortal glory. There never was a time before nor since when it would have been possible to have launched the Mormon faith upon the world.

The Mormon Church was organized in 1830, and Oliver Cowdrey preached the first sermon, and Joseph cast a devil out of Newman Wright and gained another convert. Martin Harris and Joseph Smith had already, in the woods, seen a vision of John the Baptist, who told them that they should baptize each other by immersion, which they did.

New York was not favorable. There was a man in Kirkland, O.,—Sydney Rigdon—who was a man of eloquence and persuasive power and a great author. Somehow he came into acquaintance with Joseph Smith, and pretty soon there was a revelation that the Mormon Church should move to Kirkland, Ohio. Rigdon brought over the major part of his congregation, and that was the start of the Mormon Church.

They were lacking in funds. Joseph Smith could not gain his charter from Ohio, and so he gained a charter from heaven, that he might have a bank and he flooded the country with his bills, which were worthless. In the midst of his prosperity in Kirkland he sent missionaries abroad, and they spoke to the people over the sea about the new revelation—about love, about faith, about charity. Most of all, they spoke of a land where there

should be equality, social equality—that thing that More dreamed about; that thing which Bacon spoke of in a sort of philosophy; that which all poets have spoken of—that dream of social equality. Converts were multiplied over the sea, and when the people became discouraged because of the worthless bank bills and were restless about this community living in Kirkland, the hearts of the saints were strengthened by the coming in of the converts from over the sea.

When it came to be apparent that they could not live in Kirkland there was another revelation—that the home of the saints was far over the prairie, over in Missouri, in Independence, and the towns close by Kansas City. Thence they took their first pilgrimage and there they builded their homes. But the Mormons became so immoral that the people of Missouri could not bear them, and they had to leave.

Then they had another revelation, that the home of the saints was to be in Illinois, 60 miles above Quincy. There they settled, their ranks diminished by many who had apostatized or who had been killed, and yet 15,000 pilgrims went across the State and settled at the new city, which they called Nauvoo, "the beautiful town."

Joseph Smith was mayor of the city. He had a legion of soldiers; he was lieutenant general—and this not by organization and election; it was by revelation of God. But his prosperity was his ruin.

Then came to the front Brigham Young, a man of indomitable energy, who, by the force of nerve and will and energy, was equal to any emergency, who brooked no interference. He came to the front, and in later years under him Mormonism became an imperial dynasty. He took away wives from their husbands. He sent men into exile. He ordained every business in which men were engaged. He originated the Danite League, the avengers of blood, who were to destroy all men who opposed the faith of the Mormons or the will of their leader.

They made another pilgrimage to the Missouri River, just above Council Bluffs, and there they built 100 log houses and passed the winter in such cold and destitution that hundreds of the people died. Then they organized that pioneer exploring band, with Brigham Young at the head of it, which passed on, and emerged in the canon which has been called Emigration Canon ever since, to behold the valley of the Salt Lake. and Brigham said, "There is the Canaan of our hopes." They sent back word to the people in the valley of the Missouri, and the next year 4,000 people crossed the plains.

Then came the handcart expedition. There were still thousands and thousands of people who crossed the plains to this new Canaan of hopes.

There is no such successful project in all the line of Socialism as Mormonism. You

cannot ride through the Salt Lake Valley or along those valleys among the canons without seeing that there is a thrifty people. Then, if you have a thrifty people, why disturb them, why meddle with them?

Why disturb these people? I say, first, because of their bringing down and treading under foot the true idea of God. There never was a successful people, there never was a virtue, where there was not a true idea of God. And they believe that God is a man, a polygamist at that, and that He is begetting spiritual children in Heaven, and those spiritual children must have bodies, and, therefore, woman is made the slave of man's lust, that she may bring forth children, that those earthly bodies may be inhabited by the spiritual children in heaven.

You sometimes say that polygamy is the cause of all the trouble. Polygamy is the result, the logical consequence. Take away the idea of loyalty to heaven and then comes lust and the dethronement of woman from her queenly place in the history of the world.

Polygamy is destruction of woman's nature, of woman's life, indoctrinating her heart with this terrible idea that God can sit on His imperial throne and hold in His divine heart the thought that His daughters on earth are to be the slaves of man's lust.

The time is not long past when it was utterly impossible to say a word about the divine religion in any place in Utah. But now we build churches wherever we will. We speak our mind in city and in country. The closing pastorate of the late pastor of the First Church of Salt Lake City so impressed the people that when he went away even Mormons themselves said: "That good man must not go." Down in Provo, in our academy, we have 350 pupils, with a church and Sabbath school and a Christian Endeavor Society, having a history equal to any church in New England, and moving upon the people with a mighty power.

This silent, sweet, strong influence of Christian teaching, Christian life, Christian believing is having its mighty power on the throng of people in Utah and will finally work out the problem to the glory of God.

Supt. W. W. Scudder

Superintendent W. W. Scudder, of the State of Washington, spoke on "The New England of the Northwest." He said:

The West takes hold of nothing but to enlarge it. And shall we place this greater New England, this Western enlargement of the type, in that newest and most distant of the Pacific States, that roughest section of our country—Washington?

That which Congregationalism can give the West needs, and is in spirit ready heartily to welcome. She wants no religious life that has not freedom and fellowship. We are developing a strong Congregationalism, one of fruit-bearing fellowship, not of sere

and seedy independence. The West is no copyist. If she is to found a second New England, it will not be an imitation. She will build along her own lines.

We believe our lines are something of an improvement over the somewhat stiff and self-contained New England pattern. The Congregationalism of the Pacific West places on the throne, with equal honor and authority with the principle of local independence, the still greater principle of general fellowship. Our "rights" and our "love," but the greatest of these is love. Indeed, she would do more. She would make fellowship the hub and circumference, clasping her individual churches at centre and rim, and from the heart to the outer reach of our sturdy spokes of independence, firmly bind all into splendid chariot wheels for our Master's swift advances. There is no more vital principle in Congregationalism. It is not to be feared, but encouraged. Out of it all future modifications of our polity are to grow. This it is, after all, that is at the heart of any criticisms of our polity or our missionary boards, or the demands for radical changes. It is the great popular yearning in our churches for a closer fellowship, both in administration and in the frontier work. If superintendents and representatives of our missionary interest in each State are to work on independent lines, then ought our States and our national societies to see that men are appointed to those positions who can work in closest co-operation, and if for any reason they cannot and will not, that they be speedily replaced by men who will. Too much is at stake in our Western fields to have State leaders of missionary work pulling at cross purposes with each other. There is not a Pacific coast State in the eighteen years I have spent on the coast which has not at times suffered severely for this cause, and it means all the difference between a half paralyzed and a doubly efficient Congregationalism. There are not many of us who know how closer co-ordination of our societies and of our press is to come, nor have we any advice to offer as to the plans and changes that are discussed. Possibly we have not in our rushing life the same intense interest that you here feel in these matters, but we believe the fellowship principle, if given sway, will work this out right.

"But in what way," you will ask, "are you developing fellowship?" We are preaching Congregationalism, not from any sectarian standpoint, for, properly speaking, that can never be done. Congregationalism—the genuine article—cannot be so set forth. But too widely we have forgotten that we stand for the fellowship that is free and broad, that exalts essentials and dethrones the unessential, that comes nearest to the ideal of the brotherhood of the kingdom—and for fear we might be called sectarian, we have stood aside and let the



REV. W. W. SCUDDER

narrowest form of sectarianism sweep the field, to that extent delaying the day on which the union of Christ's followers shall proclaim His triumph.

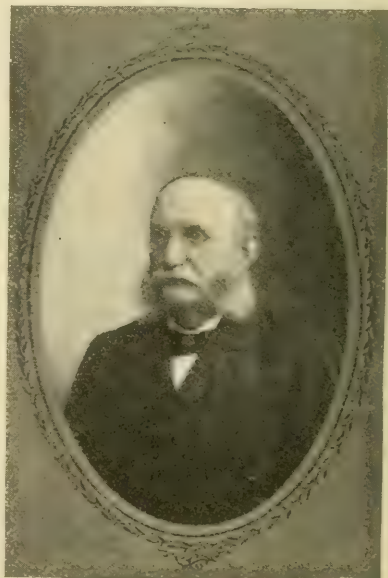
The growing spirit of Congregational fellowship is showing itself with us in a form of county organization. Inaugurated and successfully conducted in Walla Walla with a wise increase of our work there, it has been adopted by four counties more. The pastors and delegates meet, review their own work, plan to strengthen each other, look over new fields, and arrange for their visitation and working, and thus gain an intelligent view of the counties' needs and inspire in their churches a desire to meet them.

A. K. Wray, D. D.

"Problems of the New Southwest" was the subject considered by Superintendent A. K. Wray, D. D., of Missouri. He said that the first problem is the old problem of transfusing new life into the old, easy-going type of religion which prevails everywhere except in large cities and a few localities that have been occupied only since the close of the Civil War. This is distinctly a leavening process. Among other difficulties in dealing successfully with this phase of the work is finding suitable men who will have the patience to wait for results. The older people are practically beyond our reach. They are wedded to the past, with its outworn, ineffective methods and ideas. The preaching that suits this class is of the noisy platitudinous kind that appeals to the emotions. Growth in character toward righteousness as a process continuous and terrific is seldom preached. Christian life is bounded by church membership on the one side and the judgment

day on the other, with nothing positive between. If one is a "professor" that is all that is required, and conduct is not inquired into. Our insistence on preaching services every Sunday in country or village is a trifle too strenuous for these old saints. A settled pastor with a living salary is an unwarranted extravagance. A preacher who does not farm or do some other kind of manual labor for a living and preach as a "side line" is thought to be "stuck up" and too high-toned for "common folks." His church is known as the "aristocratic church," no place for the everyday toiler. The "new religion" is called "head religion" in contrast with the "good, old heart religion." In earlier years the epithet "Yankee" was used to inflame prejudice. The latter day method of opposing our progress is more refined, but quite as effectual in not a few instances. It takes lots of grace and patience to meet this form of opposition kindly and sweetly.

Second. Another great problem has been brought to us by the construction of several lines of railroad through hitherto undeveloped sections of the two States and the Indian Territory. A stream of population is sure to follow these new lines of traffic. Forests will be felled, farms opened, orchards planted, mines developed, towns built with their stores and factories and mills. All faiths and no faith will be represented among these newcomers. A larger proportion of Congregationalists or of those acquainted with our history and work than have come in the past may be expected, for the tide at present is largely from the North and East. Of what type shall they be and



A. K. WRAY, D. D.

what shall be the moral tone of society? What part are we to take in the structural work in these new communities? Have we a mission among these busy highways of commerce? It is imperative upon us to pursue the same course with these new communities that the Home Missionary Society has been pursuing with her migrating children for over 100 years. She followed them with the missionary and the gospel from New England to New York and Ohio and thence across the continent to the Pacific Northwest. She has ministered to their spiritual wants while they were peopling the wilderness and making splendid States out of the Northern Territories. She must follow her children into the Southland and help them to master the new problems of transforming and inspiring the warm-hearted, easy-going Southern civilization with which she is here matched. The issue must be squarely faced.

Rev. H. B. Someillan



REV. H. B. SOMEILLAN

I shall invite your attention, first, to what Cuba needs to be saved from, and, second, unto what must she be saved. Cuba needs to be saved from superstition and spiritual ignorance. I doubt if there is another people who are more superstitious than mine. It is not confined to the illiterate alone, but even those who be-

long to the higher class are equally cursed with this great evil.

Cuba needs to be saved from idolatry. These two always go together, Superstition and idolatry. An idolatrous people are necessarily a superstitious people. The worship of the true God is believed by Cubans to be right and proper, yet there are practically other gods before whom the people bow and in whom they trust implicitly for certain needed blessings. St. Acacio is prayed to for the removal of epilepsy and paralysis. St. Vincent Ferrer is an advocate against headaches. St. Horman is often called upon for the relief of toothaches. St. William,

who is a child, stands ready to help all tanners who may need his miraculous assistance, and St. Charles, the good (as there seems to be a bad St. Charles somewhere), is appealed to for the cure of all kinds of fevers.

Another thing from which my native land must be saved, is formalism. It is as bad as, if not worse, than either superstition or idolatry.

Cuba must be saved, and that speedily, from a corrupt and immoral priesthood. Many priests are well known to have families. In many localities a priest is thought respectable and honorable if he has but one family (though not married), and loves them and cares for them.

Cuba must be saved from all the other agencies of Romanism.

The original and principal cause of Cuba's unhappiness and misfortune is not so much the unparalleled tyranny and oppression of a heartless and most despotic monarchical government as the triumph of Rome in Spanish America, on whose banners this motto is inscribed in dusky characters: "I triumph by the downfall of men!" It is, without doubt, that system of religion which has well-nigh sapped the foundation of our moral and spiritual structure, and which has made the evangelization of our fair island a most difficult (though not impossible) task! Many of our own people do not seem to fully realize what the true cause of their unhappiness is. I frequently tell them so and endeavor to show them their mistake in thinking that all their misfortune and wretchedness come exclusively from having been so long oppressed by a cruel government. The tyranny of Spain has not done half as much harm to Cuba as the iron heel of proud Rome, which for more than four centuries has rested on her neck. Every minute that passes without persistent effort on the part of the Christian Churches of America in this direction adds to the many obstacles and environment which now perplex and hinder us to an inconceivable extent.

You have saved us from the clutches of a mighty foe and driven out at an immense cost of money and many precious lives, the enemy that held us in cruel political bondage. We shall never, never, forget you. And will not the great American nation co-operate in saving the island for Christ which she wrestled from the oppressor?



THE CLOSING SESSION

Addresses by Rev. W.G. Puddefoot, A. M., Eastern Field Secretary; Burton W. Lockhart, D. D., of New Hampshire, and Nehemiah Boynton, D. D., of Michigan

Rev. W. G. Puddefoot

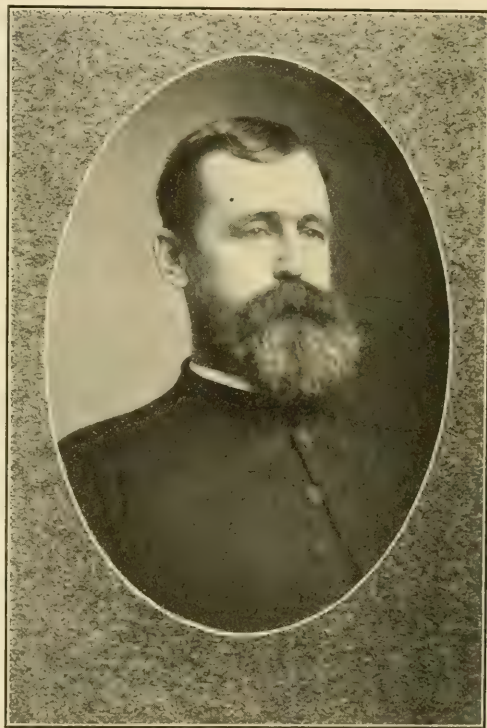
Taking for his theme "An Unsolved Problem," Mr. Puddefoot said in part:

I ought to say, "the" unsolved problem. While we have many problems unsolved most of them are in a fair way of being solved. We have had the immigrant problem for 60 years and a great outcry from Washington down has been made of its dangers. The grandchildren of the immigrant of 50 years ago must wonder what it is all about or do they join in the outcry? They do, a sure proof that the problem has solved itself; but the immigrants are different to-day, they are a poorer kind, and we expect a million this year. Suppose we do have a million? That will not be so many as in '82 in proportion. Men tell me that they are losing their best parishioners and that the Irish, the Jews and the Italians are taking possession. Good for them. Where are the old residents gone? "To the Back Bay." Good for them, too; do you want the alien to stay in the slums? Men are afraid because of the low types that come and then grumble because the type has been lifted.

Another problem is the corruption of our great cities. St. Louis and Minneapolis are showing the way out of that. Then we have the changed condition of New England rural districts, a great problem, but the public school is still open, the newspaper penetrates to every corner of the land and the new comers are being

lifted in spite of themselves. All of these problems are great and serious, but comparatively they are but a drop in the bucket. As a proof let me quote a statement made in the paper the other day. "Over 100,000 men on strike on the first of May." There were over 30,000,000 at work and minding their business. Abraham Lincoln once said that "a nation could not live one half free and one half slave." Neither can

a nation exist one half educated and one half ignorant. "I know no country," says Tocqueville, "in which there is so little independence of mind and freedom of discussion as in America." He refers to it again and again and never gets over his surprise. I know men and women to-day, who after 40 years break down as they tell of the anguish of their hearts, in the awful slavery time, and many will go to their graves with hearts unhealed by time. The negro was barely 4,000,000 strong then. To-day he numbers nearly 10,000,000, and this is the unsolved problem above all others and which must be solved if the



REV. W. G. PUDDEFOOT

nation is to live as a united people.

As one travels from the extreme East to the Pacific he meets the same kind of people, the same types of school, church and dwellings, no matter if he runs a few hundred miles in the Dominion of Canada. There is nothing to tell him of the separate nations except the Custom House. In fact, there is really a closer union along ethical and geographical lines between the Northern States and Canada than exists

between the North and the South. There is a new South—new in cities, in factories and in summer resorts, and the newness is confined largely to these conditions.

There is an old South, too! When we find Senator Hoar saying that a Republican Senator told him that he thought the liberating of the slaves was a mistake, we begin to realize that a man's foes are they of his own household. It may be possible that the 15th amendment was a mistake, but if it was the 14th and 13th were likewise. I do not wish for a moment that you should think the whole of the Southern people are alike. There are thousands of good citizens there who deplore the conditions that exist, but no amount of good intentions alters the fact that year by year the growing sentiment is against the negro.

When I spoke to some hundreds of negroes in Atlanta University my heart was never more sad, for I realized that the higher they ascended in knowledge the more keenly would they feel the injustice of the ignorant white man. One hundred thousand dollars a year more is spent on the education of the negro in the city of Atlanta than is spent on the white people of the whole State of Georgia. We are not doing too much for the negro, but we are doing all too little for our white brother. Wanted: A white Booker T. Washington. Nothing is clearer than this. The present condition of the white man is the cause of all the trouble. For proof of this contrast the condition of the negro in Jamaica and in our Southern States.

We have no Congregational Church North, nor East, nor West, and we can go. Shall we? If we will follow our Master into the South land he will give us the upper and the nether springs. We shall have a new birth, a fresh baptism. Yes, our very life depends upon it. If we do go, in a few years the black cloud that now obscures the Southern cross will have a silver lining.

Burton W. Lockhart, D. D.

Following Mr. Puddefoot, Burton W. Lockhart, D. D., of New Hampshire spoke on "Reasons for Encouragement." He said in part:

The most serious task this nation confronts is the presence of 9,000,000 negroes in our borders—separated from the white man by no geographical boundary, but by an abyss of race prejudice which only the love of Christ can bridge. The North knows that race prejudice here is as deep as the carnal mind which is at enmity with God. God never laid a problem so heavy as this on a nation before. Then there is the immense heterogeneity of our people; 3,000,000 of Scandinavians, 400,000 Bohemians, a new immigration of the Goth and Hun. Our cities are becoming for-

eign cities. Half our 80,000,000 is of foreign parentage. The brain and soul of the land is still Anglo-Saxon, still Puritan, still Christian, but the world is streaming in from overcrowded Europe, men who know nothing of our principles of self-government, of our simple, free, democratic churches. Unbelief is rampant among them. All sorts of wild ideas riot in their brains. With many atheism is a religion. What they war against is faith in God. Of 42 Bohemian newspapers, 33 are devoted to the propagandism of atheism.

Nor do we underrate the gravity of the problem forced on us by religion itself, which, like the papal system and



BURTON W. LOCKHART, D. D.

Mormonism, seems to put in jeopardy the truth of the gospel and the health of the nation. We recognize the Christian truth in the Catholic Church, but the papacy is a government, not a religion, asserting lordship over the whole world. It is an absolutism, an imperium whose ideals would make popular liberty impossible. Mormonism is the ape of papacy, grotesquely asserting the same exclusiveness and lordship in the earth, adding a still more grotesque attachment of phallic worship, the result of sexual hyperaesthesia, insolently masked as the last oracle of God. Mormonism, however, is conscious of its weakness, honeycombed with unbelief in itself, and its missionary activity is a desperate endeavor to buttress its weakening foundations for a little while. I am not afraid of Mormonism. It wholly lacks the things which give power to the papacy, poetry, and antiquity, saintliness, great men. Mormonism is the religion of the

philistine in a debauch. It cannot stand in the hour of sobriety.

The Church to-day has serener and more victorious, because more rational, assurance of the truth of her gospel, and, therefore, of its final victory, than ever before in any age of Christendom. The gospel has borne the brunt of a century of sceptical scientific criticism and is vindicated before the highest reason of the world. God, spirit, freedom, righteousness and immortality, when before have these been so universally regarded as the realities of the universe? Never before could it be asserted with such confidence in the vote of the soul that the Father is the highest name for God, that love is His heart. the redemption is the goal of creation, that the kingdom of God is the ideal of social order, that the spirit of holy, joyful sonship unto God is the ideal of personality, and that Jesus sums up in His unique person the glory, beauty and power of these mighty truths, the very word of God, whose force is forever unspent because it forever issues from God.

I am hopeful in view of the large patriotism which I see on every hand. Man lives by three great passions, love of family, love of country, love of God and humanity. I see the signs of that Christian patriotism, the passing of sectional hate and strife, the acceptance of the sublime idea of national unity, in the federation of free States; the deep and thankful recognition of Christianity as the soul of the nation. We can plead for the work of home missions by every motive that appeals to enlightened patriotism.

And one last thought. I rejoice to live in a day when the ideals of the Prince of Peace are transforming most subtly the heart of the world. In spite of armies and navies and rumors of wars it is peace the world honors and yearns after to-day. The true glory of war is in defense, not aggression. But the real glory of our race is not in war, but in work. Our benefactors are that unknown hero who discov-

ered fire, Cadmus, inventor of letters; Jubal, who gave us musical instruments, the makers of Bibles, churches, homes, the civilizers, agriculturists, mechanics, poets, in wood and stone and spirit, of every name, Paul, Luther, Watt, Edison, Whitman.

Rev. Nehemiah Boynton, D. D.

The concluding address of the three days' series of meetings was delivered by the Rev. Nehemiah Boynton, D. D., of Detroit, who spoke on "The Inspiration of Congregational Home Missions," saying in part:

The most interesting coincidence in our recent Congregational history has been that, while in old Boston by the shore of the Atlantic, Congregationalism was holding a service of commemoration, in new Seattle, by the shore of the Pacific, Congregationalism was holding a council of war. Here was a panorama, vivid, impressive, with moving pictures of the great men of our denomination yesterday. There was a programme, incisive, inspiring. The eye of one gathering was upon the past. The eager gaze of the other was upon the future. Carlyle said that Luther's business was to work an epic poem and not



NEHEMIAH BOYNTON, D. D.

to write one. We live in a country which is large enough for our Congregationalism at the same time both to write and to work the epic poem. Congregationalism is rich in her memory only as she wears seven-league boots on her march. Her services in honor of the dead are justified only as her wars in defense of the living are brave, heroic, terrific.

We know what our fathers bequeathed to us—high ideals, great inclusions, comprehensive horizons, marvellous consecrations. They did not put their religion in pantelets or dress their piety in low neck and short sleeves. They did not teach us that gospel hymns like "Let a Little Sunshine In" and "The Beautiful Island of Somewhere"

were the only hymns which were worship-inducing when the people came to "rest beside the weary way and hear the angels sing." They did not teach us that a limp covered Bible was the infallible evidence of correct, sane and ample appreciation of the truth of God, or that the method of the evangelist (which I would not depreciate in its place) is the only panacea for the vice and social ills of our growing cities and of our struggling towns. They taught us that religion had dignity, discernment, devotion, direction. They taught us to trust the truth and not to suspect that it could not fructify unless subjected to the hot-house temperature of an after meeting. Out of their spirit of discernment came our colleges, of their devotion our churches, of their practical direction and energy our missionary societies. Great is the heritage. Let us not be swayed away from it by cheap methods, by easy solutions, by get-saved-quick nostrums. If we have any denominational sign it is this: "We advertise only the best goods."

Henry Drummond has taught us that in missionary work we need not only the sharpshooter who now and then brings down his man, not only the business man who is here to-day and gone to-morrow, but that we need the student, the scholar, the statesman, the orator, the capacious Christian as well. Congregationalism stands for inclusive mission work.

The inspiration of Congregational home missions is, first of all, the inspiration of comradeship. Those who have read the life of George Romanes will not soon forget that his attention was turned, brilliant scientist that he was, to the subject of personal religion by his respect for the achievements in the science in which he was interested of a foreign missionary. Their comradeship in scientific pursuit paved the way for their spiritual fellowship.

The second inspiration of Congregational home missions is the majesty of the task.

One of the great perils which beset the Church to-day is the under estimate of the majesty of her missionary task. If our leading men are content increasingly to do greater and greater things in the commercial world, and, at the same time, are willing to do less and less things in the Church, the outcome is inevitable. They must be taught to do as great things in the Church, and greater proportionately, than they are doing in the great outside world. They must respect the proportions of the

enterprise with which they are entrusted.

The third inspiration is the spirit of reciprocity. Missions are quite usually conceived of as the march of the benevolence of the East to the spiritual conquests of the wild and woolly West. It is time for us to notice the reflux wave and to appreciate the reciprocal influence which comes back again to those who so bravely and sacrificially entered the new fields.

If I were an artist, I would paint a picture which I believe of great significance. It would represent four men seated about a table—a Catholic priest, a Presbyterian, a Methodist, a Congregationalist. Who are they? They are pioneers, missionaries to a great State. And what are they doing? Feeling the need of education as the handmaid of piety. They are laying the foundation for what has since become perhaps the greatest university in the interior of our country, the University of Michigan.

When Senator Tillman speaks and tells us in imperious tones that we must leave the South to solve its own problem alone, we inevitably turn to the spirit of reciprocity, and reply to him that no part of America can be saved except every other part of it contribute; that the North cannot be saved without the West; that all together make the music; either marred and all is mute. The spirit of reciprocity is one of the great inspiring triumphs of home missionary work.

Finally, there is inspiration in the repose of our ascending faith. Our great national need is reverence. The men who "pat God on the shoulder" are multiplying; but so are the men who, having given their all to the work of God in our country, rest back in His everlasting arms, believing that His strength begins where their own ends. God is more interested in America than any company of Christians can possibly be, and His purposes are to be fulfilled. Men who are willing to work to the utmost, and then lean back in the repose of their faith, in the arms of the performing God, are the men after all who are fulfilling most royally their commissions.

It is the repose of this faith which springs from a deepened reverence, from an ever enlarging communion, from an ever growing confidence, which makes the Christian missionary sure that, so far as America is concerned, its kingdoms are to become the kingdoms of our Lord and of His Christ.



APPOINTMENTS AND RECEIPTS

APPOINTMENTS

June, 1903

Not in commission last year.

Bray, John L., Kansas City, Mo.
Fink, G. F., Colorado Springs, Colo.
Fulgham, Philip O., Beechwood and Cedarwood, Ind.
Graf, Walter C., Sulphur Springs, Colo.
Humby, Stanley M., St. Louis, Mo.
Livingston, Herbert R., Villa Park, So. Cal.
Minich, D. H., Malheur City, and Irionside, Ore.
Schermerhorn, Lucien, Hopkins, Minn.
Turrill, Charles W., Terre Haute, Ind.

RE-COMMISSIONED.

Adams, Hubert G., Willow Lake, So. Dak.
Andrewson, Andrew J., Maple Valley, Wis.
Barnes, Alice S. N., Columbus, Mon.
Bartlett, Daniel W., Los Angeles, Cal.
Pickers, William H., Weatherford, Okla.
Bolger, Thomas F., Steamboat Springs, Colo.
Bolin, Nels J., Foreston, Minn.
Brue, James, Union and Long Straw, La.
Burkett, C. E., River Falls, Wallace and Volina, Ala.
Butler, Jesse C., Central and Cotton, Ala.
Byrons, E. H., New Smyrna and Oak Hill, Fla.
Campbell, Charles, Sanford, Fla.
Carroll, W. I., Dallas, Texas.
Case, Alden B., Southern California.
Childs, Lucas S., Seward, Okla.
Cross, Rowland S., Dawson, Minn.
Dawson, W. T., Turton, So. Dak.
DeBarritt, Alfred, Cienfuegos, Cuba.
Donat, Joseph, Stockdale, Tenn.
Doty, Micajah, Carthage, So. Dak.
Drew, Frank L., Tempe, Ariz.
England, Theodore, Perth Amboy, N. J.
Engstrom, Alfred P., Spencer Brook and Athens, Minn.
Fellows, C. B., General Missionary in Minn.
Fraser, Arthur E., Coal Creek, Colo.
Frazier, John H., Knoxville, Tenn.
Gier, Lion E., Platt Valley, Colo.
Gilpatrick, Howard, Hope, No. Dak.
Halliday, Joseph C., Orange City, Fla.
Hayworth, Miss Lulu, General Missionary in Fla.
Hill, Charles F., Perth, Ind.
Hughes, John E., Cortez, Colo.

Kirkland, Hugh, Caseyville, and Cardonia, Ind.
Kovac, Andrew, Allegheny, Penn.
Lance, Leonard G., Clear Lake, Wis.
Lanphear, Walter E., Geddes, So. Dak.
Le Bar, William H., Carrier, Okla.
Leeds, Paul, Kinder, La.
Lindholm, Lambert T., Plainfield, N. J.
Lyman, William A., Pierre, So. Dak.
McCallie, Thomas S., East Lake and Chattanooga, Tenn.
McWilliams, J. W., Capron, Okla.
Mack, Charles A., Fessenden, No. Dak.
Marsh, Byron F., Mt. Dora and Tangerine, Fla.
Merrick, Solomon G., Coconut Grove, Fla.
Naylor, James W., Vining and Nashville, Okla.
Nelson, Frank, Warren, Penn.
Nichols, Danforth B., Mission Hill, So. Dak.
Noble, Mason, Lake Helen, Fla.
Nugent, Charles R., Brooklyn, N. Y.
Page, John, Denver, Colo.
Pharr, Theodore A., Dothan, Ala.
Powell, Katherine W., Custer, So. Dak.
Prucha, Miss Therese, Allegheny, Penn.
Reud, W. R., Nogales, Ariz.
Robertson, George, Mentone, So. Cal.
Robinson, Alice M., Panama, So. Cal.
Robinson, Charles W., Lakota, No. Dak.
Robinson, William H., Rosedale and Poso, So. Cal.
Ruddock, Charles A., Lambert, Minn.
Sheaff, R. L., Anadarko, Okla.
Smith, Frank N., Port Arthur, Texas.
Smith, Richard, Hobart, Ind.
Stewart, John R., Pleasant Hill and Brooks, Ala.
Thieme, K. F., North End, Okla.
Thom, Arthur A., Waubay, So. Dak.
Thompson, Thomas, Athol and Frankfort, So. Dak.
Todd, William E., Key West, Fla.
Torrence, James S., Carbon Co., Mon.
Townsend, Stephen J., Avon Park, Fla.
Uphaw, William L., Hobart, Okla.
Umsted Owen, Trinidad, Colo.
Weatherwan, Franklin W. Eden, Ft. Pierce, and Sebastian, Fla.
White, Isaac J., Leon and Bradley, Ala.
Williams, Mark W., Sanborn, No. Dak.
Woodruff, P. G., General Missionary, Fla.

RECEIPTS

For account of receipts by State Auxiliary Societies, see page 186.

MAINE—\$12.62.

Bath, Winter st., 82; Park, Mrs. H. M. Pendleton, 50c.; West Brooksville, 1.30.

NEW HAMPSHIRE—\$54.40.

N. H. Home Miss. Soc., A. B. Case, Treas., 3.09; Bennington, 6.81; Manchester, Ladies Benev. Soc., 25; South Tamworth, Miss E. Beede, 1; Peterboro, Union, 18.50.

VERMONT—\$566.78.

Vermont Domestic Miss. Soc., J. T. Ritchie, Treas. 75.53; Bennington Centre, Old 1st, 10; Charlotte, 8.77; Dummerston, 15; Lyndon, 1st, 11.05; Manchester, E. J. Kellogg, 5; Milton, "A Friend," 10; Springfield, 36.18; Vergennes, 19.10.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas., A Friend, Special Thank Off., 25; Ascuneyville, 8.75; Bakersfield, 8; Barton Landing, 10; Brattleboro, Ladies' Assoc., 20; Burlington, Coll. St., 13.60; 1st, 10; Cambridgeport, V. P. S. C. E., 60c.; Castleton, W. Miss. Club, 7; Chelsea, V. P. S. C. E., 4.55; Cornwall, 8; Dorset, 15.75; Fairlee, 10; Franklin, 5.15; Granby, H. and F. Miss. Soc., 1; Y. P. S. C. E., 1; Jeffersonville, 10; Ludlow, 15; Milton, S. S., 3.34; Montpelier, Bethany Miss. Soc., 10; Newbury, 6; New Haven, Ladies' Union, 7.35; Newport, 10; Poultny, East, 8.73; Randolph, Cen. Y. P. S. C. E., 5; Rutland, 25; St. Albans, 30; St. Johnsbury, North, 20; North "A Friend," 5; Stowe, 6.55; Underhill, Homeland Circle, 10.81; Waterbury, 15; Williamstown, V. P. S. C. E., 2; Woodstock, 25.

Total.....\$376.15

MASSACHUSETTS—\$5,150.64; of which legacies, \$2,317.45.

Mass. Home Miss. Soc., by Rev. E. B. Palmer. Treas. By request of Donors. 72.
Amherst, Estate of W. M. Graves, 1,400; Blandford, 1st, 26.00; Bridgewater, W. F. Leonard, 5; Chelsea, Estate of A. M. Dutch, 343.45; East Haverhill, 4th, 2; East Longmeadow, 1st, 9.50; Gloucester, H. M. Walen, 10; Haverhill, Riverside, 10.70; Holyoke, 1st, 35.40; Hubbardston, 15; Lowell, Estate of L. R. Parker, 74; Newbury, Mission Band of the C. E., 10.64; Norton, Trin., 61.75; Peabody, S. Mills, 51c.; Pittsfield, Legacy of Abby M. Campbell, 500; Revere, Miss L. A. Rea, 10; Rutland, N. I. Sargent, 4.50; Springfield, North, 100; Stockbridge, S. S., 5; Sturbridge, C. E., 10; Webster, 3; Wendell, 11.48; Whitinsville, 1,736.81; Estate W. H. Whitin, 500; 2,236.81.

Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund, 193.

RHODE ISLAND—\$170.50.

Chepachet, 31; Pawtucket, J. R. MacColl, Salary Fund, 125; Woonsocket, Globe, 14.50.

CONNECTICUT—\$2,337.98; of which legacy, \$500.00.

Miss. Soc. of Conn., by Rev. J. S. Ives, 56.88; For Salaries Western Supts., 675.
Branford, H. G. Harrison, 10; Bridgeport, C. E. of the South, 9.76; "C. S. T.," 1; Bristol, 1st, Salary Fund, 55.22; Bozrah, 12.50; Chester, 11; Connecticut, "A Friend," 10; Coventry, Legacy of Mrs. M. J. K. Gilbert, 500; 1st, 10.04; Madison, 1st, 14.32; New-Haven, United, 375; S. S. Ch. of the Redeemer, 13.50; New London, In memory of S. P. C., 25; Northfield,

6.08; Ridgebury, 11; Saugatuck, S. S., 3.86; Sharon, 1st, 9.70; Stafford Springs, 27.78; Willimantic, 11.39.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Brooklyn, Ladies' Aux., 4.55; Hartford, Park, Ladies' Miss, and Sew. Soc., 10; South, 2d. Aux., 3.40; Meriden, 1st, Guardian Soc., 20; Milford, A few friends, Plymouth, 5; New Briton, South, 8.40; New Milford, 44; Winsted, 2d, H. M. Dept., 48.

Total\$479.95

NEW YORK—\$2,214.14; of which legacy, \$90.00.

Brooklyn, Lewis Ave., 109; Park Ave. S. S., Branch of Tompkins Ave., 30; Boys' Mission Band of the Clinton Ave. Ch., 25; J. P. Roberts, 5; Clinton, Mrs. M. I. Kinne, 1; Danby, C. E., 5; Gaines, 3.00; Greene, 1st, 28; Groton City, 6.50; Hamilton, 7; Keene Valley, 7.20; Prattsburgh, Estate of Mrs R. Waldo, 90; Remsen, 1st, 5; Spencerport, 1st, 21.32; Syracuse, Geddes, S. S., 3 28. Woodhaven, 1st, 9.84.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas., 02.66; Blooming Grove, 50; Brooklyn, Lewis Ave., E. M. C., 10; E. W. M. B., to constitute D. Horton an H. L. M., 50; Bushwick Ave., L. L., 10; Central Ch. L. B. S., to constitute Mrs. E. H. Crampton, Mrs. J. W. James, and Mrs. L. Redding, H. L. M., 153.25; Puritan, C. E. S., 21; Clinton Ave., L. B. S., 71.50; Canandaigua, 7.25; Candor, 17.70; Clayton, 9.50; Elbridge, Aux., 16.35; Fairport, 15; Flushing, Ch., and H. M. S., 5; Greene, Aux., 15.50; Honeoye, Aux., 10; Burns Class, 8.40; Hudson River Asso., meeting, 4; Ithaca, 81.50; Madrid, Aux., 6; Middletown, 1st, S. S., 10; Newark Valley, Aux., 8.12; Oswego, 10; Riverhead, 1st, 20; Sound Ave., 25; Schenectady, 10; Seneca Falls, 10; Syracuse, Good Will, 36; Geddes, L. G., 7; Plymouth S. S., 11.19; Warsaw, to constitute Mrs. M. Cotton an H. L. M., 50; Woodhaven, 5.

Total\$857.10

NEW JERSEY—\$409.58.

Cedar Grove, Union Ch., 11; Jersey City, 1st, 29.60; Perth Amboy, Swedish Ch., 3.53; Westfield, 305.45.

PENNSYLVANIA—\$22.70.

Audenried, Welsh S. S., 5; North Scranton, Puritan Ch., 5; Pittsburg, Swedish, 7.70; Rendham, 2.

Woman's Missionary Union, Penn., Mrs. D. Howells, Treas., Guys Mills, 3.

MARYLAND—\$11.50.

Canton, 7.50; Frostburg, 4.

VIRGINIA—\$9.35.

Falls Church, 9.35.

ALABAMA—\$2.00.

Hanceville, Mt. Grove Ch., 2.

LOUISIANA—\$189.40.

Jennings, 189.40.

FLORIDA—\$37.85.

Ocoee, 3.50; Tampa, 1st, 3.50; Westville, 6.24; Winter Park, 24.61.

TEXAS—\$12.50.

Austin, Tillotson, 2.50; Dallas, Central S. S. 10.

OKLAHOMA—\$24.52.

Kingfisher, 5; Lawnvlew, 3; Okarche, 1st, 4.25.

Woman's Missionary Union, by Mrs. C. E. Worrell, 12.27.

NEW MEXICO—\$20.00.

White Oaks, 20.

OHIO—\$26.60.

Atwater, 21.90; Eagleville, 4.70.

INDIANA—\$98.05.

Fort Wayne, South Ch., 2; Hobart, 1st, by Rev. R. Smith, 7.75.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Alexandria, 6.55; Anderson, 5.85; East Chicago, 14.40; Elkhart, Y. P. S. C. E., of which, 10, for Alaska, 16.50; Indianapolis, Plymouth Ladies' Union, 30; Michigan City, 7; Shipshewana, 1; Terre Haute, Plymouth, 7.

Total\$88.30

MISSOURI—\$100.53.

Kansas City, Clyde, 13.68; C. E. of the Clyde, 4.50; Prospect Ave., 10; Sedalia, 2d, 7.65; Webster Groves, 14.70.

Woman's H. M. Union, Mrs. A. J. Steele, Treas., St. Louis, Pilgrim, Woman's Assoc., Mrs. R. Webb, 50.

WISCONSIN—\$112.56, of which legacy, \$110.56.

Milwaukee, Estate of E. D. Holton, 110.56; Wausau, Mrs. M. L. Clark, 2.

IOWA—\$5,011.00.

Davenport, "A Friend," 5,000; Iowa City, Mrs. M. Goodrich, 3; Salem, W. M. S., 8.

MINNESOTA—\$1,074.44; of which legacy, \$776.36.

Received by Rev. A. Clark, Backus and Hackensack, 5.95; Guthrie, 53c.; Athens and Spencer Brook, Scand. Chs., 1.60; Minneapolis, Estate of Dr. James A. Smith, 776.36; Scand., 2.35; Vine, 10; North East Mission, 25c.; New Richland, First, 11.09; St. Paul, Olivet, Merriam Park, 36; German, Ch., 5; Springfield, 11; Spring Valley, 1st, 12.17; Walker, 11.18.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Ada, S. S., 4.46; Cannon Falls, 5; Duluth, Pilgrim, S. S. class Happy Pilgrims, 10; Excelsior, 4; Fari-bault, Y. P. S. C. E., 11; Minneapolis, 1st, 28; Lyndale, Y. P. S. C. E., 12.50; Fremont Ave., 15; Forest Heights, 10; Plymouth, to constitute Miss M. E. Pomeroy an H. L. M., 50; Bethany, 6; Northfield, Y. P. S. C. E., 15; Perham, 2; Rochester, 15; St. Paul, St. Anthony Park, 10. Total, 197.96 (Less expenses, \$7.00.

Total\$190.96

NEBRASKA—\$55.60.

Curtis, S. S., 3; C. E. S., 2; Liberty Creek, German Ch., 5; Newman Grove, 22.50; Pickrell, C. E., 3.75; Plymouth, 1st, 10; Waverly, 3.45; Wymore, 5.90.

NORTH DAKOTA—\$98.27.

Dickinson, 1st, 25; Edmore and Lawton, 2; Harvey, 1st, 6.50; Manoel, 5.50; Olivet, 2.30; Wyndmere and Dexter, 2.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.; Carrington, C. E., 2.50; Jr. C. E., 1; Cooperstown, 3; Fargo, Plymouth, 9; Fessenden, C. E., 6; Forman 3; Getchell, C. E., 4.62; Hankinson, Ladies' Aid, 7.85; Sykeston, Ladies, 3; Wapeton, 15.

Total\$54.97

SOUTH DAKOTA—\$242.99.

Received by Rev. W. H. Thrall, Howard, Miss. Soc., 1.50; S. S., 1.50; Canova, 6.50; Alcester, 5; Columbia, 10; Gothland, 2.41; Hot Springs, 1st, 3; Hudson, S. S., 5; Keystone, 1st, 3.50; Lisbon, and Wrights S. H., 1.50; Lisbon, 5; McCook, 1st, 3; Worthing, 6.25.

Woman's H. M. Union, by Mrs. A. Loomis, Treas., 188.83.

COLORADO—\$61.15.

Received by Rev. H. Sanderson, Paonia, 3.50; Received by Rev. W. C. Veazie, Creede, Amethyst Ch., 24.50; Trinidad, 12.75; Elyria, Pilgrim Ch., 10.85; Julesburg, 1st, 2.05; Loveland, German Ch., 3.50; Sulphur Springs, Kremmling and Grand Lake, 4.

WYOMING—\$35.85.

Received by Rev. W. B. D. Gray. Cheyenne, 1st, S. S. Easter Offering, 35.85.

MONTANA—\$60.11.

Billings, 40.11; Helena, 1st, 20.

CALIFORNIA—\$33.20.

Bakersfield, 15; Panama, 1st, 3.20; Pasadena, North, 5; Rosedale, 10.

OREGON—\$13.02.

Sherwood, 2.50.

Woman's H. M. Union, by Mrs. C. F. Clapp, Treas. Wilsonville, 10.52.

WASHINGTON—\$59.95.

Received by Rev. S. R. Wood. Columbia, 11.40; Leavenworth, 14.14; West Seattle, 7.24.

Endicott, German Ch., 7; Granite Falls, Union Ch., 50c.; Hartford, 1; Machias, 1; Seattle, Green Lake Ch., 5; German Ch., 10; Tacoma, 1st, 2.67.

UNKNOWN—\$2.00.

ANONYMOUS—\$2.00.

MAY RECEIPTS.

Contributions.....	\$13,537 41	
Legacies.....	3,794 37	
		\$17,331 78
Interest.....		310 00
Home Missionary.....		183 09
Literature.....		3 99
Books.....		10 00
Advertising.....		121 94
		\$17,960 71

AUXILLIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in May, 1903.

REV. EDWIN B. PALMER, *Treasurer*.

Amesbury, Union, 9.75; Andover, Free Christian, 53.48; Anonymous, 20; Attleboro, 2d, S. S., 7.14; Bank balances, Int., 3 mos., 48.26; Billerica, North, Mrs. E. R. Gould, 18; Blackstone, Ch., 10; S. S., 3; Sr. C. E., 2; Jr. C. E., 1; Boston, Dorchester, 2d, E. C. A. Day Band, 5; Italian Ch., 10; Roxbury, Highland (in part), 5; Rox. Wal. Ave. C. E., 5; Braintree, 1st, 2.75; L. H. M. Soc., 60; Bridgewater, Scotland, 6.21; Brockton, Porter, S. S., 6.65; Brookfield, 6.20; Cambridge, Friend, 50; Kencall, Geo. F., (Ital work), 25; Cummington, Village, 7; Deerfield, South, 35.00; Easton, North, Swede, 5; Erving, 5; Falmouth, North, Nye, Jas., annuity (2 years), 10.96; Finns, 6.78; Foxboro, 13.99; Freetown, Assonet, 11.25; Frost, Rufus S., fund, Income, 24; Gloucester, West, for general Missionary's service), 35; Granby, Ferry, Rosamond E., Est., 200; Gurney R. C., fund, Income, 12; Hatfield, 49.11; Haverhill, Ward Hill, 2; Holyoke, 2d, 114.51; Hyde Park, 1st, 60.89; S. S., 2.25; Lawrence, Swedes, 8.80; White, Samuel, 50; Malden, Map., Swed., 5; Massachusetts, Thankoffering, 50; Maynard, 8; Medford, Mystic, S. S., 6.34; Melrose, Highlands, 41.64; Milton, 1st Evan., 18.50; Newbury, 1st, 18.31; North Brookfield, 1st, 78; Norwegians, 8.77; Pittsfield, 1st, 32.91; French Mission, 25; Plymouth, Pilgrimage, 6.65; Pole, Returns, 4.87; Reading, 15; Reed, Dwight, fund, Income, 30; Rochester, East, Miss. Circle, 5; Rowley, 7.10; Royalston, 2d, 7.59; Shelburne, (addl.), 10; Somerville, Highland, 5.53; Prospect Hill, 13.01; Springfield, North, Ladies' Miss. Soc., 1.00; Taunton, East, 5.44; Townsend, 10.31; Ware, 1st, 19.25; Wellesley, 100.55; West Springfield, 1st, 7.50; Weymouth, South, O. South, 10; Whitcomb, David, fund, Income, 230; Whiting, J. C., fund, Income, 124; Winchester, Pierce, S. G., Est. of, 566.66; Woburn, North, 10.42; Worcester, Bethany, 16.50; Old South, 92.23; Union, 45; Worcester South Conference, 36.41.

Woman's H. M. Association, by Miss Lizzie D. White, Treas.; Grant for salary of Miss C. L. Tenney, 50; Grant for salary of Mrs. Ellen May, 35; Roxbury, Walnut Ave. Aux., for salary of Rev. S. Deakin, 59.

Total, Regular, \$2,699.55; W. H. M. A., \$144.00; Home Missionary \$4.80.

Total.....\$2,848.35

ERRATA.

Page 137, June No., 2d column, under Mass. H. M. Society.

- For "Berkeley" (town), read Berkley.
 " " 6.27" under Roxbury, Immanuel, read 6.27.
 " " Bedford," read Boxford.
 " " Howard" under Brookline, read Harvard.
 " " Cambridge, 12.77," read Cambridge Phil-
 grim, 12.77.
 " " Henrikson," read Henrikson.

The list of superintendents and Auxiliary officers usually found on the third page of the cover is necessarily omitted from this number.

*Erratum:—Page 138 in June number under Missionary Society of Connecticut, read for Litchfield 1st. C. E.

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in May, 1903.

WARD W. JACOBS, *Treasurer*, Hartford.

Ablington, 4; Chester, 10.60; Grassy Hill, 3.33; Hartford, South, 400; Farmington Ave., 50; 4th, Lydia Circle, King's Daughters, 5; Middletown, 1st, 23.81; Montville, 1st, 6.13; New Britain, South, S. S., 17; New Hartford, 1st, for C. H. M. S., 41; New Haven, Plymouth, 53.70; Redeemer, 36.06; Northfield, 6.07; Norwich, B'way, Young People's Union, for Italian work, 10; Old Saybrook, 2.75; for C. H. M. S., 2.72; Plantsville, 27.70; Rocky Hill, Mrs. Mary Rose Griswold, personal, 2; Scotland, 13.91; Sherman, 25; South Coventry, for Miss Hartig, 11; Jr. C. E., for Miss Hartig, 2; Thomaston, 1st, for C. H. M. S., 13.16; Washington, 1st, 19.15; Winsted, 1st, for Miss Hartig, 1.24; 2d, 68.32; Woodstock, 1st, 15.

W. C. H. M. U. of Conn., Mrs. Geo. Follett, Secretary; Hanover, Woman's Homeland Missionary Circle, 5.25; Hartford, 1st, W. H. M. S., 5.75; Middletown, 1st, H. M. S., all for salary fund of M. S. C., 10; Mystic, H. M. Circle, 2; New Preston Hill, 7; New Britain, South Ch. Aux. 2; South Britain, H. H. S., 9.

M. S. C., \$855.64
 C. H. M. S., 56.88
 Total.....\$912.52

*NOTE.

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in May, 1903.

JOSIAH D. EVANS, *Treasurer*.

Buffalo, 1st, 100; Chenango Forks, 5.80; Winthrop, 5; Church Extension Soc., N. Y., 125.
 Total.....\$235.80

OHIO HOME MISSIONARY SOCIETY.

Receipts in May, 1903.

REV. J. G. FRASER, *Treasurer*, Cleveland.

Ashtabula, Finnish, 3; Chardon, 12.60; Cincinnati, Lawrence St., 25; Columbus, South, S. S., 7; Huntsburg, C. E., 10; Ironton, W. H. M. S., 25.82; Kelloggsville, 3.89; Lawrence, 5; Lucas, Arthur Leiter, 5; Nelson, 5; Oberlin, 2d, a personal gift, 100; Ravenna, 9.15; St. Mary's, proceeds sale of pulpit, 5; Stanleyville, S. S., 2; Wellington, 20.

Total.....\$238.46

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in May, 1903.

Concord, N. H., Social Circle of South Ch., box, 115; Conway, Mass., Ladies' Soc. two barrels and box, 114.50; Middletown, Conn., South Ch., box, 123; North Fairfield, O., L. M. S. of 1st Ch. barrel, 54.68; Orange, N. J., Orange Valley Ch. box and barrel, 75; Portsmouth, N. H., Ladies of H. M. S. of North Ch. barrel, 110.48; West Hartford, Conn., 1st Ch. box and barrel, 148. Total....\$740.66

Received and Reported at the Rooms of the
 Woman's Home Missionary Association
 in May, 1903

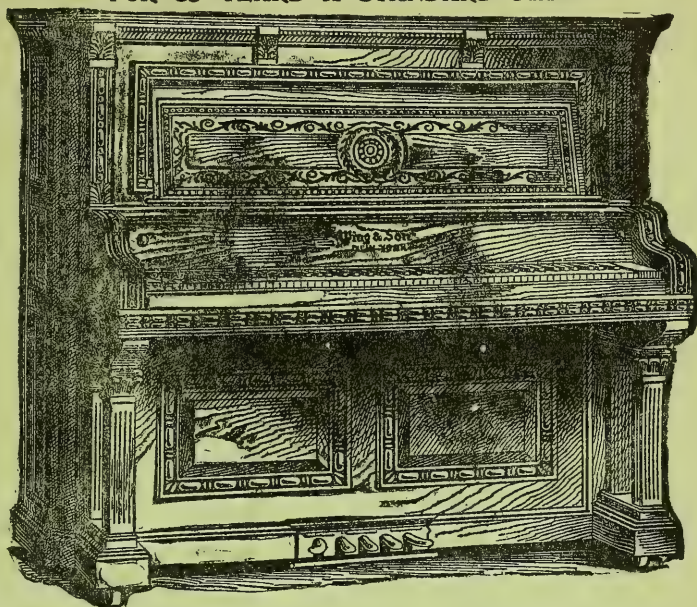
MISS L. L. SHERMAN, *Secretary*.

Andover, Free Ch. Aux., 2 bbls., 121.80; Cambridge, 1st Ch. Aux., 2 bbls. and package, 150; Chester, Aux., box, 13; Florence Mission Circle, box, 32; Hyde Park, Young Ladies' Society, box, 34.25; Newtonville, Aux., bbl., 41.70; Newton Centre, Aux., bbl., 136.

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VOLUME LXXVII.

NUMBER VI.

CHRISTIAN
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PRESBYTERIAN HISTORICAL SOCIETY.

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THE HOME MISSIONARY in its new form and equipment is wonderfully attractive and deserves a wide circulation.

Another subscriber, who sends two new names, adds this paragraph :

I wish I could do more. I am a poor shut-in, ninety-three years old, and cannot do much. I can cut and sew patchwork. Since last fall have made tops of five quilts for our Sewing Circle to finish and they have been sent in barrels with other clothing to our Home Missionaries in the West. I wish our young people were more interested in missions. I hope THE HOME MISSIONARY will have a large circulation.

Another aged friend, seventy-eight years old, sends two new subscriptions, and adds :

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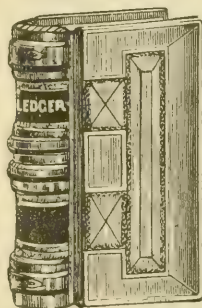
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THE HOME MISSIONARY

VOL. LXXVII SEPTEMBER, 1903

No. 6

CHOICE THOUGHTS OF CHOICE FRIENDS

A Joint Stock Corporation

From a Home Missionary Sermon

I HAVE grown into the habit of thinking and speaking of the sixty-seventh Psalm as the home missionary Psalm, in which we seek the highest and holiest blessings on our country, not for our own pre-eminence, but for the blessing of the whole world of mankind. This is the one thing that can ennoble patriotism, converting it from a selfish swagger, like that of Nebuchadnezzar, boasting: "Is not this great Babylon that I have built?" to a magnanimous self-consecration to the service of God and man. We tire of this eternal brag and bluster about our invincible arms, our vast domain, our industrial prowess, our commercial supremacy, and we look back with reverence to the dignity of our fathers in their feebleness, who counted it all joy if with their dead bodies they might make a bridge over which others might march for the advancement of the kingdom of righteousness and peace. There was a pride of patriotism that was worth the having, like the glory of those persecuted Christians, to whom the epistle of Peter was written, an elect

race, a royal priesthood, a holy nation, a people for God's own possession—why? for this, "that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light."

I can well understand the feeling with which our own little church, in its fewness and poverty, may stand confronting the stupendous questions, "How can this nation be so brought into subjection to the reign of God as to be fitted to be God's chosen instrument, to make known His glad tidings to all nations?" What can Assonet do towards accomplishing this immense task? So did not your fathers feel a hundred years ago, when the potential wealth that for ages had lain stored in the Watuppa Pond, was suddenly revealed to them. They did not stand despairing and asking what can we do towards the immense work of building and equipment that is to create at our doors one of the great cities of the continent? They invoked the principle of association in corporations, and out of little savings-bank deposits, and out of many a little hoard tied up in a stocking foot, came, a few at a time, from one and another and another, the

hard-earned dollars that built Fall River. It was the statute of limited liability corporations, itself a New England invention, that created industrial New England. And now we have the same principle applied to the work of the church. This redeeming of our continent from materialism and atheism and superstition, what could little Assonet do toward that immense task? Little enough alone, but we have our joint stock corporation for this work, drawing on the faith and prayer and self-denial of 10,000 faithful ones, the sums in dribblets, which, put together, have made the wilderness to bud and blossom like the rose. And you and I, each one of us and this church as a whole, must own some stock in this investment. We must not live for ourselves. The church that lives for itself will die and ought to die.

L. W. Bacon.

ASSONET, MASS.

The Church and Home Missions

The time has come when the Church of Christ does not have to go out of the country to find a foreign and heathen population. The heathen are at our doors, can be said by people in all parts of our land. Home missions are making demands upon us such as they never made in the past. It is time for every Christian Church in the land to arouse itself for the work to be done. The opportunities for religious work are found on every side.

There are large districts in the country where not a single church is to be seen for many miles and where ignorant preachers are found in many churches that are accessible to the people.

Then many of our cities are not supplied with the ordinances of

religion as they should be. The people of all nationalities are crowding into these cities. Six of our largest cities contain one-seventh of our population. A single house, in some instances, can furnish a congregation. Then the manner of living in many tenements is not conducive to the advancement of religion or morality.

Foreign countries will send us this year 800,000 of their people, and it is supposed that they have just commenced to send in large numbers. The countries now sending most largely are not the countries from which we have received large numbers in the past. We are unused to these people, and they are inaccessible to us by reason of their language. Here, then, is foreign missionary work on home missionary ground. As they have come to us it is really home missionary work.

Years ago the wealth in the homes of the Christian people of this land was estimated at twenty billions. If one per cent. of that could be given for religious purposes, there would be no need of pressing appeals for funds. All the money that is needed for this great work of home missions is in the hands of God's people, and looking to God to give his people the spirit of liberality, we feel that the money will not be wanting.

But the people are more willing to give their money than they are to give themselves or their children. When we think of churches closed for the lack of ministers to fill their pulpits, and the small number preparing for the ministry, we may fear that the church will not be able to meet the wants of this great work.

We know that some say the laymen are coming to the front as they have not done in the past. We rejoice at what the laymen are doing in this important work and hope that they may be able to do ten-fold more, but they cannot take the place of the ministry. If God intended that the ministers should be

superseded, He would have given us some intimation of it. Besides, this age demands a ministry, better trained, better fitted, than the present generation of ministers.

We have no doubt that thousands of laymen would make efficient preachers and pastors, but they have not the time to attend to this work and the world's work, too. The ministry is a work of itself, yea, we have almost come to believe that the work of the preacher is a work, and the work of the pastor is another work, so that the ministerial force needs doubling.

The work of the church advances in proportion to the forces engaged in deliberate, devout study and prayer for the pulpit. We do the work of the church as we do the work of the world with a rush, almost with breathless haste.

Robert H. Williams

BALTIMORE, MD.

Foreign Missions at Home

One need not be very old to remember earnest prayers that the "doors might be open" for the gospel messenger. Every door is now open. Telegraph and telephone, railroad and steamboat are almost everywhere to speed the gospel's progress. More than that, every nation that the sun shines upon has sent and is sending its representatives to America—and in increasing numbers to New England—making it possible to carry on foreign missions at home.

Nineteen hundred and three marks the high tide of immigration—a million strong. From seventy-five to eighty per cent. of these are from Southern Europe, while not less than fifty nationalities are represented. Twice as many Hebrews as are now in Palestine will land in New York this year; Italy and Austria-Hungary—there are thirteen different kinds of Hungarians—will

send a number equal to half the population of Connecticut. Massachusetts, Connecticut and Rhode Island are now more than 62 per cent. of foreign parentage.

Here is the field for Foreign Missions at Home. It is more economical, more efficient and more imperative than any other form of missionary endeavor. It is by no means an excuse for neglecting what we distinctively call foreign missions, but is a bugle call to all lovers of New England, to all lovers of their country, to all who wait and work and pray for the Kingdom of God to reach and save the Italian and the Pole and the Slav, the Celt, the Teuton and the Scandinavian, who is "at home" in this common country of ours.

This work is imperative, for unless we can reach these newcomers and mould them into a Christian civilization we shall have no New England and no Christian American civilization. The balance of power is rapidly shifting. Already in Connecticut at least one-sixth of the membership of our churches is of foreign parentage. The ratio must increase. The birth and death rate as well as immigration demand it. God is answering our prayers faster than we had power to understand.

Jules D. D.

HARTFORD, CONN.

Our Foreign Population—The Hopeful Side

First, immigration on the whole is not to be deprecated. We have a very large country. When one State like Montana is much larger in area than Great Britain, when one State like Texas could, if put to the test, feed no small portion of the world, when the population of the West is very small as compared with its

great area of land and abundant resources, surely there is sufficient room and assured support for those who may come. Certainly there will be room, if the native population of New England and other sections continues to decrease.

Also, many of the immigrants make first-class citizens. This is, of course, especially true of the Germans, Scandinavians, English and Scotch. The Germans are a strong, thrifty, intelligent and patriotic people. They give us some of our best scholars, teachers and musicians. The English and Scotch give us some of our most eminent theologians and preachers. The Scandinavians are of noble origin. They have produced distinguished scholars and divines, and they readily affiliate with the native-born American and are in hearty sympathy with the highest ideals of American life. But what of the Italians? They certainly are a liberty-loving people and are not opposed to the genius of our country. They are of tough physical fibre and are of great use in laying the foundations of any material enterprise. They are of good mental endowment and are naturally patriotic. They have given to the world a Savonarola, a Michael Angelo, a Raphael and a Garibaldi. What of the Hungarians? They are an enterprising and liberty-loving people. They have given to the world a Kossuth. Judging from their history, they will prize the freedom of our country and be an important agent in guarding its liberties. How about the Austrians? They are, at least, a strong people and have the physical and mental fibre essential to able and useful citizens. How about the Hebrews? They are no inferior people. They are enterprising and self-supporting. They have superior intellectual qualities, and notwithstanding their many persecutions, endure. They are intensely theistic. Their God was the God of Abraham and Isaac and Jacob.

Second, it is thought that this increased immigration is induced by the great prosperity of our country at this time. . . . Be it so. We are fortunate to offer to our fellowmen the advantage of material prosperity and of our educational and Christian institutions. Is not the material wealth of our country given for such a time as this? To what better use could our men of wealth put their money than to educate and Christianize these thousands? To what better use could the Church give of her means than to make Christian citizens of the coming multitudes? It is fortunate for those who come and for those who have the money to give.

Third. We rather need these people from other countries than Great Britain, Germany, Norway and Sweden to balance the other races. This country is unique in its genius and formation. All at first were invited; all that have come have been built into structure. To make the structure complete, we can use others. Let them come; we shall need them to complete the noble structure of a truly Christian nation. We shall need them to equalize wealth, to elevate society, extend civilization and Christianize their own people.

Fourth. We can reach these people better than in their own country. They are ever at hand among us. They have before them the object lesson of Christian liberty and Christian civilization. They can see our Christian institutions and can immediately enjoy their privileges. They breathe the air of freedom. We need not go to other lands to find them; they have come to us. God has sent them here, that with less money and effort we may help and in His providence save them.

Finally, the Gospel is the only power that will make good citizens of them. The question arises in the minds of many, how can these people of different nationalities, of varied views and different forms of worship, be so moulded that they will

become intelligent Christian citizens. It is, indeed, a great question. We believe, however, the Gospel will do it. These people have a religious idea and sentiment and this is a basis on which to build. It is no experiment that the Gospel can mould these different types of humanity according to the true standard. It must be applied. The churches have the money, the organization, the men and women to do this. It is an opportune time. May all Christians know their opportunity! The Missionary Societies should be immediately and greatly strengthened by generous contributions of money, by earnest and persevering prayer that they may be encouraged to greater effort to reach the incoming population.

Henry H. Hamilton.

LEXINGTON, MASS.

Wanted, Men!

"Wanted, men!

Not systems fit and wise,
Not faiths with rigid eyes,
Not power with winning smiles,
Not wealth in mountain piles,
Not even the potent pen,
Wanted, men!"

The modern advertisement is a characteristic expression of the times. It is said that Mr. Gladstone made a study of our American civilization by clipping and classifying the advertisements in our best magazines and papers. No advertisement is more insistently repeated to-day than the one which calls for men! It is a sign of the times. Army and navy, the professions, special trades, legislative and civic duties, commerce, the civil and diplomatic service make continuous and successful appeal.

In the opportunity opening before the Church in the central and extreme West, no fact is so striking as the need for men. When business claims and secures the choicest of our youth, when long, exacting

courses of study do not deter men from entering upon them in preparation for life's work, when the churches are clamoring for men, the *best men, trained men*, we cannot escape asking whether the home to-day is furnishing men for the Master's ministry as fast as they are needed.

It is said that four times the number of men graduated from our seminaries this year could be immediately placed in needy and important fields. We are told that there are not one-quarter as many young men preparing for the ministry as ten years ago. Then of what use to multiply churches? How can we seize new fields? How can we even hold the old lines of advance? How can we revivify the decadent country or village church? How reach the unchurched foreigners thronging to our shores? How can we save the city? How save America?

To reply that the preparation demanded consumes too much time, that men are afraid of the sacrifices the work involves, that money cannot be secured to support them, is not an adequate answer. Men prepare for other callings, face their dangers, live on low salaries. We need to prepare, present and enforce the advertisement for men to take up the ministry of Christ. It does not mean that men cannot serve God elsewhere nor that they do not. But it means we must not forget to furnish leaders. Let us call for more men! Ninety-day enlistments will not suffice. We must call for those, who, like Grant, will stay "until the war is over!" Half of our churches ought to furnish such an environment as will make God's special call to service heard by one man—or more. Let us preach on the claims and opportunity of the ministry as a life work. The home and church that sends a man will send more money. The righteous plea for money must not be less urgent than the fundamental call for men! Never was there a day when we ought more earnestly to

heed our Lord's command: "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

Ernest Bourne Allen

TOLEDO, O.

Horse Sense Missionary Pastors

One of our North Dakota missionaries has a fast horse. Being jokingly remonstrated with for owning a trotting-bred horse he replied: "No horse is too fast for me to get after the devil with." The same missionary spent the leisure of one vacation to look up the pedigree of the great trotting horses of the past fifty years and found nearly all of them to be the descendents of the great Messenger and English trotting sire which was imported many years ago. He made use of this discovery to prove the truth of the story of Abraham. If a great trotting horse can stamp his traits upon all the horses of speed in this country, surely the "Father of the Faithful" might give his marks to a race, and in like manner this law of heredity works to-day and is a reason for our doing the best and most prompt missionary work in the new communities of a State like North Dakota.

I was talking with one of our young German pastors the other day and he told me how he got hold of one man. He found him plowing and invited him to meeting. "Oh," said the farmer, "all you preachers want is to live off us and have an easy time; you don't know anything about work." "Let me have those lines," said the young preacher from a Chicago seminary, and with a throw of them over his shoulders he took the plough and "broke" a full round, leaving the farmer to think that one preacher at least could sympathize with the man who turns over the prairie. "That man started coming to my services and to-day is a member of my church," said our German missionary.

Five years ago Rev. S. Slater, of Hesper, came to North Dakota with some friends and took up a "claim" and built his sod house. He was a school teacher in Minnesota and a licentiate of one of our conferences. The first winter he taught school walking seven miles night and morning. He started a Sunday-school, which grew into a church with him as its first pastor. He served it as a licentiate for three years, the railroad built through and established two towns eight miles east and west of the Hesper church and into these Mr. Slater went as pastor. At the close of five years he is the ordained and beloved pastor of three churches, all of them having meeting houses. He proved up on his farm, but he proved up in the most effectual way in the growing up of three valuable churches. His Sunday work has required a drive of forty miles and three services and his hair is grayer than it was five years ago, but he has much to show for his premature whitening of crown.

Gregory J. Powell

FARGO, NO. DAKOTA

Purify the Springs

There is one phase of the work of the Home Missionary Society that I have had a chance to observe and on which I would like to say a word. Our cities get their recruits of Godly men and women from the towns. I can look back over thirty years in Lowell and see how all the churches there were furnished with devoted Christian men and women, who had been trained up in the churches of the country towns to be pillars in the Lowell churches and Sunday-schools; and when they came to the city, they were a marked and distinct infusion of new life and character.

But a great change has taken place within the last few years. The

men who now come into the city from the country towns are far less inclined to go to church than they were twenty or even thirty years ago, and they bring far less spiritual help and strength to the city church. My plea is that the home missionary in our New England country towns is doubly needed; first to save the towns from barbarism; secondly to rescue the city churches from weakness, decline and extinction.

Foreign missions are good, but home missions are a burning necessity. They will save the nation, and nothing else can. This country must be leavened with the Gospel of Jesus Christ, or it will go the way of all other Godless nations. Schools will not save us, railroads will not, money will not, war will not, but the Gospel preached and taught will. The home missionary may be as much of a patriot as is the soldier.

John M. Emerson.

LOWELL, MASS.

A Test of Authority

The God men will believe in, and love, and stand by, is the God they need, the God whose pity and power is for them in their damage and despair. The religion, which will give them this God, not as a theology or a creed, but as an immediate inspirer of human hands and feet ready for service, is the religion which will stand accredited. The Church which does not bring them this God, the Church which does not impel its adherents to unceasing works of healing and helpfulness, will be deserted, driven to the wall. When, silent about its external authorities, the Church goes down where are the broken hearts and the congenital dislocations of the will, the love of Christ pulsing in its heart and out through its hand, the Church will be certified and men will fasten themselves to her as the filings stick to the magnet, not because they try to stick, but because the steel

has captured them. "By this shall all men know that ye are my disciples, if ye have love one to another." Missionary activity is the one note of authority for the Church, the one note which the heart of the race will hear, and to which it will respond. Men will believe almost anything the Church brings to them, if they see she is in dead earnest to be helpful. They will give to her, live for her, die for her, if she loves, and love means missionary activity.

N. Nelson Kellum.

NEWPORT, R. I.

Through Self Support to Service

After forty years of dependence upon the National Society, the Congregationalists in Kansas decided that they ought to bear their own burdens. Taking eight years to get ready, they assumed self-support in home missions, April 1, 1900. The third year of the new way has just closed with a record of enlarged work and greatly increased gifts from the churches, and of people happily awakening to the power and opportunity which are theirs. Judging from the enthusiasm of the brethren in the annual meeting of the Kansas Home Missionary Society that was recently held in Salina, one could say that in this State the sentiment has taken to heart the Scripture, "He that careth not for his own is worse than he that denieth the faith." We are caring for our own, and making ready for further enlargement, and as we become more conscious of our power we shall be able and glad to aid in the service outside of our borders. Kansas Congregationalists are sure they are aboard the through train on the main line.

Henry E. Thayer.

TOPEKA, KAN.

EDITOR'S OUTLOOK

The Treasury

THE summer months bring the usual drought in receipts, driving the Committee to the banks for temporary loans wherewith to pay the missionary. Shall these temporary loans become more or less permanent debts? This is for the churches to consider and to prevent by early and continuous remembrance of the Society's needs in the coming autumn. Especially it should be remembered that along the battle line there are no furloughs. However receipts may vary from one season to another, expenses are uniform at all seasons and men must be paid for services rendered. These conditions are sometimes apparently forgotten by the churches; distress and debt follow. We solicit, therefore, an early and aggressive fall campaign for increased missionary contributions. The Committee is greatly heartened by the loyal devotion of so many churches to the great work of American evangelization. By recent careful inquiries it is discovered that of the nearly 6,000 Congregational churches of the United States, more than 4,000 are regular givers to the Home Missionary Society, either State or National, and have a fixed Sabbath or series of Sabbaths for making their annual offering to its treasury. We are not without hope that the Congregational body will one day present a united front in the support of their Home Missionary Society without the absence of a single church, large or small.

Timely Themes

Readers of the current number of THE HOME MISSIONARY will find abundant food for thought. Three

contributing friends from different States, without concert of action, have chosen the same theme—foreign immigration. At first thought this seemed like a superfluity of matter of one sort, but on further reflection, room has been found for them all as indicating a wide-spread interest among the churches in one vital home missionary problem. While each of these writers foresees and deplores the peril, all of them are hopeful and optimistic as to the proper treatment of the present alarming conditions. The Gospel is the only solvent.

The possibility of converting every kind of a foreigner into a loyal and Christian American citizen, is no longer an open question. The testimony of all missionary organizations runs to the same effect: it has been done; it can be done; it is being done. The potentiality of this foreign work is not half appreciated. The conversion of a single Hungarian or Slav, or German to Christian life and Christian ideals, means vastly more in its influence than the similar transformation of a native American citizen. This converted foreigner is a shining exception and by the singular weight of his testimony and example he becomes a missionary of peculiar power among his own people. It follows, therefore, that every dollar contributed by the churches to this form of missionary endeavor is a preferred dollar, promising a double and compound interest upon the investment. Let us not indulge too much in our fears! No kind of home missions to-day is so bright with promise, so fruitful already and so absolutely imperative as the evangelizing of our foreign population.

Another feature of the present number is the prominence given to the South. No intelligent reader of the daily press needs to be informed that Southern problems are the crucial issues of the day. The home missionary anniversary at Providence was not laid out to be a Southern meeting, yet it took that form almost from the start. Whatever the assigned theme of the speaker, it seemed to lead him irresistibly toward the South; not to the black South alone, but chiefly, it may be said, to the white South. The conviction has rapidly developed that the race problem, whatever help it may receive in its solution from the Northern States, will be finally settled, if settled aright, by the public opinion of the white South. This growing belief throws Southern home missions, among both blacks and whites, into bold relief. What are we doing and what is to be done through the Church and by the Gospel towards erecting a Christian public sentiment in the Southern belt that shall deal with that threatening problem in a wise and Christian way?

Florida is not a typical Southern State. It is rather a Northern and Western oasis, but by its location it is destined to influence powerfully Southern sentiment. The glowing story of Superintendent Gale will give new reason for courage to those who believe in Southern home missions. Under the head of "Gleanings," Superintendent Jenkins, of Georgia, tells of conversions and large additions to the white churches of that State which would make glad the strongest churches of the North. All through the country districts the people are craving a more intelligent ministry and a clearer message of the truth; pastors are hastening to meet the demand and schools of academic and theological training are now open with scores of applicants who less than ten years ago had no use for an education. These are signs of a hopeful ferment; they are

the prophecy of the new South, both educational and religious. They are to a large extent the fruit of faithful home missionary culture and what has been so well begun is to be carried to a glorious end by the faithful and continuous use of the same means.

Branch Churches

TO THE EDITOR OF THE HOME MISSIONARY:

Will you kindly give us some of your wisdom on the question of the Branch Church? Workers in Home Mission territories, and what part of the United States is not Home Mission territory, want light on this side of the problem of churching the country. Here is a typical case. Preaching services have been carried on for a number of years in a school house. It is eight miles from the pastor's regular station, and the only English service in the county. The attendance sometimes reaches fifty, but there is not a man who could be counted on to lead in prayer, or even in conducting business. So a separate church organization seems impossible at present. But it is not right for these people to live and die without the ordinances of the Church. The Gospel loses a good deal of its power when there is no church into whose fellowship to invite converted men. How can a branch of the church, eight miles away, be organized and managed? I believe that our Congregational polity can solve and probably in many cases has solved this problem. Will you kindly give us a detailed answer to this question in an editorial, as you have already answered the question of comity.

E. L. H.

An interesting question to which we would be glad to give a detailed answer, had we more details. It may be assumed, however, that the number ready for organization is very small. Few though they are, why should they not organize? Union is strength. Under our Congregational system, the church is a body of believers, large or small, associated together for worship and covenanting to live in the peace and order of the Gospel. Nothing could be simpler and nothing would more surely attract other believers than such an organization. How to pray and how to manage business would come by practice, while recognition by council might wait upon growth.

As to Church ordinances, truly they are, as intimated in the letter, the life of the believer's life and indispensable to spiritual growth. We notice by reference to the Year Book that the membership of the church of which the writer is pastor, approaches 200. Here would seem to be a rare opportunity for an act of church fellowship, which would be strengthening both to the mother church and to the young child. Eight miles is not above a Sabbath day's journey, for a goodly number of the main church to visit its ward and hold communion together, say four times a year. Unless the conditions are beset with difficulties of which we have no knowledge, we should dare predict that under this system of watch-care and fellowship the little school house would soon be too small for the organization, and another church, having root in itself, would be added to the household of our Congregational faith.

A ministerial friend who has had large experience in the promotion of churches adds to the above general treatment the following more specific suggestions.

"I am quite sure," he says, "and that from experience, that the 'Branch' plan is the thing. This would mean, first, that the Christians of the neighborhood be received to the membership of the town church, and then formally constituted as a branch under the care of a committee, most of whom should be from the neighborhood; and secondly, that the constitution of the branch should provide for the nomination of this committee by the branch and its confirmation by the whole church; should limit the voting participation of the members of the branch in the meetings of the whole church, and should fix the measure in which the branch should bear its expenses. Thirdly, that in the practical working, the committee would arrange for services at the branch conducted by members of the town church, sending them out two by two on Sunday afternoons."

Our friend adds, "Many of our churches are suffering now because they have neglected the country districts within eight or ten miles. From these, as people grow well-to-do, they move into the town, and if they have been previously looked after, add strength to the church. If they have been neglected, they join the ranks of the people who have no use for the church."

Dr. Hillis' Sermon

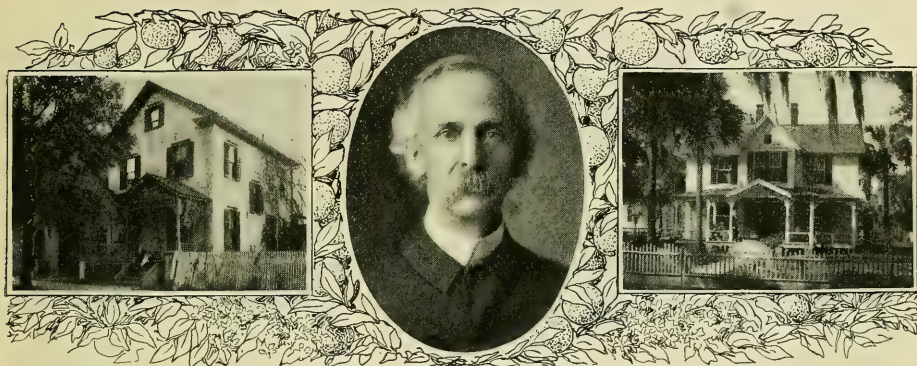
Numerous requests have been received for copies of the eloquent sermon preached by Dr. Hillis, of Brooklyn, at the Providence Anniversary. We regret our inability to respond to these requests at once. The manuscript is still in the hands of the preacher for his corrections, though we have hope before another issue of the magazine to have printed copies ready for distribution.

Mrs. John G. Fraser.

Our readers will turn with saddened interest to the contribution of Mrs. Fraser found in "Women's Part" of this number. It was prepared for the August HOME MISSIONARY, but the report of the annual meeting deferred its publication. While it may seem to come too late for the present vacation season, it will be remembered as the final message of a devoted home missionary worker, to her sisters in every part of the land. No one was more faithful to the spirit of this message than the writer herself. In season and out of season, at home or on vacation, her meat and drink was to promote home missions, and her faith in the power of the Gospel as a remedial agency in national evangelization was supreme. Her active life closed amid great suffering at her home in Cleveland, July 17. She rests from her labors and her works do follow her.

THE FLOWERY STATE

By REV. S. F. GALE



PARSONAGE, JACKSONVILLE

REV. S. F. GALE

PARSONAGE, NEW SMYRNA

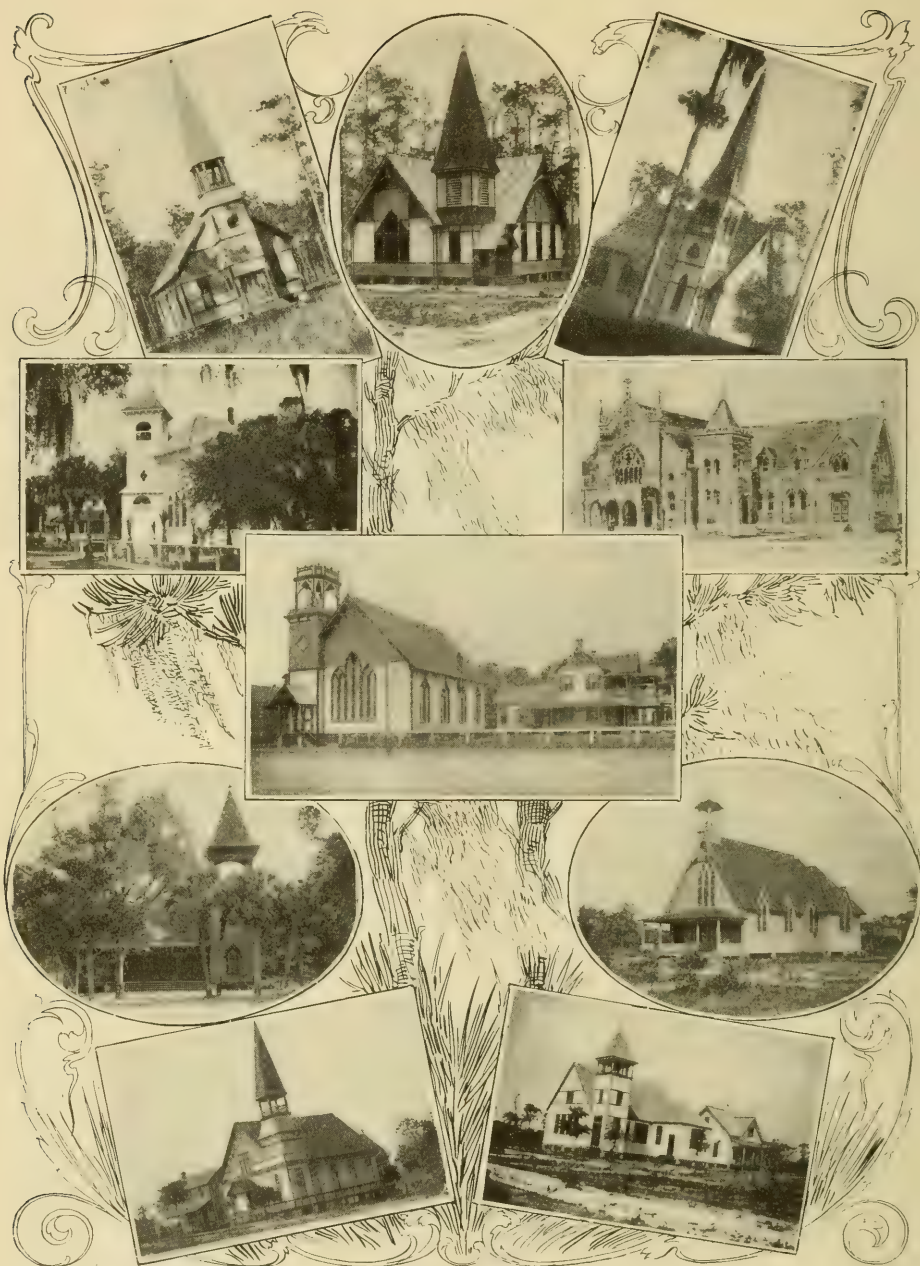
NOT only is the Flowery State budding and blooming with promise, but her fruitage, in very substantial senses, is a present reality. *To-day* is hardly to be understood without some comparisons with *yesterday*, or the existing Florida without regard to the Florida of the past. The new rests conspicuously upon the background of the old and fading. However, in the limits of these notes little more than allusions can be made even to that which is now passing in the panorama of this new-old State.

The twentieth century interpretation of the geographical meaning of Florida is found in the new civil and commercial relations southward and westward. The United States is changing front by the left flank; such are developments southward across the straits and toward the sunset across the isthmus. What if Sandy Hook had been elongated four hundred miles in an easterly direction?

Within her borders is now prosperity, slowly coming and much delayed. The creed of yesterday that Florida "makes" two crops in the year,

"sweet potatoes in the summer and sick Yankees in the winter," is today's heresy and libel. The reserve of hard pine forests is in Florida. So great are the naval stores and lumber interests that this reserve is fast disappearing, giving place to homes and plantations for settlers and to immense fruit orchards and still more immense stock ranges in which the syndicates are investing. So population is rapidly increasing. The State gained one congressman under the last census in spite of her various disasters, while many States lost by the apportionment.

Educationally the present and recent advance has been phenomenal. Under the present Superintendent of Public Instruction, serving his third term of four years, the public school system has been revolutionized to the immense gain of the public and the system. Our Rollins College, now on a sound financial basis and under the wise and able administration of President W. F. Blackman, D.D., who has made his first year's record one of splendid success, is moving by bounds

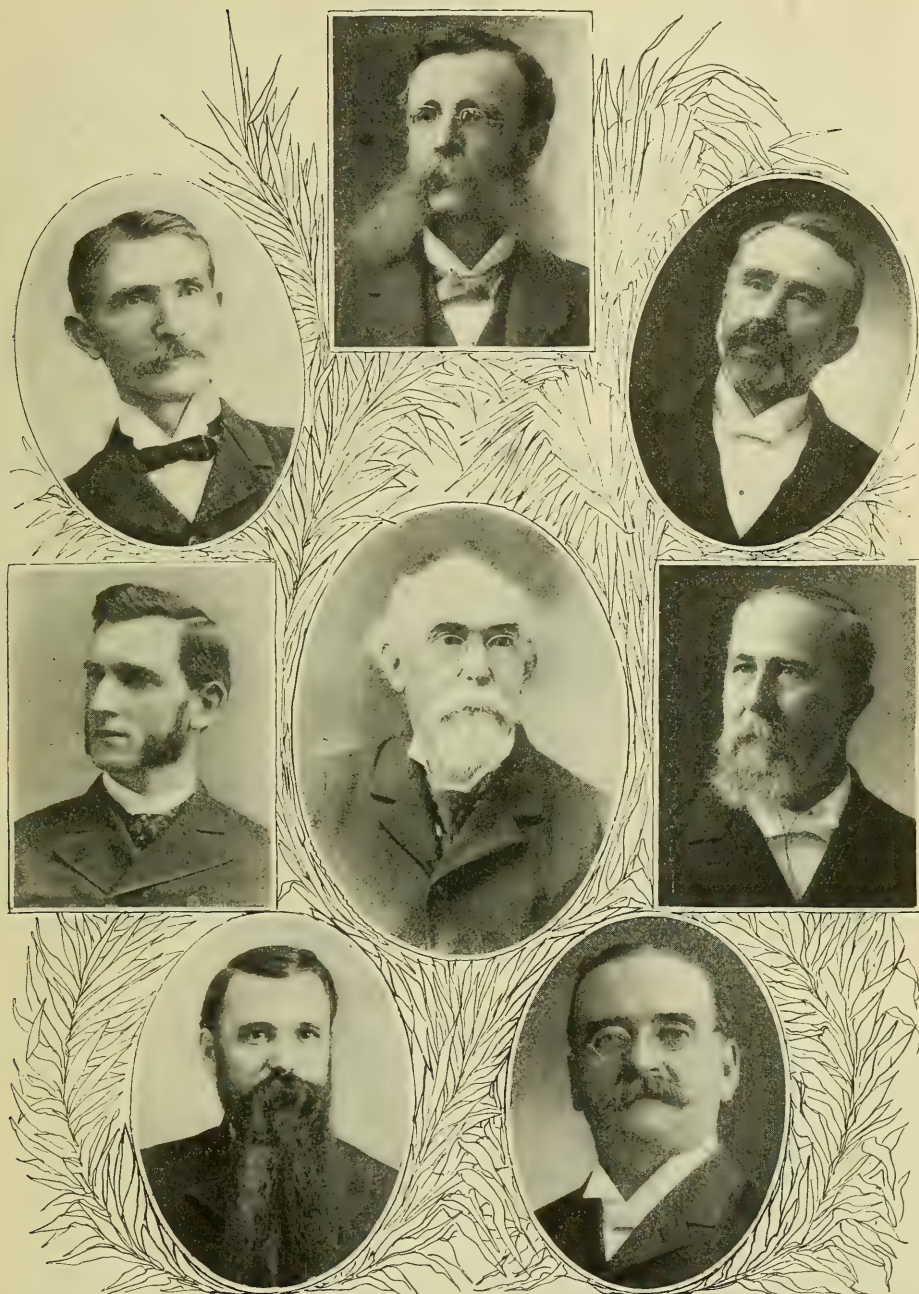


TYPICAL FLORIDA CHURCHES

TANGERINE
NEW SMYRNA
DAYTONA
ORLANDO

LAKE HELEN
ST. PETERSBURG

WINTER PARK
JACKSONVILLE
TAVARES
MELBOURNE



GROUP OF FLORIDA MINISTERS

REV. E. H. BYRONS

REV. S. G. MERRICK

REV. P. G. WOODRUFF

REV. MASON NOBLE

REV. E. L. RICHARDSON

REV. J. P. HOYT

REV. B. F. MARSH

REV. F. W. WEATHERWAX

into its ample and more beneficent future. Approved by Dr. D. K. Pearsons, of Chicago, who has made a thorough study of the institution, its field and its future, and has by his own magnificent offer spurred the management to the brave and laudable effort of raising immediately funds to the amount of \$250,000, and substantially approved also by her hosts of friends, old and new, Rollins will surely honor the bright galaxy of which she is one of the younger members.

And, withal, West Florida, with her thirty-one Congregational churches,

old régime," the Home Missionary Society has had but few calls and has answered none. The Conference of the Lower East Coast has but recently been organized. Florida believes in fellowship and associationalism and shows the organic life and compact unity of the churches, according to opportunity or necessity, as well as any Congregational State in the Union. In all the Southeast, where once the looser theory of the "more perfect union" of the States prevailed, the Congregational churches now show the compactest possible organic fellowship or communion



SOUTH FLORIDA CHAUTAUQUA, MOUNT DORA

which have a large influence throughout that extended region which is being rapidly settled and is in exceptional need of an academy of the Congregational standard, is all astir in the purpose of establishing such an institution. The aid of the Education Society will be needed in the near future.

All sections of the State where Congregational churches have been planted are covered thoroughly by the local organizations (conferences) and by the State Association. In the limited section known formerly as Middle Florida and settled under "the

compatible with the principle of local autonomy. The "rope of sand" could tie nothing in "Dixie."

But after all *the word* to be said of Florida Congregationalism—which is but a name for the Congregational Home Missionary Society's achievement in the southernmost State during recent years—is that it is an organism; that its distinction stands in its aggregate personality. It stands in the character of the Florida men and women. By just and undisputed pre-eminence it stands in the high character of the Florida missionaries. They and their work do not shrink



RIDGEWOOD AVENUE, DAYTONA

from acquaintance and may be counted on to "pass muster." When their record is written it will memorialize as true and faithful a band as has been gathered in any State.

Individual mention must not be deemed invidious.

Edward Payson Hooker, D.D., whom Providence and the physicians united with the Home Missionary Society to send as the first missionary welcomed to the State by the Superintendent, is surely *facile primus* of all whose names are in the Florida catalogue. Till arrested by disease he gave of his best

he gave himself to his work, to him so joyous of "foundation laying," as he was wont to call it. It is still a good description of the Florida work. Our "seer" he was, and in his clear vision rose the most precious things which are, some of them at least, still in the process of materialization. Rollins College, under his leadership, seemed to be called forth as by magic. The trio of trained and experienced associates in the faculty, Barrows, Austin, Ford, themselves also missionary pioneers, two of them (like Dr. Hooker as it may be said) have paid to Florida "the last full measure of devotion," while Professor Ford has been loaned to aid in collegiate foundation laying in Georgia, with some others, some of whom remain, have surely builded so well that only the

future can judge of their achievements.

Rev. Charles M. Bingham's Daytona pastorate covers the period of the Society's modern work ("since the war") and for the space of three years he was the only Congregational pastor of a Congregational church in Florida; hence known as "the lone



SPANISH MISSION, YBOR CITY



JACKSONVILLE CHURCH AFTER THE FIRE

hero of the Halifax," but now as "Captain of the Old Guard," which is not a large corps.

What with the demands of many of the churches, the attraction of the warm equable climate and the opportunities for good hard work and for sufficient self-sacrifice, the pulpit annals present a long list of able preachers as well as devoted pastors.

Notable it is that not a few of those who have received license and ordination in Florida have been called away to larger work in many of the States from Maine to California and from Cuba to the Philippine Islands. The faces lost to view for a little and those of the large number of the living builders in Florida not presented to the reader, may well be suggested by the representative group on another page.

Professor E. L. Richardson, a life-long educator and devoted churchman, with distinction serving his third term as moderator of the State Association, Rev. Mason Noble, now and for many years the scribe and to the Congregational manor born; Rev. F. W. Weatherwax, strenuous, coast-wiser of the Lower East Coast, a welcome gift from western Presbyterian-

ism; Rev. Paul G. Woodruff, general missionary and evangelist, education reformer and promoter in West Florida, one of the notable trio of the first ordination beyond the Appalachicola River; Rev. B. F. Marsh, eloquent preacher, educator, lecturer, moving spirit of the South Florida Chautauqua; Rev. Messrs. J. P. Hoyt, E. H. Byrons, S. G. Merrick, representative newer men, a New England contingent; Hoyt, heralded on the high-piled sands of St. Petersburg, overlooking old Tampa Bay on the west; Byrons at old New Smyrna, mossy, legendary and yet wide awake New Smyrna, by the sea on the east proving himself a master builder there, in improving the church and securing a beautiful parsonage and far away cocoanut grove; Merrick, with rare pastoral gift to the southernmost church on the coral verge,

"Where His islands lift
There fronded palms in air."

these and their very worthy fellows are the markers of Congregational Florida.

In scores of modest comely towers, midst palmettoes and moss-covered live oaks, in the pine woods, amongst the orange groves, in the thronging



ROLLINS COLLEGE, WINTER PARK

city, from Spanish Key round to French Bayou, the Society rings out the message-call to worship. Several new churches are now ready for dedication and others are under construction and a number of congregations poorly housed and crowded out will soon arise and build. The fifth year reports in the "Year Book" show that Florida, despite reverses, has accumulated a goodly ecclesiastical property and is still augmenting it at a commendable rate.

The beautiful plot and plant of the South Florida Chautauqua amidst the most charming scenery of lake and forest and groves and villas at Mt. Dora, in the heart of the peninsula, is the property of the Florida Association. This is a means of great good and gives large promise. Not the least of its benefits is the happy fellowship of denominations that here rules under Congregational initiation. One feature of the Society's work in Florida is its power to recuperate from disaster. Of this there are marked instances in a score of cases. Particularly the churches located in the midst of the orange industry; many of these which, under the two great disasters by frost, might reasonably be expected to go out of business, have not intermitted the pas-

toral service. Much reduced every way quite a number, undiscouraged, have not allowed their gifts for pastoral support to be lessened and some even increased their revenue; a few others have allowed the pastoral service to be shortened to a six or eight months' season; a very few decided for a while to "shirk for themselves," not raising definite revenue or asking aid, though not wholly without preaching services and generally maintaining the Sunday-school or the Christian Endeavor, or both. Recently some cases of this kind have resumed regular and year-round pastoral service: it is almost the miracle of a resurrection. There are many such indications and proofs of Florida's persistence and resiliency, and so the land of flowers is not only a land of hope and promise, but also of pleasant fruits.

The pride, the joy, the hope of educational Florida is Rollins College at Winter Park, distinctly the beginning in this old State of strictly collegiate work and a child of the Congregational Home Missionary Society. The country must and will hear more of this splendid institution. Instead of a brief paragraph it deserves a whole chapter. The handful of men and women who kneeled together at

Orange City and pledged themselves in prayer to plant, with God's blessing, a Christian college in the heart of the Flowery State, set in motion an educational influence which has steadily grown with the growing years and was never so large with promise and hope as it is to-day. Every year has added to its security and strength. Its brighter days are now dawning. Never was a child of higher Christian education more worthy of kind and generous remembrance, by the friends of young men and young women.

A Great Day at Guanajay, Cuba

BY REV. C. W. FRAZER.

THE young church of "La San Tisima Trinidad" salutes the readers of THE HOME MISSIONARY. We organized July 1st with twenty members. Their ages range from eight years to sixty-four years, most of them being adults. Rev. Mr. Todd, of Havana, and his wife were present assisting in the organization and we closed the service with our first communion using our individual cups. One could not ask for a more solemn or more orderly service. It had been nearly two years since my wife and I communed and we had to establish the Lord's table before we could partake of the emblems. Mrs. Todd remarked on the type of clear, clean, earnest faces she saw among those who stood up to declare themselves an organized church. We have no negroes yet. Our faces almost smart with pain as we read of the lynchings in the United States. The papers here say "there is Protestantism for you!" What can we say? At the organiza-

tion I mentioned and deplored the lynchings, but I was glad to represent a body of believers active in the betterment of the negro by church and school.

We have at least three more waiting to join us at our next communion. There is every evidence of interest in the new church. The editor of our town paper was present by invitation and he will publish a column setting forth our tenets. He says he means henceforth to attend our service on Sunday evening. This is all the more interesting as he is the man who went to jail for applauding President McKinley's death twenty-two months ago.

I can never forget the strange, noisy, hard way we have come. Now twenty of us have a Lord's table in the midst. A few more of our Sunday-school proposed to join us, but when they found that they could not carry candles in procession, they went back. Our faithful Catholic father of nine orphans, who never fails to attend our services, was present at the organization and seemed overjoyed with the order and beauty of our service. I met, yesterday, the new priest for the first time. Frankly, I told him all about our organization, our faith and all and he seemed to be very cordial. The men watching our conversation seemed pleased to see us together. Nothing can be worse than standing aloof, whatever our faith. Well, I am last in organizing, yet not least. I have done the best I could with a place where few could succeed. The "worth of man" is the great fact that keeps me afloat among these erring, sin-stained children of the tropics.



OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON · ASSOCIATE
SECRETARY ❀ ❀ ❀ ❀

THE measure of the practical interest young people will take in missions depends upon the purity, the vigor of their motive. There is wanted the same high motive which led to heroic action the Pilgrim Fathers; which impelled the sturdy home mission preachers of pioneer days; which fired the hearts of men of whom Charles G. Finney, Lyman Beecher, Horace Bushnell and Dwight L. Moody are types. In these men, and in a host of other zealous servants of our Lord whose names are glorious, there was that devotion to the will of Christ which insured movement, heroic utterance and unrelenting effort to bring men into union with Christ.

A UNITED YOUNG PEOPLE'S WORK

EXECUTIVE officers of the six Congregational Missionary Societies, at a recent meeting held at the office of the Congregational Home Missionary Society in New York, considered a plan for united effort for the developing of the interest of Congregational young people in missions. The Executive Committees of each of the five Home Societies have since acted unanimously and heartily in favor of the plan, and it will be put into operation as soon as the Prudential Committee of the American Board takes favorable action.

❀

By the adoption of this plan all the Congregational Missionary Societies will unite in a systematic effort to increase the interest of young people in the organized missionary enterprises of the Congregational churches. The movement will have for its purpose the acquainting of young people with the activities, opportunities and needs of each of

the Congregational Missionary Societies and the bringing of them into a closer practical relation to effort for the advancement of the Kingdom of God.

❀

This united effort is to be planned and directed by a committee composed of one representative of each of the six Congregational Missionary Societies. The wisdom of devoting the energy of the Committee to the prompt accomplishment of at least two important objects has already been agreed upon.

❀

1. Conferences for young people will be held at important centers for the purpose of leading young people's Missionary Committees to adopt the most approved methods for carrying on their work and for the purpose of inciting young people in local churches to energetic, systematic effort for the increase of missionary interest.

❀

2. It is proposed, also, that this committee shall issue a young people's literature on the work of the

various societies; on the best methods for the organization of Missionary Committees; and on the deepening of the spiritual life.



By the organization of this important work on this basis the young people of the Congregational churches will become acquainted with the best methods for creating and maintaining missionary interest; the young people's mission literature of the denomination will be unified; duplication of appeal for financial or other aid will be avoided; the expense of administration will be minimized; and Congregational young people will be given clear and broad views of the activities and needs of each of the societies. It is believed that the plan will commend itself most heartily to pastors and all Christian workers in the denomination.

A PERSONAL OBLIGATION

The obligation to take the Gospel to all men is a personal one. It is the high privilege of every Christian young man and woman to be a witness-bearer. One of the best proofs of the genuineness of a profession of faith in Christ is whole-hearted activity for the salvation of the world.



The purpose of all who cannot go in person to declare Christ, should be to help others to go. The maxim of Francis Wayland should therefore be written large on the heart of every Christian: "Every disciple should be a discipler."



Every Christian may be a missionary. The divine command is

that we *pray* the Lord of the harvest to thrust forth laborers into His harvest. For all the work we can do, and in behalf of all the work we ourselves cannot do, it is our privilege to pray. The intercessory prayers of David Brainerd, the faithful missionary to the North American Indians, show the power of prayer for the salvation of the race. A deep desire for the triumph of the word of Christ in all lives will constrain us to use to the utmost the priceless gift of believing prayer.



Witness may also be borne to Christ by an intelligent and a generous use of money. The command to preach the Gospel to all men implies that we are under obligation to enable others to declare the Gospel at home and abroad, if we cannot individually devote all our time to the task. By our prayers and gifts we must sustain and help to increase the number of our Home and Foreign missionaries. As we have a right to expect them to obey the voice of the Word and the Spirit of God, so they have an equal right to expect those who remain at home to be true to their obligation.



The Church of Christ now has complete facilities for the doing of the glorious, world-wide work committed to it: steam, electricity, the telegraph, the printing-press, colleges, seminaries, universities, and in addition to these commanding wealth. It is within the power of the young men and women of the Church to make a response to the clear calls of God that will immeasurably increase the force of mission workers at home and abroad. Let us cheerfully meet our full obligation for the extension of the Master's Kingdom.

THE young people of the Congregational churches, living in union with the living Christ, His purpose their purpose, His programme for the world the one which they strive to carry out as He reveals to them their part, will make great and noble these new days and help crown Him Lord of all.

THE VALUE OF A STRONG MISSIONARY PURPOSE

By HARRY WADE HICKS

Assistant Secretary American Board of Commissioners for Foreign Missions

DECISION and force of character are determined in large measure by good motives and customary action based on them. Every man who amounts to anything has a purpose to whose character may be traced his worth and achievement. When the purpose is related to a good achievement, the person is at least in some measure a good person. If his purpose is evil, both the achievement and himself are rightly called evil. A strong missionary purpose is not only a good purpose, but it is also the best which can possibly control a life, for it was the purpose of Jesus Christ, and by His own decree is ever to be the commanding motive of every disciple of His. To possess that purpose is therefore a matter of supreme importance. Its value is shown in part by the following statements expressing facts of life:

1. Without it one is simply devoid of the character of Christ, while possessing it a person exerts not only his fullest influence for good, but the exact influence which God wishes every man to have. The natural outlet of love for Christ is kept open and at full flow toward all men in the world.

2. Such a purpose exercises increasingly complete control over habits of thought and action. Time once wasted in laziness is utilized in doing good to some one near at hand, or is spent in a manner bringing real, not fictitious, profit to mind or soul. Evil imaginations, so hard to blot out of the mind, give way before thoughts of men and women saved from sin by the spotless Christ, who gave all His time in helping men. The love for questionable and

unprofitable books, social engagements, and amusements, frequently the barrier preventing whole-souled following of Jesus Christ, becomes changed to affection for things, customs, recreations and people which inspire to unselfishness and introduce to new worlds of spiritual pleasures. Choosing the best rather than only the good becomes easy. In other words, the life is conformed to the *real* standard of Christ.

3. The greatest enterprise known in the world to-day is not business, or banking, or building railroads, colleges, cables, airships or expositions. These are but the plans or creations of men, though mostly with good ends in view. No effort being put forth by men is comparable to the conquest of the nations of the earth, our own included, to make men and women, every one, like Christ, through the power which He alone can impart. Whether men or individuals approve this conquest or not matters little. The authority for its conduct is God. Men and nations have opposed the leaders of the enterprise from the beginning of time. But because God has declared it, the Christian Church, in proportion to her fidelity, has championed missions. Whatever of vigor and success she possesses is due to her purpose to give to men the knowledge of Christ, and build them up in Christian character. To be a part of this Christian army of conquest means to be using life to the very utmost. The man controlled by the missionary spirit succeeds no matter how many dollars he earns or owns, for success is not measured by things possessed but in fruits born of love for God and men.

4. A strong missionary purpose keeps one faithful in spiritual exercises. The growing consciousness that Christ alone can keep from sin, or break its power over a man or a nation, makes prayer definite, intense and according to the will of God. The stronger the purpose becomes, the more intense is the desire to know better the Christ who came to save the world from sin. For this reason the study of the Bible regularly and with thoroughness becomes a natural accompaniment of missionary work. Nor is the value of acquaintance with missionaries from Paul's time to this to be overlooked as a spiritual benefit, whether friendship is made through a book or in the present time through a personal meeting. Whatever calls Christ to mind frequently is worth possessing, for by remembering Him we overcome and grow. No purpose in life recalls Him more effectively than the missionary.

5. Finally, this purpose is valuable because by acting upon it a Christian shares with Christ in redeeming the world. Time given in a city mission redeems men unutterably lost

to the spiritual world. A few dollars given pays a year's salary of a preacher who leads many to Christ. A prayer offered brings to pass results impossible without God's sanction and answer. A business conducted for the purpose of glorifying Christ and spreading His Kingdom puts into action scores of efficient workers, or builds many churches or mission schools. Some give, not spare time or money, but life, and in a larger though not otherwise different way redeem the world.

Such a purpose comes only by knowledge of Christ and supreme human effort. It does not happen. It grows, like churches. To acquire it demands perseverance. The Kingdom of Heaven suffers violence because so few have it. An increasing army of young men and women, as well as old, are striving to possess it. Recruited by multitudes whom these can win to it, the purpose to fill the corners of city, nation and world with the sweet knowledge of Christ becomes not alone possible in a century or a generation but a glorious obligation and privilege.

BOSTON MASS

"THE church which is not a missionary church," said the Rev. Dr. A. J. Gordon, "will be a missing church during the next fifty years, its candle of consecration put out, if not its candlestick removed out of its place. As ministers and churches of Jesus Christ, our self-preservation is conditioned on our obedience to the great commission. Now it is preach or perish! evangelize or fossilize!"

THE YOUNG PEOPLE'S MISSIONARY COMMITTEE AND MEETING

BY THE REV. ERNEST BOURNER ALLEN

Pastor Washington Street Congregational Church, Toledo, Ohio

IT is sometimes scornfully said, and not without reason, that we Americans are too often content to leave our affairs to God and a committee. We vote "aye" to appoint the committee and that is all. Sometimes we do not expect them to do anything and they know it. If they do act, we grumble when they disturb our repose by presenting facts or asking aid.

I. THE COMMITTEE.

A missionary committee is a fundamental necessity in every society of young people. Its existence is vital to the life of the society. It ought to be prayerful and if it is it will be fairly level-headed. A quiet man with ordinary ability will often excel the brilliant committee-man who only sputters, sizzles, goes up like a rocket and comes down like a stick. It is better not to go so far than to come down so hard.

The results which we so earnestly seek in missionary effort do not happen. They are at the end of toil which must be carefully planned and systematically pursued. My roommate in the seminary had this motto: "Keep plugging away." It helped him to turn off an amazing amount of work. We must have a committee that will "keep plugging away." All plans wear out. They must be renewed and their form changed. The committee is the necessary source of these changes.

Let no one imagine that "committee" implies a large group of interested young people. Scores of workers are weakly saying: "Our president, our committee, our society, are not interested. We can-

not find members for such a committee." Very well, let it consist, as it often does, of but *one* member. Let that one be yourself. It will be easy to have the committee meet, every action will be unanimous, and in directness it cannot fail to hit the mark. We surrender without battle if we give up because others are not interested. It is because they are not interested that we have work to do. To say "nobody cares" is simply diagnosis, not medicine. The president *ought* to be interested; but even if he is not, much can be done. *Don't give up.*

Results do not justify the principle of putting too many people on a committee in order to interest them. It is easier for fruit to rot than to ripen. We must be careful of our balance of power in the committee membership. We want neither the inefficient saint nor the competent sluggard in the majority. Better a committee of *one* where work dwells than a multitude of figure-heads where no labor is. Be sure of one. You can be sure because *you* are one.

In some societies it may be wise to have two committees, one for foreign missions and the other for home missions. This is not necessary on the ground that the work is not fundamentally the same but because it is hardly possible for one committee during its existence to master the facts of each branch of the work. The underlying principles are identical. The data in each case is different. It is sometimes well to continue an efficient committee, so long as it makes progress. But to avoid an unfitting "perseverance of

the saints," who have done well and are resting on their laurels, it may be well to add to or subtract from the committee's membership, or to establish a rotation in the chairmanship. We must give every worker opportunity to show his mettle and never imagine we have a life-lease on any service. We must have gumption enough to see when things do not get on under our leadership. If they do not get on we must have grace enough to get out. But we must also have grit enough to hang on when the work is hard. The man who holds on and does not help, lacks gumption. The man who lets go because it is hard, lacks grit. Both of them need grace, coupled with grit and gumption, to make the committee effective. God give us grace to find our work and do it, to find our workers and help them.

II. THE MISSIONARY MEETING.

One of the first problems confronting the committee is the public meeting. How can it be made effective? It is neglected by many, endured by others. Diagnosis must precede prescription. What killed it? Let us be frank in acknowledging our faults. Here is a typical epitaph:

HERE LIES ONE MISSIONARY MEETING.

(Requiescat in pace)

KILLED.

Because of an apologetic, mournful announcement.
 Because it began late.
 Because it lacked terminal facilities.
 Because it never was planned, it just happened.
 Because the facts presented were old.
 Because the geographical fiend held sway.
 Because the interested man talked too long, so long!

Because it was simply on the schedule, wasn't wanted.
 Because it lacked spiritual vitality.

It is easy to see what we need. How shall we secure it? Let the Missionary Committee follow these points:

1. Make a cheery, ringing announcement of your meeting or none at all.

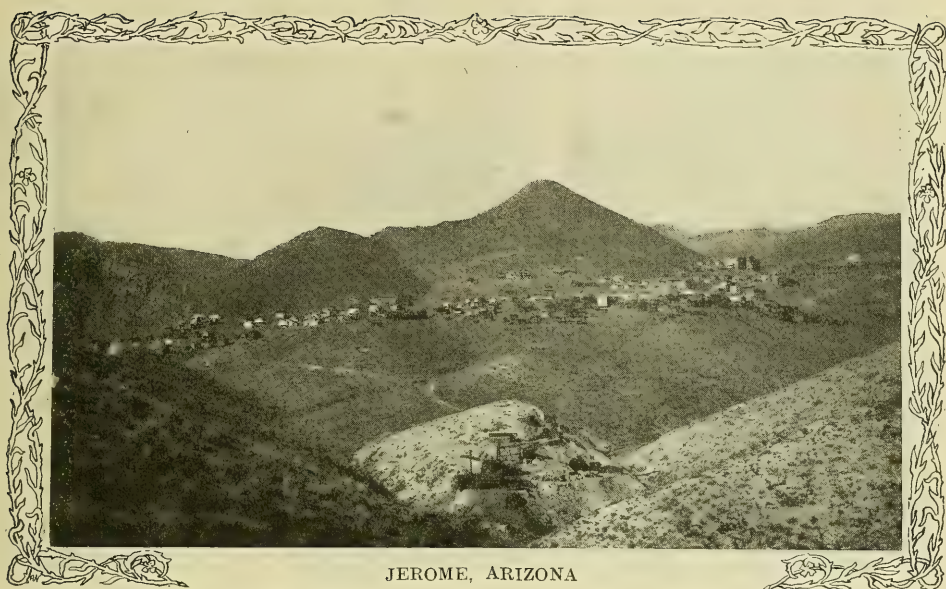
2. Buy a clock. Begin on time and close on time. If the leader is not prompt the president or the chairman of the committee should see that the meeting conforms to the hour appointed. Never wait for a leader to come. Begin the meeting. If anybody reads, writes, talks, or prays too long, let him be courteously requested to desist. It is better to make one person mad (he will get over it), because he is asked to do right, than to make fifty people resolve never to come again! One mad man is to fifty folks glad as stopping him is to letting him go on!

3. Coach your leader. Let him fully understand the ideal meeting you are co-operating with him to secure.

4. Have a plan. Push it. Any plan is better than no plan. Whatever enforces the axiom that the prepared man has the chance fortifies the assertion that the prepared meeting has the chance. Try having more speakers and shorter addresses. Make your speakers do the work of preparation. Don't forever feed them with a spoon out of some missionary scrapbook. Compel them to a healthful originality.

5. Give people the facts about today's work, and press them home.

RESTRICTED missionary endeavors are not owing to lack of financial ability, but to lack of unselfishness, lack of zeal, lack of the true spirit of Christ. That the work of spreading the Gospel may be as extensive as the loving demands of Christ require, there must be borne in the hearts of Christian men and women an intense conviction of their obligation to be faithful stewards of God's gifts.



JEROME, ARIZONA

THE YOUNG MAN IN A MINING CAMP

By THE REV. H. G. MILLER

JEROME is the richest copper camp in the country, and the most wicked, it is said. However, its wickedness is not of that type which make Dodge City and Deadwood notorious. It is, however, the most irreligious place of its size in America. There is no Sabbath. The men in the mines and works are driven like machinery, seven days each week, day and night. In the same way the saloons and gambling dens are run. "We never sleep." is the motto on the letter heads of the Fashion Gambling Palace. Jerome never sleeps or rests. At the mines the men work in eight-hour shifts, and in a temperature which drives the mercury up to 140° at times. In the smelter, machine shop, power house and other works, the shifts are ten and twelve hours, but the men toil day and night, for seven days.

Only those who keep watch of the days note when Sunday comes. It is this condition which crushes the ambition and energies of the men, and produces an irreligious condition. It makes men forget God. The officers and operators of the Copper Company seem to be utterly indifferent to the religious and spiritual interests of their employees. None of the leading men of the camp take an active interest in church life. There are few active Christian men and women in Jerome.

During the past few months scores of young men have come here. Many of them have just crossed the threshold of manhood. They aim to better their financial condition. The dollar is the allurements. Among these are graduates of Eastern colleges, universities and high schools. They have come from some of the best



THE DAY SHIFT

American homes, followed by the prayers of mothers, sisters and sweet-hearts. They have heard of Jerome as an open door. For, besides its unenviable reputation for wickedness, it has also the reputation of offering to all who want work, good wages and chances of advancement. It is not the dark, seamy side that attracts. It is the bright, promising side.

When one of these hopeful young men reaches here, what then? He finds a lodging or boarding place. Perhaps he finds lodging in one of the many shacks on the hill-side, or at the Copper Company's big "Montana" or "Mulligan" hotels. The next day he visits the works, has an interview with the superintendent or foreman of one of the departments, and receives an assignment of work. What next? He is a stranger among strangers, and he has his social side. He wants companionship. Everything is strange up there on the mountainside. He will go down into the city to see what can be seen. The next day, if he is on a day shift,

when his work is done, he wants to spend an hour or so reading, or playing a game somewhere. He wants someone with whom to chum. Again he wanders down town and into the heart of a concentrated district of wickedness. This section is not large. Two ordinary blocks, with an intervening street, covers it. In the center of this is the Fashion Gambling Palace, furnished with alluring attractions. Through the streets he walks, looking for some place to his liking, some reading room or club room where young men congregate. But he finds none. He questions one and another whom he meets and is told that there is no place of the kind in the camp. He feels exceedingly lonesome; he is homesick; he looks into the faces of those he meets hoping to meet someone he has met before. He wants some one to talk to.

The doors of the saloons and gambling places are wide open. From The Fashion he hears music from a piano or orchestrion. He hears a song sung by a rich voice. Sometimes



COPPER MEN

it is a song he has heard at home and it intensifies his homesickness. Sometimes he has heard it in church. The voices that sing here are good. They will sing songs of home, of God. Some time ago, standing on the sidewalk outside, I heard a splendid baritone sing "The Holy City," in The Fashion.

Our friend listens and his heart is stirred. He goes to the door and looks in. He is interested in what he sees. There are groups of men crowding at different points in the large room. As he stands at the door the temptation comes to him to go in, to see more. Everything is attractive, alluring, fascinating. A roulette game is in progress, and his interest is aroused. He goes to another group. They are playing faro. He sees young men like himself placing money on certain cards; sees some win double the amount of their stake. Meanwhile, he has attracted attention, and a young man, sometimes a young woman, accosts him and invites him to take a drink. He

has never drunk anything; the tempter suggests a light drink—soda water, lemonade. He wants to be companionable and he yields and steps up to the bar or takes a seat at a table and the tempter and victim enter into conversation and thus a companionship is formed. The next trip to the town these steps are easier and soon they become frequent. Our friend has begun to drift away from mother's plea and influence; from God and all that is good, and is drawn into the current that wrecks so many promising lives.

This is no fancy picture. Hundreds of young men that came to Jerome have in this way been drawn into the terrible current that ends in speedy moral, and frequently, physical death. Only last week I was called to bury a young man whose father was a godly man and whose mother was a devoted Christian. Some years ago he left home, drifted out into Montana and thence down through the Rocky Mountain towns, learning the art of gambling as he

drifted, until he reached Jerome. Here he was one of the professional gamblers. He fills a gambler's grave. At his funeral six professional gamblers were pall-bearers.

But to-day we have reason to be thankful to our Heavenly Father that the young man looking for a reading or club room will find one. As he passes by our church he will see a sign, *Club and Reading Room—Free. Every one invited.* Not as at-

tractive as *The Fashion*, it is true; not furnished with music and entertainments as is that resort; not furnished as we want to have it, for we need more literature and games. But it is an open room and young men can come in and have a social time, read papers, write letters and thus keep out of temptation and the danger of drifting. It is a new opening for the young men who come to Jerome. We thank God for it.



SUGGESTION AND COMMENT

WE take great pleasure in presenting the following suggestive sentences from Mrs. Darwin R. James, President of the Presbyterian Board of Home Missions: An error in my brief statement of the books or other publications which had turned my thoughts toward Home Missions, in *THE HOME MISSIONARY* for June, compels me to ask that I may correct the same. *THE HOME MISSIONARY* and *The American Missionary* were not the *only* magazines on the library table on Sundays. *The Missionary Herald* was always with them and the religious papers of the Church, but no secular magazines or papers.

As I have recalled the impressions made in those early years of my life, I am persuaded that no instruction or influence in later years can take the place of this early education, as a controlling power through life.

Abhorrence of the satanic fraud of Mormonism had its birth in those early years in the literature of the anti-slavery society, which also found a place among missionary periodicals. Intense indignation against all forms of injustice and wrong-doing generated in those formative years of life has been a propelling power ever since. May the circulation of *THE HOME MISSIONARY* be increased a hundred-fold!

THE Young People's Society of the Ravenswood Congregational Church, Chicago, has found a series of book reviews an attractive feature at missionary meetings. Miss Ida V. Jontz writes of the plan as follows: "A book from the Missionary library is assigned to a member, who gives a review of it at the missionary meeting. Those who are to prepare reviews are requested to make them so interesting that others will desire to read the books." Miss Jontz suggests one danger to be avoided: the review should not be so complete that it will satisfy the hearers. In other words, the review should be suggestive, merely indicating the strong qualities of the book.



At one of the great missionary meetings held in connection with the recent Christian Endeavor Convention at Denver, the address on Home Missions was given by Dr. E. E. Chivers, Secretary of the Baptist Home Missionary Society. He emphasized the duty of his hearers to America and the importance of evangelizing the multitude of emigrants who are coming to this country and also the Godless old residents.



The conference in the interest of missions, under the auspices of the Young

People's Missionary Movement, held at Silver Bay, Lake George, July 22 to 31, was full of encouragement. The number attending was most gratifying. Three hundred and seventy-seven delegates were present, from twenty-one States and Canada. Of Congregationalists there were 116, the largest number from any one denomination. Altogether eighteen denominations were represented. One of the most beneficial features was the Bible hour, conducted by Mr. Harry Wade Hicks, of the American Board. The missionary purpose of Jesus, as revealed by a study of the kingdom which he came to found; the King, the disciple in the kingdom, the condition of those not in the kingdom, the disciple as a propagator of the kingdom, were the subjects briefly considered each morning. Through this class many gained a better understanding of the Word of God, and many came to desire a better knowledge of the relation of the Bible to missions. The course was a most valuable one. The Foreign Mission study class was taught by Mr. Harlan P. Beach, whose long and rich experience has given him unsurpassed qualifications for such important service. The leader of the Home Mission study class was the Rev. Dr. A. L. Phillips, of Richmond, Va. This class was well attended and was very successful.

IN his annual report presented at the

recent convention at Denver, Mr. William Shaw, of the United Society of Christian Endeavor, referred to the large annual offerings of Christian Endeavor societies to missions. The society of the Oxford Presbyterian Church, Philadelphia, gave \$1,814. The Chinese Christian Endeavor Society of the Congregational Mission, San Francisco, contributed \$1,516. A great impetus to the cause of missions among young people is being given by the wise and persistent efforts of the leaders of the Christian Endeavor movement.

THIS cheering note comes from the Young People's Society of the Congregational Church, at Neosho, Missouri: "The Young People's Society of Christian Endeavor of our Congregational Church is thinking of doing some practical missionary work this fall. Will you please give us the name of some one who needs a good missionary box? We are all busy during the day, *therefore the work will be done at night.*"

WE trust that all members of young people's societies in Congregational churches are in the habit of reading the very suggestive and helpful notes on the Christian Endeavor topics written regularly for *The Congregationalist* by the Rev. H. A. Bridgman, and for *The Advance* by the Rev. Dr. H. T. Sell.

FRESH THOUGHTS FROM NEW LITERATURE

IT is my firm conviction that in the matter of Bible study, missionary effort, rescue mission service, and in general and consecrated endeavor throughout our land, the young people's societies are in better condition to-day than ever before, so far as real blessing to the Church is concerned.—*J. Wilbur Chapman*, in "Present-Day Evangelism."

IN one sense, of course, all fervent and earnest church work is a part of home missionary work. Every earnest and zealous believer, every man or woman, who is a doer of the work and not a hearer only, is a lifelong missionary in his or her field of labor, a missionary by precept, and by what is a thousand-fold more than precept, by practice. Every such believer exerts influence on those within reach, somewhat by word, and infinitely more through the ceaseless, yet well-nigh unfelt pressure, all the stronger when its exercise is unconscious of example,

of broad, loving, charitable, neighborly kindness.—*Theodore Roosevelt*, in "Centennial of Presbyterian Home Missions."

THE man of the world, as we call him, has the tasks but not the spiritual motives. The Christian has the spiritual motive and is sometimes ready to think that that supersedes and makes unnecessary the task. There comes the strange unfaithfulness which we often see in earnest religious people, not the least often in ministers. But it is possible for the man full of God to meet the world full of God, and to find interpretations and revelations of his Master everywhere. The Christian finds the hand of Christ in everything, and by the faithful use of everything for Christ's sake, he takes firm hold of that hand of Christ and is drawn nearer and nearer to Himself. That is, I think, the best method of promoting spiritual life.—*Phillips Brooks*, in "Best Methods of Promoting Spiritual Life."

THE SOWING AND THE REAPING

Good News from Salt Lake

PROGRESS in Utah means more than in many other States. Rev. P. A. Simpkins of Phillips Church, Salt Lake City, finds good reason for a jubilant report, and many friends and well-wishers will join him in congratulations.

The quarter just closed is one which marks an important development in the life of Phillips Church. During its first month, we dedicated free of debt the beautiful little meeting-house, the lack of which has been a serious handicap on the work of your missionaries for years past. We have a pretty building, substantial, modern in its appointments, commodious, attractive, and large enough to meet the growth of years to come. The building is 60x60, with audience-room seating about 300, Sunday-school room, three class-rooms, reading-room, dining-room, kitchen and smaller rooms, with a fine pastor's study in the tower.

After dedication, we held a series of Gospel meetings, which were a blessing to the church. Again, preceding Easter, we had ten days of prayer and meditation. Spiritual conditions are of the best. Meetings are all full of earnest life. The prayer-meeting is the best we have had since my coming here. Sunday-school average is nearly forty higher than in the preceding quarter. New faces are the order nearly every Sunday and our prospects are bright for a steady advance.

A Happy Union

We commend the following from the pen of Rev. John B. Reese to all friends of home missions. Four different denominations, in a scant population, unite in a Congregational church. Harmony and strength result and the future is bright.

June 7th we held our Council at the new town of Lane, South Dakota, completing the organization of the church. The day was propitious and the services under the direction of Superintendent

Thrall were impressive. As we are now the only denomination on the ground, the other denominations having united with us, the prospects for the new church are very bright. Practically all the leading families are represented in the church; the organization was accomplished without any faction holding aloof. Hence, there is little danger of denominational rivalry for the present. We are negotiating for lots. Perhaps the most encouraging feature for the quarter is our Sunday-school. The total enrollment for the four churches is over 200 and the average attendance is good. We have held three Sunday-school conventions this quarter, two on my field and one near by. All these have been very helpful to the work. For over two years I have met with the children of the Primary and Intermediate grades on Saturday afternoons and during the last quarter we have organized ourselves into "The Band of Uprightness." This organization adds great interest to the meetings and largely increases the attendance and for awhile we were in danger of being swamped. I feel very intensely on this matter of child training by the church. I do not mean to make it a hobby, but I feel that here is the hope of the future of our churches.

The Gospel Has Power

The following story told in its quaint English is given literatim. We do not dare to change the construction for fear of spoiling its interest. Without locating the field, it is enough to say that the people are Slovaks and Polaks and the incidents are a few out of many which might be cited of the power of the Gospel among these interesting people.

We have reasons to believe that there are some persons awakened to seek salvation of their souls, if not already saved. Indeed, they seem to love their Saviour, but as we have been deceived by some before, we do not like to form a decided opinion about them so soon.

However, we know this much, that their lives are changed, that they gladly hear the Word of God, both in their homes and in our church services, and that they patiently bear persecution even from their relatives. There is one comparatively young family here of whom the above statement is true. The man was a drinking man. Sometimes he drank too much and would come home drunk and find fault with his wife, and if she dared to oppose him, he would break the furniture to pieces. But this family is now changed. The man has quit drinking. He reads the blessed Book, comes to our church services and prayer-meetings. His wife would come, too, but for heavy cares at home. But when we call to see her, she leaves her work to hear the Word of God. They love and respect each other and holy peace reigns in their home.

Now, what would you expect from their relatives, and especially their parents, when they see such a change in their children? You would expect joy and gratitude. On the contrary they are doing their best to get their children back to the old way of living, urging the man to drink for his health's sake. But he was never healthier than now, since he gave up drinking. Their parents hate us for calling on their children, though the children are still Lutherans and attend that church, though they attend our services in the evening. When the father of the lady saw that he could not persuade his daughter to forbid us the house, he met us on the street and said, "Don't you dare any more to call on my children. I'm going to put a stop." We answered, "you will find us there next Tuesday evening."

There is another family, a young one, too, the husband of which attends our church. He says he gets more instruction from us than he does from his own, the Lutheran. He has given up that church, although we have never urged him to do so. He is making some progress in the change of his life, and seems to be hungering after the truth. But his wife is against it. She does not say anything while we are there, but when we are gone she scolds him. She tells him that a man who does not drink is not manly, that he is good for nothing. He labored with her and succeeded in getting her to come to our church once or twice. Strange to say that before she got married she used to come often to our church when he was far from doing so. The need of the Gospel among Slovaks and Polaks is very great. Left alone, they sink lower and lower in sin, carelessness and infidelity. Intoxicating drink is the great hindrance to Christian work among these people.

A Novel Feature

We are glad to report the experiment of Pastor Jones of Harvey, No. Dak., and his comments upon it. It is the wise shepherd that cares for the lambs.

We have a surpliced choir, composed of about twenty children, boys and girls. The service they have rendered is great, indeed, and they have been very regular in their attendance. They are very beautiful children and they have several times filled our service and our lives with sunshine. Their presence has made all our lives brighter, happier and better. I have kept up their interest in part by teaching them in the Sunday-school and, in part also, by giving them occasional drives into the country, to the farm houses and to the lake sides, when we have given them a description of the rocks and of plant-life. I have found out that one can win a child by appealing to its ardent love of nature and I have found out also that nature supplies many texts from which we may speak to them of the character and dealing of God, our Creator and our Father. About the greatest regret I have in leaving Harvey is that in so doing I shall be obliged to leave those children.

The Parentless Church

The far Western church is often an exception to all rules prevailing in Eastern communities. The "childless" church we know, but the "parentless" church is somewhat of a novelty. Pastor Watson of Montana writes:

We greatly lack the co-operation of the parents in our work for the young. Where this is lacking it is hard to accomplish what we wish. I recently read an article in the *Outlook* on "The Childless Church." It had some good points well worth considering by those who are ministering to churches where the absence of children is conspicuous. But here the condition is different. Many children come to church whose parents habitually stay away. If church-going parents are to blame for the absence of their children, and they should be exhorted to do their duty in this matter, what shall we say to the church-going children who do not bring their parents to church with them?

The President at Sioux Falls, South Dakota

Our German Church at Sioux Falls had the pleasure of President

Roosevelt's presence at their hour of service on a recent Sabbath. The Pastor, Rev. John Single, thus alludes to the incident:

We are pleased to have had the honor of President Roosevelt's presence at our Sunday morning service. The church of course, was filled with hearers as never before, though we succeeded in avoiding an uncomfortable crowd. Our church building has been nicely repaired and on that Sunday was beautifully decorated. The sermon was preached by President Seil, of our German-English College, Iowa, and the whole service was exclusively in the German language. President Roosevelt shook hands with us after the service and said that he understood everything very well and was much pleased with his visit.

The Blessed Ministry of Home Missions

Rev. R. W. Fletcher of Washington, who knows all about hardness as a good soldier of the Cross, adds another to his familiar experiences in the following narrative. Without the church and the missionary the picture he draws would be unredeemed by a ray of light:

Much of my time during the three months just ended has been given to making calls upon the sick in places remote from my regular field. One case was that of a woman, who with her husband and two children, had recently removed from G—— F——, where we have a church and Christian advantages, to the "foothills" of the Olympic Peninsula, where neither we nor any other church has any—no church, no Sunday-school, no physician, no good school, but the miasma of sin thick on every side. In making the journey to and from the bedside of a sick woman, I traveled twenty-four miles through forest, over swollen mountain streams, up and down steep hills where no horse could travel. Three times during the woman's illness I made this trip. She was recovering, as it seemed to me and to the family, but the husband, who had not had his clothes off for six consecutive weeks, save to make a change, was at last overcome by sleep and the precious wife, for the want of help, took a severe cold—no Christian friend, mother, brother, sister, neighbor near her side. I was sent for again, the oldest boy, fourteen years of age, coming after me. I returned with the boy, but alas! the mother and wife was dying when we reached the afflicted home. I found a woman living on a river bank

some distance from the scene and with her help the body was prepared for a journey, which at the winter season could be made by strong men only. The next day, making a stretcher and finding six men scattered here and there on "home-steads" in the woods, we started on our journey for Forks, but two men, by reason of the narrowness of the trail, carrying her at a time. At last we reached the river, our men fatigued almost to prostration. Down the river we took the remains in a skiff to a point where we were met by a wagon from Forks, to which place we proceeded and where one and all were glad to receive the tender ministrations of the foster-child of the C. H. M. S. Not twenty miles from Forks, where is located your infant church, is a beautiful prairie, where are seven graves, of whose occupants, not one came to a natural death and not one of them received Christian ministry at their funerals. After rolling away the "stone" from the mouth of the grave, taking away the grave clothes from the deceased and comforting the mourners as best we could by the Word and by Christian song, one and another was heard to say, "Why this is like it used to be where we came from back East." or to utter similar words, "This is all right; this is as it should be." None are sorry that the great Father is reaching down in placing the beneficent hand of the C. H. M. S. upon the heads of the people in this valley of sin and dry bones.

An Opportunity Improved

Rev. A. B. Case, our Spanish-speaking missionary in Southern California, has an open eye for opportunity. It would be hard to conceive of a better use of a strike than to turn it to a spiritual advantage.

Much of my strength has been given to special meetings connected with our tents in this city. A labor union of our Spanish-speaking laborers was recently organized here and was unwisely led into a strike. For two weeks or more some 1,800 Mexicans were idle. An appeal was made to me for the loan of our mission tent in which to shelter a number of these men, who had recently arrived from Mexico, and being without work were unable to pay for lodging. We were glad to accommodate them, retaining the privilege of holding two meetings each week and they paying the rent of the ground. Not only the tent space was occupied at night with sleeping Mexicans, but also the ground outside for considerable distance, there being more than 100 persons in the rented lot. The stereopticon, with views of Mexico, the

Life of Christ, hymns and Scripture texts made the meetings more attractive than they had expected, so that by their own request they were held more frequently. The men have now scattered again to various places to labor, but several, whose interest was awakened at the tent meetings, have been attending our services at the hall.

The Resurrection of a Church

Churches die hard, as the following from Rev. E. A. Merick of Cass Lake, Missouri, shows. His story also proves that faithful labor is sure of its reward.

I was asked to go to Cass Lake in December, 1902, for a month. I labored three weeks before I saw a church member. We had some extra meetings and one man announced himself as a member. Later on his absent wife appeared. Still later another woman returned from a visit. In all three was the total membership of the church until February. Then we received six by letter and three on confession. At the April communion two more were received by letter. Still later four more on confession, until we have eighteen members in Cass Lake, besides eight absent members, in all twenty-six. As one man put the case, "Although you have worked six months of the dullest times this place has ever seen, you have put the church in a better condition than it ever was." Another said, "We have got all the good people in town." To God be the glory! I have often seen the statement that our church buildings are not sufficiently utilized. The remark does not apply to the Cass Lake Church this winter. It has been a school-house five days in the week and a church on Sunday. It was leased for primary school purposes, the seats being screwed to a platform of boards. Friday night came the transformation scene. Platforms were pushed to the side of the building and the center space seated with chairs for Sabbath services. Sunday night this proceeding was reversed. One secret of success has been the frequent visits made. In the six months past, by actual record, 906 visits were made and it is safe to say that 200 of them have been accompanied with prayer.

Making a Business of It

The following story of successful methods will repay reading and thought. Great things can be done by a people who have a mind to work and the right sort of a leader. The field in this instance is St.

Louis and the leader Rev. M. J. Norton.

The work for the quarter covered by this report, may almost be said to have begun by special revelation. On February 13th, while your missionary was preparing to preach on the need of a revival in connection with which he was studying the sending forth of the twelve, it was borne in upon his mind with great force to go from house to house among the church families and ask them to come together on the following Sabbath to pray for a revival.

In this way fifty calls were made in two afternoons. Though the Sabbath that followed was very stormy, there was a good attendance in the A. M. service and the most strongly spiritual meeting we have ever had in the evening. Many were the prayers and testimonies. To give point to these new desires, members were asked to do two things so far as possible; "to covenant to attend prayer-meeting for the next six weeks and to visit their neighbors and invite them to the evening church service." Thus our Lenten meetings were launched and they were, I believe, the strongest prayer-meetings we have had during my pastorate. Thirty-six persons enrolled in this prayer-meeting covenanters' list. Every Sunday A. M. during Lent I asked for volunteers to go out two by two during the Sabbath afternoon and invite people to the evening session. In this way from ten to thirty calls were made every Sabbath afternoon by members of the church with the specific purpose of asking people to the evening service. The result was very marked. Our audiences rose from forty and sixty to seventy-five and ninety. For the Easter meetings we had the Scripture story of Jesus as given by Mark and looked upon more than 100 views illustrating the events. At the close of each service I gave a short evangelistic appeal. Results: Attendance averaged ninety-two, one-third Sunday-school children. Interest especially good among Christians and one of our young men decided for the ministry, because of the impression made by the Gospel story.

A Spring in the Desert

Readers will rejoice with Pastor Billings of Southern California in the fruits he is privileged to report from a field of exceptional difficulties.

I am glad to report that the Lord has blessed my work of the last quarter. My field, I think, is counted among those hard to cultivate. Last Sunday I took twenty into the church, all adults save four, ten by profession, others by letter. This

was really a great victory for us. I have often felt that it was quite a hopeless task in which I was engaged, and yet from time to time comes a bright rift in the clouds like this. How to reach the laboring class is solved, I think, by this church and its work. Trust in God and preach His Word seems the simple and

the best way after all. People are changing constantly. But for this I should have a strong church. But among railroad people, and especially on the desert, change is the order. I am greatly encouraged, however, by the result and by God's blessing and am cheerfully ready to labor on.

GLEANINGS

☛ At Swanville, Minnesota, the student pastor has organized a summer reading club for the young people, which has awakened much interest. Boys have been gathered into a semi-military club, with a veteran of the Philippines as drill master. One result is that the people of the town are awakening to the idea that there is an "institution" in the place.

☛ No licence carried in some South Dakota towns largely through the influence of the pastor. Among these are Beresford, Bryant, Canton, Willow Lake and Valley Springs. Bryant changed a defeat of sixty-nine to thirty-four into a victory of sixty-nine to sixty-five, for which Rev. J. M. Bates is given credit.

☛ At Albee, South Dakota, a new church was recognized by Council, and on the same day the church building, costing over \$2,000, was dedicated without debt. At Clear Lake a new building costing \$5,100, has been finished and awaits dedication. Deadwood has lifted a debt of \$700.

☛ SUPERINTENDENT JENKINS of Georgia reports eighty-seven members received into the church at Columbus, Rev. J. F. Farr pastor. These additions have been received since January and the increase still

goes on. Baxley has taken in thirty-one members and other churches an unusual number. The year is remarkable for church accessions.

☛ OUR only woman minister in Montana, Rev. Alice S. N. Barnes of Columbus, who has recently passed her sixty-second birthday, thus writes of a recent Sunday's work. "In the morning I taught in the Sunday-school in Columbus, in the afternoon drove seven miles over a muddy road to a school-house, preached and organized a Sunday-school, returned to Columbus, helped in the Christian Endeavor meeting and preached in the evening." The Columbus church has greatly prospered under Mrs. Barnes leadership.

☛ OUR only church in Montana among foreigners, the Swedish church at Missoula, has just enlarged and improved its house of worship. Large congregations, a more than fourfold increase of membership, increased spiritual life, partly tell the story of Rev. L. Peterson's successful pastorate.

☛ IMMIGRATION in 1898 was at its lowest ebb for fifteen years. Since then the annual admissions have been in 1899, 311,715; in 1900, 448,572; in 1901, 487,918; in 1902, 648,743; and in 1903, 857,046. These figures have no parallel in the history of the world outside of

America. Two previous periods have been far more remarkable. The first was when in five years between 1850 and 1855, we received 1,917,533 people from foreign shores.

¶ OF the 21,000,000 immigrants since 1820 about 20,000,000 have come since 1845 and 14,000,000 since 1870; thus within a single generation we have received mainly from Europe a population more than equal to that of Norway, Sweden, Denmark and Servia combined, twice as many as are now in Persia, once the mistress of the world, or nearly as many as the total to-day of Ireland, Scotland, Wales and all Canada.

¶ THE Congregational church at Lead, South Dakota, Rev. J. A. Solandt, pastor, came to self-support June 7th. At Lane, same State, a Congregational church of fifteen members was organized by Council, June 17th.

¶ WARD ACADEMY, South Dakota, Rev. L. E. Camfield, Principal and home missionary pastor, had a successful commencement. Nearly 1,000 people were in attendance. One hundred and eighty carriages and wagons, besides bicycles and saddle horses, were counted in the school grounds alone. Many of the pupils are Bohemians, Norwegians and Hollanders, who are graduated Christian American citizens.

¶ ON June 28th, a church costing \$4,200, was dedicated at Estelline. Superintendent Thrall, who preached the sermon, raised \$591, and the church was dedicated free of debt. Rev. W. J. Oldfield is pastor.

¶ PELICAN RAPIDS, Minnesota, which came to self-support by heroic giving a year ago, rounds up its first year by increasing the salary of its pastor, Rev. H. O. Hammond, fifty dollars. Congregations have increased, substantial citizens, who have held aloof from the church, have been gained and general good feeling prevails.

¶ SUPERINTENDENT A. T. CLARKE of Alabama, assisted Rev. C. A. Breck in organizing a church of twenty-one members at Birmingham, May 17th. This is the first appearance of organized Congregationalism in Birmingham. The new church has adopted the honored name of "Pilgrim."

¶ REV. W. H. NEWTON of Alabama has held an earnest summer campaign, aiming to promote better Sunday-school work, better support of pastors, larger benevolences and more earnest work along all church lines.

¶ WANTED: two fields in Montana offering inviting openings for men who desire to serve those who are really needy, at moderate salaries, will be opened early in the fall. Superintendent W. S. Bell of Helena invites correspondence.

¶ As the result of the earnest efforts of Rev. Joseph Pope, pastor of our church at Big Timber, Montana, a church of sixteen members, to be known as the "Mountain View Congregational Church of McLeod," has been gathered in the beautiful Boulder Valley, south from Big Timber. It practically unites all the Christian elements in the valley for a distance of twenty miles.

¶ REV. J. S. TORRENCE, who is laboring in the Clarke's Fork Valley, Montana, has six preaching stations and still other communities are calling for his services. Each alternate week a drive of sixty miles is necessary to fill an appointment.

¶ FIVE young men have united with the church at Missoula, Montana, Rev. Joseph A. Barnes, pastor, during the last quarter.

¶ At the May communion of the Los Angeles Spanish Church, three adults were baptized and received in the church by confession.

WOMAN'S PART

Is It Coming?

BY MRS. ROBERT MACKINNON.

HAVE you ever stood on the platform of a railroad station waiting for the coming of an in-bound train, which was to bring something of special worth to you?—a friend, perhaps, or a gift. Just what does not so much signify so that it is coming to you to be cherished and shared with others—a long expected, long hoped for, valuable, shareable something?

You know then the thrill of expectancy which takes possession of one and which finds its full expression as the train rushes into the station, laden with its precious freight.

It is somewhat in this expectant and hopeful attitude that we are waiting for the incoming of this impulse of home missions, this movement, that is making toward us and which will soon be upon us. We have located the rumble of the near-coming train through many signs of the times—in the awakening interest of our young people toward the serious problems which concern humanity. Such organized Christian conferences as are held at Silver Bay, such meetings as those at Providence, and the general meetings of Christian Endeavor, cannot fail to arouse our young men and women to a realization of the needs of our homeland. It is at such conferences that they must have learned that great questions must be grappled with as well as theorized over and that as makers of the new century they must prove themselves strong propelling forces in all well directed movements which make for the right.

When we see how our little children in the public schools are trained to a love of their home land, to respect

its flag and to revere its dead heroes, how they are taught through nature studies that nothing God has made is too small to be cared for; when we see young men in the schools and colleges throughout our land preparing themselves for the responsible places wherever God may call them, at home, in the church, on the frontier; when we find our young women unlearning lessons in social frivolity and taking on the real culture, which is of the heart and which gives of themselves to others; when we consider how the powers of our greatest minds are being brought to bear upon the great questions of immigration, anarchy, temperance, race and other problems of import, all of which bear so directly upon home missions, surely we may feel that the time is near at hand.

Woman's Way

BY MRS. JAMES L. HILL, SALEM, MASS.

It is woman's way to give attention to details. In the matter of dress, if you please, and in the care of a well-ordered house, men, perhaps, do not even now appreciate how much of her life and thought, I think I may say of her very soul, are thus given. It is little less than a travesty on her work, when articles are sent from homes in the East to the houses occupied by Home Missionaries in the West, to cause an estimate to be made as to the worth of a Home Missionary box in cash. There is a touch given by woman to a home that is otherwise never imparted. Women take in the situation at the West, touching some details of the home, such as are not so sure to occur to men. She is nature's home-maker. Little things sent West to appear about the house have

a mission that is aside from money. The strength of a Home Missionary is not exclusively in his public appointments, for many of these are not attended by crowds.

When our friends of the Roman Catholic Church boast that their great missionaries have been celibates and so argue for the celibacy of the clergy, we point in turn to the homes of our ministers upon the frontier, to their example, to their influence, to their varied points of contact with the community, to their comradeship in Christian work, to the family as the unit in desirable society.

It is woman's way to respond to the needs of the very young. Where there are tiny children in Home Missionary families, women in the East will often work for them as if they were their own. This binds hearts and churches together and expresses a sympathy which a Western mother feels deeply. Do not turn to value these gifts in money.

It is woman's way to make many expressions of herself in other terms than in money. It is woman's way to cherish the good objects of her choice. She cheerfully serves. She develops the qualities of a nurse as differing from those of a physician. She reinforces. Witness the Woman's Home Missionary Auxiliaries in our churches. They antedate the Woman's Clubs. There is no higher or nobler basis of fellowship. They have a twofold office. They rally and unify and enlarge the forces that are available and push them forward on lines dear to a woman's heart—the exaltation of the home, the care and training of the young, and standing by woman simply because she is woman. It is woman's way to be practical. This will be undisputed. A cause pretty nearly succeeds with women if it asks something of them. If it were not invidious I would catalogue a long list of relatively inferior organizations that get warm, persistent, untiring, devoted labor from women,

because they have set down distinctly something to do and have shown some ways to do it. Women love to get together. They find fellowship. There is no abatement in this. It will never be otherwise. A woman is first of all a woman. She does not change. Expressions do. The Home Missionary cause, approaching her where she is susceptible, in the name of God, of home, and of native land, asks something and something that is practical and appropriate, where she can do something and something on lines on which she loves to work. "A woman is more interesting who is interested in something." Save us! Oh, save us, from the uninterested, and so the uninteresting woman!

Summer Outings and Home Missions

BY MRS. J. G. FRASER.

Vacations are for rest and change, so it is not wise for you to carry your household burdens, or the cares of the missionary society, or any church work, with you. But you need not leave at home your interest in the work.

If you are spending a little time near a small, weak church, manage to leave it a little stronger spiritually and financially than when you came.

Do not make the pastor feel that you are a specially critical listener, because you happen to come from the city.

Interest yourself in the woman's missionary society, if there is one; if there is not, you may encourage the organization of one by a few timely suggestions. Cultivate the acquaintance of the woman most interested in these things, and help her to look a little beyond the poverty of her own little church; give her the leaflet, "Hints and Helps"; distribute wisely, not obtrusively, a variety of the bright, suggestive leaflets published by the Congregational Home Missionary

Society; for instance, "The Missionary Roll Call," by Mrs. Crafts. It is well to carry with one a few of these interesting, spicy leaflets, for you can never know when an opportunity will come which will prove the little leaflet to be a word in season. The new and beautiful HOME MISSIONARY, too, can not fail to attract and interest. Keep an eye out for opportunities during the summer, and you cannot tell what a harvest may result in the autumn.

CLEVELAND, OHIO.

Missionary Studies

BY MRS. GRACE W. CHOATE

One of the problems confronting most of our Woman's State Unions is that of preparing interesting and profitable programs for use in our woman's meetings. The thought is constantly spreading that while the missionary box may still be needed, we are not to-day fulfilling our duty as patriotic Christian women unless we are acquainting ourselves with conditions existing in our own native land—especially those conditions which call for increasing activity in planting the church and school and the introduction of the Christian element into the waste places.

Some of our Unions have unusual facilities for the preparation of such programs, while other Unions, from smallness of numbers or lack of workers or remoteness from centers, find it difficult to prepare such helps.

At the Conference of officers held in Providence, Rhode Island, in June of this year, it was learned that sufficient use had been made of the programs issued in 1902-1903 to warrant their continuance the coming year. The list of subjects now proposed will be found in this issue of THE HOME MISSIONARY, in the September *American Missionary* and in the September *Congregational Work*, where also the elaborated program may be found each month.

The Committee urge all our Societies to use these programs for the following reasons:

It saves the reduplication of programs by various State Unions, thus reducing cost of time and money. It expresses the interest felt by our stronger Unions and greatly emphasizes the unity of our work. It furnishes at least one center, that of study, round which we all may gather, and it affords us an opportunity to enlarge our horizon regarding our country's needs. The programs will each be of sufficient length for one meeting. The references accompanying may be readily secured and the subjects are such as to give variety to the year's work. Could such a form of study be widely adopted, it would prove helpful to all our Societies. We invite most earnestly to the use of these programs, prepared with thoughtfulness and care, those already interested in such study and urge their use upon those who, busy in preparing the missionary box, have not as yet given time to the critical conditions existing in our native land to-day.

Topics of Study for the Year

At the conference of officers of the Woman's State Unions, held in Providence, R. I., June 2d, a committee of three were appointed to prepare programs for use in Home Missionary meetings during the coming year. The following list is presented in the hope that it may be found helpful. The elaborated program for each month will be published in the corresponding issue of *Congregational Work*.

Topics of Study.
 September—*The Auxiliary and the State Society.*
 October—*Porto Rico and the Porto Ricans.*
 November—*Texas.*
 December—*The Art of Giving.*
 January—*Our Slavic Peoples.*
 February—*The Indian at School.*
 March—*The Christian Academy, Its Value, Its Purpose.*
 April—*The Orientals in America.*
 May—*Alaska.*
 June—*Christian Patriotism and our Young People.*

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

June, 1903

Not in commission last year.

Allen, William C., Washington, Ind.
 Bishop, J. L., Apache, Okla.; Bull, Edward, Pomona, Fla.
 Campbell, Charles E., Ft. Calhoun, Neb.; Conard, W. J., General Missionary in Minn.; Craig, John E., Farnam, Stockville, Neb.
 Davis, Travis, Fitzgerald, Douglas, Nichols and Shepherd, Ga.
 Ewing, J. N., Lovejoy, Ga.
 Francis, Henry, Minneha, Okla.
 Gibson, Nelson H., Rosehill, Ala.; Gilbert, T. H., Sandy, Utah; Graham, James M., Evangelist in Ft. Payne, Ala.; Graham, William H., Powersville, Ga.; Griffin, Owen A., Pearson, Mt. Green and Hasty, Ga.
 Haggblom, John R., Lake Stay, Minn.; Hambly, M. C., Cheney, Wash.; Humby, Stanley M., St. Louis, Mo.
 Jones, Winfield S., Opp, Ala.
 Kirchner, A. F. C., General Missionary in La.
 Lyle, Andrew J., Ocee, Ga.
 Newquist, Karl, General Missionary work in Minn. and Wis.
 Payne, George W., Columbus, Ga.; Pound, William M., Surrency and Leroy, Ga.
 Ray, George W., Ft. Worth, Texas; Reynolds, Laureston, Clear Lake, So. Dak.
 Sandlin, Nicholas A., Seney, Lindale, Taylorville, Rockmart and Aragon, Ga.; Scholl, Louis E., Brighton Beach, Wash.; Start, Harry A., Clackamas, Ore.
 Tillman, William H., Americus, Leslie, Hawkinsville and Sibley, Ga.; Turner, Joseph W., Carney, Okla.
 Vavrina, Vaclav, St. Louis, Mo.
 Wilson, Homer L., Pottersville, Taylor and Macon Co., Ga.; Wright, Turner, Fredonia, La.

RE-COMMISSIONED.

Alderson, John, Winfred, So. Dak.; Anderson, Emil A., Sandstone, Minn.; Andrew, Ernest E., Bakersfield, Cal.; Asadorian, Avedis M., Iroquois and Osceola, So. Dak.; Avery, Oliver P., Deadwood, So. Dak.
 Babcock, J. M., Vernal and vicinity, Utah; Baird, Corry S., Kansas City, Mo.; Baker, George, Christopher, Wash.; Baskerville, Mark, West Spokane, Wash.; Bates, John M., Bryant, So. Dak.; Bente, C. H., Lawton, Okla.; Bickford, Levi F., Kidder, Mo.; Burdett, Miss Ella, General Missionary in Kansas City, Mo.; Burnett, William, Oak Lake, Wash.; Bushnell, Charles W., Granite Falls, Wash.; Brady, Alexander, Marysville, Wash.; Brewer, William F., General Missionary in Ga.; Brooks, J. H., Colbran, Colo.; Brown, Paul W., Joplin, Mo.
 Chapin, Miss S. A., Red Cliff, Colo.; Clarke, Almon T., Ft. Payne, Ala.; Cleveland, Henry C., Lusk and Manville, Wyo.; Cooley, Canfield T., Tolt, Wash.; Crabtree, Allan, Sherman, Texas; Cram, Delbert W., Valdez, Alaska.
 Dalton, John Z., Oklahoma City, Okla.; Day, Richard C., Fairhaven, Wash.; Dazey, J. C., West Guthrie, Okla.; Dodd, Arthur C., Bloomington and Rialto, Cal.
 Edwards, Johnathan, Pendleton, Ore.
 Farr, John T., Columbus, Ga.; Fisher, J. B., General Missionary in La.; Fisher, Jesse L., Curtis, Neb.; Fleming, Moses G., Colbert, Rock Fence, Danielsville and Hartwell, Ga.; Forrester, James C., Hoschtion, Cobelle and Oxford, Ga.; Foster, Guy, Council, Idaho; Fowler, Olin L., Alderton, McMillin and Orting, Wash.
 Gavlik, Andrew, Duquesne, Penn.; Gilmore, William C., Valley Springs, So. Dak.; Griffith, William, Marion and Litchville, No. Dak.; Guernsey, H. H., Vinita, Ind. Ter.

Haggquist, Frank G., Wood Lake and Doctors Lake, Wis.; Harris, Thomas B., Ft. Valley, Ga.; Hendley, Harry B., Steilacoom, Wash.; Heyse, Henry E., Leadville, Colo.; Hill, Thomas H., Port Angeles, Wash.; Hogen, B. M., Milford, Utah; Horne, Gideon, Cochran and Lifsey, Ga.; Hoy, Miss Jeannie, Otis, Colo.; Hughes, William A., Edison, Wash.; Hutchins, A. W., General Missionary in Atlanta, Ga.; Hutton, Milton L., Blain, Wash.

Ireland, Edw. S., Lopez Island, Wash.

Jamarik, Paul, General Missionary in Penn.; James, Horace P., North Yakima, Wash.; Jenkins, John J., Rendham, Penn.; Jenny, E. W., Winona, Minn.; Johnson, B. O., Du Bois, Penn.; Jones, Harry H., Buford, Ga.; Jones, John D., Dayton, Wash.; Jones, John E., Harvey, No. Dak.; Jones, Hugh W., Delta, Penn.

Kaufman, Robert E., Pueblo, Colo.; King, Christopher C., Tucker, Braswell, Meadow, Nicajak, Denwoody and Seney, Ga.; King, Willet D., Hyannis, Neb.; Knudson, Albert L., Rosalia, Wash.

Larsen, Anton, Jamestown and North Western Penn.; Lavender, James M., New Castle, Colo.; Leppert, David, Huntington, Ore.; Lewis, John M., Kirkland, Wash.; Locke, Robert L., Cedartown and North Rome, Ga.; Ludlum, Heady O., El Reno, Okla.

McColl, R. J., Republic, Mo.; Marts, William G., Brainerd, Minn.; Mason, Charles E., Mt. Horn, Idaho; Matthews, James T., Plymouth, Penn.; Mercer, Henry W., Bellevue, Wash.; Merrill, Harry E., San Jacinto, Cal.; Mills, C. L., Indianapolis, Ind.; Moncol, Andrew, Stockdale, Penn.; Moore, Mark E., Letcher, Firesteel and Bethel, So. Dak.; Morgan, Richard J., West Tampa, Fla.; Morris, Maurice B., Minneapolis, Minn.; Morse, Morris W., Ferndale and Pleasant Valley, Wash.

Nelson, A. G., Chandlers Valley, Penn.; Newton, Howell E., Gilmore, Stratham and Minerva, Ga.

Orr, James B., Wallace, Idaho.

Painter, Harry M., Almira and Beulah, Wash.; Parker, Robert H., Machias and Hartford, Wash.; Pease, William P., Leavenworth, Wash.; Peterson, Samuel, Culdrum, Minn.; Pettigrew, Julius D., Sunnyside, Wash.; Philbrook, Charles E., Sylvan, Wash.

Quattlebaum, Wilks H., Wenona and Williford, Ga.

Reid, Matthew D., Compton, Cal.; Riley, William W., Satcoy, Cal.; Rogers, Robert W., Weiser, Idaho; Rogers, William O., Pond Creek, Okla.

Scoggin, Alexandria, T., Atlanta, Ga.; Self, William O., Chio, Catalpa and Linwood, Ala.; Shockley, Albert D., Badger and Hetland, So. Dak.; Simmons, Daniel A., Bonifay, Potolo and Westville, Fla.; Simpkin, Peter A., Salt Lake City, Utah; Smith, C. W., Flagler, Arriba, Bovina, Thurman, Fondis and Ramah, Colo.; Smith, George A., Austell, Hiram, Douglassville and Dallas, Ga.; Smith, G. E., Winthrop and Gibbon, Minn.; Smith, Green N., Baxley, Rich, Waycross, Ga.

Taylor, Horace J., Anacortes, Wash.; Taulbee, James M., Manchester, Okla.; Thayer, O. F., Wardner, No. Idaho; Thing, M. J. P., Lake Benton, Minn.; Totusek, Vincent, Begonia, Va.

Valdez, Cayetano D., Ybor City, Fla.

Walters, Thomas W., Spokane, Wash.; Wells, Charles W., Roy, Wash.; Whalley, John, Wagner, So. Dak.; Wheeler, Charles T., Kansas City, Mo.; White, William D., Greenville, Ga.; Whitmore, Orin B., Natchez Valley, Wash.; Wilkerson, William, Wilsonville, Ga.; Woodcock, Thomas J., Elk Point, So. Dak.; Wright, William E., Frostburg, Md.

APPOINTMENTS

July, 1903

Not in commission last year.

Alexander, Karl B., McHenry and Larrabee, No. Dak.; Anderson, Charles M., Michigan City, Ind.; Anderson, Sam'l, Omaha, Neb.

Bartunek, Miss Antonia, McKeesport, Penn.; Blomberg, C. R. A., Glenwood, Wis.; Breck, Charles A., Birmingham and Gate City, Ala.; Byers, Ralph C., Platt Valley, Colo.

Cheatwood, William A., Bellevue, Ga.; Coyle, Thomas, Douglas, Alaska.

Davies, George H., Hillsboro, No. Dak.; Davis, T., Nicholas, Douglas, Shepherd and Fitzgerald, Ga.

Gerry, N. A., New Brighton, Minn.; Griffin, Owen A., Naylor, Ga.

Haecker, M. C., Chickaska, Ind. Ter.; Hannant, Morrison E., Clear Lake, So. Dak.; Hilson, Lewis, Fairhope and Sonara, Ala.; Hughes, Evan P., Ashland, Ore.

Juell, H. C., Ulen and Felton, Minn.

Kung, C. C., Meadow, Braswell, Buford and Tucker, Ga.

McCoy, Clifford C., Vinton, La.; Martin, John J., Binger, Okla.; Meserve, Marshall W., Paoia, Colo.; Mirick, Edward A., West Duluth, Minn.

Newton, H. E., Bolton, Ga.; Oftedal, Christ, General Missionary in No. Dak. and Minn.; Osten-Sacken, F., Polar, Wis.

Posey, Rufus P., Tidmore, Newton and Tidwell, Ala.

Read, J. L., Littleton, Colo.; Reeve, Miss Emily A., Forest and Union, Okla.; Robinson, James A., Aragon, Ga.

Semple, John, Hydro and Independence, Okla.; Skorepa, Miss Mary, Crete, Neb.; Smith, George A., Austel, Douglasville, Hiram, Powder Springs and Dallas, Ga.; Swenson, Frank O., Lockwood, Wash. and Coeur d'Alene District, Idaho.

Thieme, Karl F., North End, Okla.; Tillman, William H., America, Cordele, Leslie and Hawkinsville, Ga.

Van Arsdale, Charles N., Hurdsville, No. Dak.

Warner, William J., Indianapolis, Ind.; Williams, E. M., Hermosa, So. Dak.; Windroos, Thomas R., Anamoose, No. Dak.; Wilson, Homer L., Fort Valley, Ga.

RE-COMMISSIONED.

Anderson, Otto, Redondo Beach, Cal.; Andress, John H., Chadron, Neb.

Barney, Wm. F., Little Ferry, N. J.; Bayne, John J., Geddes, So. Dak.; Bloom, K. J., Clear Lake, Wis.; Boller, Benjamin F., Los Angeles, Cal.; Buttram, Elijah A., Esto and Caryville, Fla.

Cain, Francis E., Hayden, Colo.; Campbell, Charles, Pensacola, Fla.; Clark, A. L., Cedar Grove, N. J.

Danford, James W., North Branch, Minn.; Denison, George B., Cando, No. Dak.; Dreisbach, Charles H., Lake Preston, So. Dak.; Drew, Charles E., Harmony, Okla.

Farley, Curtis E., Addison, Houston and Arley, Ala.; Finger, Charles F., General Missionary in So. Dak.; Fisk, Pliny B., Lake Henry and Drakola, So. Dak.; Fletcher, John, Newport, Wash.

Gales, Thomas P., Robinson, Utah; Gier, Leon E., Julesburg, Colo.; Godwin, Sam'l H., Provo City, Utah; Graham, R. N., Center and Addison, Neb.; Graham, William H., Sycamore, Ga.; Gray, S. H., Washburn, No. Dak.; Griffith, W., Wibaux, Mont., and Sentinel Butte, No. Dak.; Groz, John D., Michigan City, Ind.

Hadden, James F., Doerun, Ga.; Heald, Josiah H., Missionary work in New Mex.; Heghin, Samuel S., Pierre, So. Dak.; Henderson, Thomas H., South Bend, Wash.; Henry, F. E., Omaha, Neb.; Henry, James A., Eureka Junction, Wash.; Hill, Charles F., Coal Bluff, Ind.; Hunt, W. S., Webster, So. Dak.

Jones, James L., Henry and Brantford, So. Dak.; Johnson, Willy N., Long Beach, Wash.

Lamphear, Walter E., De Smet, So. Dak.; Larke, Edmund, Berthold, No. Dak.; Lewis, John, Detroit, Mich.; Long, Charles W., Gage, Ind.; Lyman, Harvey A., Rock Springs, Wyo.

MacCarthy, Joseph P., Helena, Mont.; Mason, Harry E., Medical Lake, Wash.; Miller, Henry G., Jerome, Ariz.; Miller, Louis, Holley and Destin, Fla.; Miltstead, Charles A., Deatsville, Lightwood, Lomax Mountain Springs and Clanton, Ala.; Mlynarik, Miss Barbara, Charleroi and Vicinity, Penn.; Moya, Jesus M., Los Ranchos de Atrisco, New Mex.

Nelson, Andrew P., General Missionary in North West, Minn.; Nelson, Gustav W., Albany, Ore.

Ohleen, Joel P., Aberdeen, Wash.; Olson, Anton, Swanville, Minn.; Owens, Edmund, Pataha City and Pomeroy, Wash.

Parsons, H. W., Burtram and Grey Eagle, Minn.; Paulu, Anton, Vining, Iowa; Payne, G. W., Columbus, Ga.; Pearson, John L., San Diego, Cal.; Perry, Augustus C., Dawsonville, Ga.; Peterson, Karl F., East Orange, N. J.

Reese, John B., Templeton, Anina and Wessington Springs, So. Dak.; Reid, Francis W., El Paso de Robles, Cal.

Sanderson, Alexander B., Collbran, Colo.; Sheaff, R. J., Anadarko, Okla.; Smith, Charles W., Getche, and Dazey, No. Dak.; Stahl, Karl L., Crete, Neb.; Storm, Julius E., Plymouth, Neb.; Strohecker, John, St. Paul, Minn.

Taylor, Thomas A., Granville and Riga, No. Dak.; Thirloway, Timothy, Belle Fourche, So. Dak.; Treka, Charles J., St. Paul, Minn.

Vaughan, Lewis B., Forman, No. Dak.

Warner, Alexander C., Green River, Wyo.; Weage, Edward D., Columbia, Wash.; Wilbur, George H., Sprague, Wash.; Williams, David T., Indianapolis, Ind.; Williams, Miss Fannie B., Alvaretta and Springdale, Okla.

Young, William E., Kalama, Wash.

RECEIPTS

June, 1903

For account of receipts by State Auxiliary Societies, see page 226.

MAINE—\$5.50.

Alfred, \$5.50.

NEW HAMPSHIRE—\$47.78.

Meriden, 11; Wilton, 2nd, in full, to const. Mrs.

H. I. Russell an H. L. M., 36.78.

VERMONT—\$565.27.

Vermont Domestic Miss. Soc., by J. T. Ritchie, Treas., 44.50; Bennington, 2nd, 40; East St. Johnsbury, 3rd, 8.65; Middlebury, J. M. Boyce, 1; Peacham, 39; Stockbridge, T. S. Hubbard, 5.

Woman's H. M. Union, Mrs C. H. Thompson, Treas. Barton, 5; C. F., 6; Barnett, 7; Barre, Ladies' Union, 10; Bennington, 2nd, 10; No. C. F., 5; Berkshire, East, 6; Brandon, 10; Brattleboro, W. L. B. S., 14; Bristol, 4; Brookfield, C. E., 5; Burlington, 1st, 11; Coll. St., 20; Cambridge, 9.10;

Cornwall, 22.02; Danville, 5; Essex Junction, Opportunity Circle, 5; Glover, W., 9; Grafton, Mission Circle, 5; Hardwick, E., 7; Jerico, Cen., 10; Newbury, 5; Norwich, 1.50; Pittsford, 30; C. E., 5; Post Mills, C. E., 2; Randolph, 10; Rutland, 12.50; W., 4.72; Rupert, 10; Springfield, 12.61; C. E., 6; St. Albans, 21; Coll. at Co. Conference, 4.15; St. Johnsbury, No. Ch. S. S., 26.54; So., 28; Cen. C. E., 3; East, Margaret Miss. Soc., 6; Swanton, 15; Vershire, C. E., 1; Waitsfield, Home Circle, 12; Winoski, 5.60; "Friends," 20.38.

Total.....\$427.12

MASSACHUSETTS—\$2,108.34; of which legacies, \$140.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., 1,000; By request of donors, 10.

Total.....\$1,010

Boston, H. Fisher, 250; Bridgewater, Central Square, 30.60; Charlestown, 1st, 150; Dracut, Central, 5.93; Fitchburg, "Life Member," 5; Gilbertville, Mission Circle, 20; Newburyport, Whitefield Ch., 15.99; Northampton, Estate of H. L. Edwards, 100; Edwards, 70.60; Dorcas Soc., 1st, 75; North Wilbraham, Grace Union, 15.26; Southampton, 45.40; South Natick, M. L. Brown, 5; Springfield, Estate of Levi Graves, 40; Dr. S. D. Brooks, 10; C. E., Hope Ch., 5; Taunton, E. F. Delano, 10; Westford, Union, 33; West Medway, 2nd, 18.56; Woman's H. M. Assoc., Miss L. D. White, Treas., 193.

CONNECTICUT—\$2,140.49; of which legacies, \$795.62.

Ansonia, 24; L. W. Anschutz, 50; Bristol, Legacy of Miss Elizabeth G. Bronson, 500; Brooklyn, Estate of Mrs. M. W. Talbot, 200; Connecticut, "A Friend," 300; Cornwall, Estate of S. C. Beers, 95.62; Greenwich, C. E., 2nd, 15; North, 9.57; Hadlyme, R. E. Hungerford, 400; Hartford, 4th, 44; Farmington Avenue, to const. Miss J. L. Coomes an H. L. M., 88.38; Warburton Chapel S. S., 22.90; Jewett City, 7.76; Meriden, Center, 50; Mianus, M. W. Brown, 1; Milford, 1st, 3.40; New Haven, Ladies' H. M. Soc., 1st, 112.50; Dwight Place Bible School, 26; Friends, special, 31.36; Putnam, 2nd, 50.40; Roxbury, 17.69; Salisbury, W. B. H. M., 15.30; Torrington, Mrs. C. R. Hine, 1; Vernon Center, 23.72; Woodstock, 1st, S. S., 5.50.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Coll. at annual meeting, 26.56; North Haven, Woman's Christian Temperance Union, 5; Kensington, Sectional Meeting, 10; Northfield, 3.83.

Total..... \$45.39

NEW YORK—\$949.15; of which legacy, \$284.31.

Brooklyn, Willoughby Avenue S. S., branch of Clinton Avenue, 35; Baiting Hollow, \$8.86; Calverton Ch., \$1.80; Binghamton, Mrs. E. Taylor, 10; Brooklyn, Park Ch. and S. S., 10.45; E. W. B., "In Memoriam," special, 5; Buffalo, Fitch Memorial, 13; Canandaigua, 56; Gloversville, 122.56; Moravia, Estate of L. Stoyell, 284.31; New York City, Manhattan, 154.94; North Lawrence, Miss A. Williams, 5; Phoenix, C. E., 5; Plainfield Center, Welsh, 7.50; Poughkeepsie, 1st, 95; Riverhead, 12.64; Walton, 1st, 71.08; Watertown, Emmanuel, 11.26; West Bangor, Mr. and Mrs. T. Adams, 20; West Winfield, Immanuel, 19.75.

NEW JERSEY—\$237.15.

East Orange, Free Swedish, 2.50; Glen Ridge, 164.59; Little Ferry, German, 5; Paterson, Auburn St., 7; Vineland, 8;

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas. Plainfield, 1st, 50.06.

PENNSYLVANIA—\$64.81.

Allegheny City, C. F. Vanzant, 5; Braddock, 1st. and S. S., 25; Coaldale, 2nd, 6; Du Bois, Swedish, 3.30; East Smithfield, 13.55; Spring Creek, 3.50; Warren, Scand. Bethlehem, 3.53; Welsh Hill, Bethel S. S., 4.93.

NORTH CAROLINA—\$5.00.

Montreat, 5.

GEORGIA—\$11.00.

Duluth, Mission, 5; Meansville, 5.

Woman's Missionary Union, Mrs. E. L. Johnson, Treas., 1.

ALABAMA—75 cents.

South Calera, .75.

LOUISIANA—\$2.00.

New Orleans, University, 2.

FLORIDA—\$40.65.

Mt. Dora, C. E., 5; Orange City, 8.57; Ormond, Union, 25; Ybor City, Emanuel, 2.08.

OKLAHOMA—\$9.42.

Altona, Beulah, 4.42; Kingfisher, 5.

NEW MEXICO—\$10.00.

Albuquerque, 1st, 10.

TENNESSEE—\$10.00.

Nashville, Union Ch., Fisk University, 10.

OHIO—\$39.00.

Garrettsville, Mr. and Mrs. H. N. Merwin, 10; Genoa, A Friend, 5; Windham, 24.

INDIANA—\$44.28.

Lowell, Mrs. E. N. Morey, 5; Michigan City, German Immanuel, 6.25; Portland, Liber Mem., 2.02; Liber, 1.01.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Indianapolis, Mayflower, S. S., 10; Terre Haute, 1st, 20.

Total..... \$30

ILLINOIS—\$20.00.

Illinois, A Friend, 5.

Woman's H. M. Union, Mrs. M. S. Booth, Treas. Elgin, 1st, Woman's Guild, 15.

MISSOURI—\$50.95.

St. Louis, Reber Place, 4.96; S. S., 6.47; Springfield, 1st, 39.52.

WISCONSIN—\$5.15.

Clear Lake, Swedish, 2.15; Clinton, 3.

IOWA—\$751.44.

Iowa Home Miss. Soc., by J. H. Merrill, Treas., 709.56; for May, 27.95; Newburg, 1st, 3.93; Waterloo, C. E., 5; Winthrop, W. M. S. for Bohemian Work, 5.

MINNESOTA—\$526.48.

Received by Rev. G. R. Merrill, D.D.: Big Lake, 7.72; Minneapolis, 1st, 56.50; Pilgrim, 102.11; Plymouth, 150; R. T. Elwell, 1; Northfield, Easter Offering, 53.33; Ortonville, 18; Rochester, 1st 50; Sleepy Eye, 25; St. Anthony Park, 25.19; Starbuck, 4.25. Received by Rev. A. Clark: Backus, 2.20; Guthrie, .73; Hackensack, 3.10; McIntosh, 2. Cass Lake, 4.35; Ceylon, 1st, 2; Fertile, 5; Fosston, 2.50; Kasota, Scand., 2; Morristown, 8; Winona, 1.50.

NEBRASKA—\$257.59.

Received by H. A. Snow, Treas.: Aurora, 33.16; Beemer, 5.60; Blair, 10.50; Bloomfield, 8; Clarks, 2.60; David City, 20.71; Norfolk, 50; Spencer, 6.06; Springfield, 16.33; Ulysses, 10.26; West Point, 3.55; York, 20.

Total..... \$186.77
Less expense..... .35

\$186.42

Ainsworth, 1st, 23; Alliance, German, .95; Inland, .55; Crete, German, 10; Hallam, German, 4.58; Holdrege, 2.40; Lincoln, 2; Salem, German, 15; Omaha, Saratoga, 10; Spencer, 1st, 2.69.

NORTH DAKOTA—\$33.55.

Received by Rev. G. J. Powell: Abercrombie, 1.65; Caledonia, 3.12; McLean Co., Bethlehem German, 6.93; Ebenezer German, 1.88; Wells Co., Eigenheim German, 6.32.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Cathay, 5.65; Dickinson, 5; Wahpeton Conference, Ladies, 3.

Total..... \$13.65

SOUTH DAKOTA—\$42.75.

Armour, 7; Belle Fourche, 1st, 15; Brookings, S. S. Goodale, 2; Lake Preston, 4.75; Lebanon and Lebanon Springs, 4; Sioux Falls, German, 10.

COLORADO—\$213.28.

Received by Rev. H. Sanderson: Denver Assoc., 2.10; Eastern Assoc., 1.35; Harmon, 1; Manitou, Girls' Miss. Club, 3.65; Platte Valley, 3.10; Western Assoc., 3.30. Received by Rev. M. E. Eversz, D.D.: Overland, German, 7; Wedding Coll., 1.60. Received by Rev. W. C. Veazie: Colorado Springs, 2nd, 22.40; Littleton, 1; Fort Collins, German, 2.48; Rocky Ford, 6.30; Garfield Creek, 10; Montrose, Ch., 20.50; S. S., 3; C. E., 1.50.

Woman's H. M. Union, Miss I. M. Strong, Treas. Boulder, 34.50; Denver, Plymouth, 50; Villa Park, 8.50; Longmont, 25; Lyons, 5.

Total..... \$123.00

WYOMING—\$1.00.

Wheatland, Rev. G. W. Crater, 1.

CALIFORNIA—\$239.39.

Received by Rev. J. L. Maile: Pasadena, Lake Ave., 6.16; San Diego, 2nd, 6; Received by Rev. A. B. Case: Hyde Park, F. B. Clark, 5; Los Angeles, Rev. H. P. Case, 5; Miss S. Endicott, 6; Pico Heights, 5; Pomona, Pilgrim, 15. Received by Rev. M. E. Eversz, D.D., German: Fresno, Zions German, 12; German Ch. of the Cross, 16; Alpine and Dehesa, 9.50; Lemon Grove, La Massa and Spring Valley, 7.50; Los Angeles, 3rd, 8.44; Ontario, Pethel, 132.70; Paso Robles, Plymouth, 5.

OREGON—\$44.99.

Received by Rev. M. E. Eversz, D.D.: Cedar Mills, A. Reichen, 20; Portland, Ebenezer German, 11.65; Stafford, W. Shatz, 5; Cedar Mills, German, 2.50; Pendleton, 1st, 2.50; Portland, 3.34.

WASHINGTON—\$88.81.

Aberdeen, Swedish, 2.25. Received by Rev. M. E. Eversz, D.D.: Endicott, German, 4.45; Odessa, Pilger, 11.50; Zions German, 3; Ritzville, Immanuel's Crab Creek, 5; Salem, German, 4.80; Zions German, 33; Seattle, German, 8; Kalama, 1st, 1; Lopez Island 11.31; Spokane, Swedish Miss., 2.50; Sunnyside, Pilgrim, 2.

JUNE RECEIPTS.

Contributions.....	\$7,345.95
Legacies.....	1,219.93
Interest.....	\$8,565.88
Home Missionary.....	2,090.46
Literature.....	211.47
Books.....	.25
Advertising.....	30.65
	24.66

\$10,923.37

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in June, 1903.

Rev. Edwin B. Palmer, Treasurer.

Agawam, Feeding Hills, 14; Belchertown, 13.53; Boston, A Friend, 50; A Friend, "W" 50; Am. Cong'l Assoc., Rent Rebate, 113.16; Boylston, 13.75; Dorchester, 2nd, A Friend, 5; Harney, Mrs., 5; Italians, 10; Neponset, Trinity, 13.40; Our Country, 22.50; Cambridge, Pilgrim, 29.02; Danvers, Maple St., 16.43; Dover, 19.11; Essex North Conf., 12; Essex, 18.72; Finns, 21.33; Fitchburg, Rollstone, 59.37; Framingham, Plymouth, 62.23; South, Grace, 109.84; Franklin, 16.87; Gloucester, Bethany Church, 7.91; West (for Taft service), 30; Great Barrington, Bible-school, 10; Groton, Union, 76.91; Hale, E. J. M., fund, Income of 50; Hamilton, 24.37; Haverhill, Ward Hill, 50; West, 8; Holbrook, Winthrop, to const. Rev. W. W. Dornan, B.D., a L.M., 50; Hubbardston, Williamsville, Winsor, A. A., 10; Kansas, Proceeds of real estate, 12.82; Kingston, 10; Lawrence, Swedes, 7.70; Lynnfield, South, Ladies' Miss. Soc., 10; Malden, Map. Swede, 5; Marshfield, Hills, Ladies' Bible Class, 3; Medford, West, 13.50; Melrose, Highlands, 13.55; "M. H.," to const. fund, 500; Monson, 60.46; Newburyport, Prospect St. (of wh. 10 from Miss S. E. Stickney), 10.50; Northampton, Florence, 21.33; Northboro, Evan., 52.38; Norwegians, 7.73; Norwood, 48.69; Oxford, 30; Paxton, 1st, 5.72; Peabody, South, 180; Peru, 7.50; Petersham, Dawes, Miss E. B., 100; Pittsfield, 1st, 39.41; Quincy, Wash. St., 10; Randolph, 135; Rockland, 1st, C. E. S., 5.49; Rowley, Smith, David E., est. of 5,081.11; Sharon, 28.90; Shrewsbury, 15; Somerville, Friend, 5; South Hadley, 1st, 26.50; Springfield, Olivet, 19.60; Taunton, Union, 28.57; Upton, 10.50; Wakefield, 25.47; Wall fund, Income of 10; Ware, East (addl.), 50; Watertown, Phillips, 63; Westhampton, T. N. T., 15; Westminster, C. E. S., 5; West Newbury, 1st, 8.30; 2nd, S. S., 5; Westport, Pac. Un. S. S., 14.55; Whitcomb, David, fund, Income of 80.80; Whitney Fund, Income of 200; Williamstown, 1st, 172.44; Winchester, 1st, 205.51; Worcester, Park, 21.33; Piedmont, 29; Pilgrim, 128.80; Plymouth, 244.27.

Woman's Home Missionary Association, by Miss Lizzie D. White, Treasurer, towards salary of Mrs. May, of the Italian Mission, 35.

Regular.....	\$8,781.88
W. H. M. A.....	35.00
Home Missionary.....	2.95
Total.....	\$8,819.83

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in June, 1903.

Ward W. Jacobs, Treas., Hartford.

Ansonia, German, 6; Branford, 37; Bridgeport, 1st, 52.93; 2nd, A Friend, 50; A Friend for C. H. M. S., 50; Swedish, 8; Canterbury, 2.50; Chaplin, for C. H. M. S., 10; Clinton, 1st, 51.40; Eastford, 17.90; East Haddam, 1st, A Friend, 2; East Norwalk, Swedish, 3.50; Exeter, 18.60; Falls Village, 2.84; Rev. J. L. Evans, personal, 2; Georgetown, Swedish, 4; Hartford, 1st, 154.66; for C. H. M. S., 99.89; Mrs. Edward A. Smith, personal, 100; Herbert Knox Smith, personal, 100; Ernest Walker Smith, ver-

sonal, 100; 4th, 16; Glenwood, 4.11; Kent, 2.30; Meriden, Center, 25; Naugatuck, Swedish, 5; New Haven, Humphrey St., 95.10; South Britain, 15; South Canaan, 8; Terryville, 78.75; Unionville, S. Richards, personal, 25; Watertown, 72.25; Sunday School, 18.14; West Hartford, Sunday School, 14.46; Wethersfield, 27.19; Windsor, 1st, 12.50; Winsted, 1st, 59.50; 2nd 100; W. C. H. M. U. of Conn., 2.50.

Total.....	\$1,454.02
M. S. C.....	\$1,294.13
C. H. M. S.....	159.89
	\$1,454.02

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in June, 1903.

Clayton S. Fitch, Treasurer,

Fourth Ave. and 22nd St., New York.
Albany, 1st, 161.09; Tallman, 2; Spring Valley, 2.13; Clayton, S. S., 2.70; Black River and St. Lawrence Association, 9.73; Fredonia, estate of Abigail Moody, by J. M. Moody, Adm., 22.

Total..... \$189.92

OHIO HOME MISSIONARY SOCIETY.

Receipts in June, 1903.

Rev. J. G. Fraser, Treasurer.

Ashtabula, Finnish, 3; Austintown, 10.50; Cleveland, Kinman St., 25; Hough Ave., 35.35; Elyria, 1st, 12; Gomer, to const. Evan Meredith, H. L. M. S., 54; Granville, 5.50; Hartford, S. S., 9; Marietta, 1st, 134.36; Rainbow Branch, 5.64; Mt. Vernon, 28; Oberlin, 1st, "Concrete Needs," 25; Olmsted, 2nd 20; Strongsville, 18; Zanesville, H. J. Haskell, 5.

OHIO WOMAN'S HOME MISSIONARY UNION.

Ashtabula, 1st, W. G., 10; Austintown, W. M. S., 13; Credo, West Va., L. M. C., 2.50; Cleveland, 1st, W. M. S., 6; Euclid Ave., Y. L., 7.25; Madison Av., W. M. S., 4.60; Collinwood, W. M. S., 2.40; Grafton; W. M. S., 2.50; Jr. C. E., 46; Kent, W. M. S., 80; Lyme, W. M. S., 5.50; Marysville, C. E., 3; North Ridgeville, W. M. S., 2.50; C. E., 3.80; Oberlin, 1st, W. M. S., 10; Sheffield, W. M. S., 2; Springfield, Lagoda Av., W. M. S., 5; Jr. C. E., 1; Toledo, Washington St., W. M. U., 12.19; Plymouth, W. G., 6; Zanesville, 1st, W. M. S., 3.

FOR SLAVIC WORK.

Cleveland, Mizpah Chapel 2 (Coll.); Mt. Vernon, 6.

Total..... \$501.85

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in May.

Rev. John P. Sanderson, Treasurer, Lansing.

Bay City, 10; S. S., 10; Cadillac, 1; Charlotte, 30; Detroit, 1st, 400; Drummond S. S. Inf. Class, 50; Linden, 5; Michigan Center, 9.25; Richmond, S. S., 2.58; West Adrian, 15.50; W. H. M. U. of Mich., 55.

Total..... \$538.83

Receipts in June.

Ann Arbor, 83.39; Big Rock, 50; Breckenridge, 5; Cedar Run, 50; Chassell, 4; Helena, 5; Kalamazoo, Bible School, 12; C. E., 8; Luddington, S. S., 6.44; Michigan Center, 25; New Baltimore, 2; Rondo, 5.82; Saginaw, 1st, C. E., 6; South Lake Linden W. M. U., 5; Stanton, 25.25; Standish, 5; White Rock, 2.16.

Total..... \$176.31

W. H. M. U. OF MICH.

Mrs. E. F. Grabbil, Treasurer.

Ann Arbor, W. H. M. S., 45; Bay City, W. A., 10.25; Cheboygan, W. H. M. S., 20; Delhi, Aux., 5; Detroit, 1st, Wom. Ass'n, 45; Grass Lake, W. M. S., 10; Interest, 120; Jackson, 1st, W. H. M. S., 25; Lansing, Plym. L. S., 5; Muskegon, 1st, W. M. S., 15; Red Jacket, W. M. S., 5.25; Somerset, W. M. S., 5; Union City, W. H. M. S., 9.25; Wheatland, W. H. M. S., 2; Young People, Ann Arbor, C. F. 20; Hudson, C. E., 6.

Total..... \$347.75

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in June, 1903.

Bridgeport, Conn., H. M. S., of West End Ch., two barrels, 79.42; Cedar Rapids, Ia., W. M. S., of 1st, two boxes and package, 6.50; Concord, N. H., 1st, box, 75; Montclair, N. J., Y. W. M. S. of 1st, two barrels and two packages, 246.41; Stratford, Conn., H. M. S. S., barrel, 82; Windsor Locks, Conn., L. H. M. S., barrel, 96;

Total..... \$585.33

RECEIPTS

July, 1903

For account of receipts by State Auxiliary Societies,
see page 228.

MAINE—\$7.30.

Bridgton, 1st, 7.30.

NEW HAMPSHIRE—\$545.74; of which legacies \$457.12.

Concord, West, 13; Hampton, C. E., 5; Hillsborough, Estate of Caroline M. Burnham, 257.12; Hillsboro Bridge, 31.12; Littleton, C. E., 2.50; Rochester, H. M. Plumer, 20; West Lebanon, 9; West Rindge, G. G. Williams, 8; Wilton, Estate of Elizabeth Abbott, 200;

VERMONT—\$87.83.

Vermont Domestic Miss. Soc., by J. T. Ritchie, Treas., 35.60; Manchester, 52.25.

MASSACHUSETTS—\$1,661.76; of which legacies, \$1,065.11.

Amherst, L. Dwight Hills, 25; Chicopee, legacy of Eliza H. Carter, 500; Clinton, legacy of Mrs. M. C. Gibbs, 100; Deerfield, A Friend, 50; Dorchester, 2d, 96.53; Duxbury, estate of Mrs. R. R. Holmes, 100; East Falmouth, 6; Haverhill, M. A. Nichols, 25; Haydenville, 10.87; Hubbardstown, 10; Iterlaken, Mrs. M. C. Ford, 10; Littleton, S. S., 5; North Adams, A Friend, 10; Northfield, Mrs. A. M. D. Alexander, 50; Springfield, 1st Ch. of Christ, 5.25; South, 75; Whitinsville, A Friend, 25; Worcester, Estate of O. P. Waters, 265.11;

Woman's H. M. Assoc., Miss L. D. White, Treas., 193.

RHODE ISLAND—\$9.89.

Providence, Highland, 9.89.

CONNECTICUT—\$2,109.89; of which legacies, \$1,167.06.

Miss. Soc of Conn., W. W. Jacobs, Treas., 169.39; Berlin, C. E., 25; Bloomfield, 5.69; Bridgeport, Black Rock, 46.05; Bristol, 1st, 7.4; Brooklyn, estate of M. W. Talbot, 150; Cheshire, 35.44; Ellington, 100; Farmington, 1st, 18.50; Greenfield Hill, Jr. C. E., 2; Groton, S. S., 5.14; Hartford, Estate of Mrs. F. B. Griswold, 10; H. E. Taintor, 100; Ivoryton, 21.60; Madison, Miss E. A. Gray, 3; New London, 1st Ch. of Christ, 36.75; New Preston, A Friend, 2; Newtown, 7.23; North Branford, Estate of Luther Chedsey, 7.06; Salisbury, 31.58; South Norwalk, 1st, 88.69; Unionville, W. B. F. M. Aux., 16.75; Washington, 1st, 91; Warren, 1st, 24.15; Westchester, 3.87; West Hartford, estate of Henry D. Hawley, 1,000;

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., Hartford, South S. S., 20; Norfolk, Young Ladies' Mission Band, 15. Total.....\$35

NEW YORK—\$681.12.

Angola, Miss A. H. Ames, 5; Arcade, 3.85; Binghamton, 1st, 418.95; Briarcliff Manor, 29.87; Buffalo, Plymouth Chapel, C. E., 5; Camden, 1st, 37; Canaan 4-Corners, 6.14; Cortland, 1st, 41; Coventryville, 7; Massena Center, Mrs. E. R. Sutton, 5; New York City, A Friend, 50; G. S. Hickok, 25; Parishville, Miss. Soc., 6; Richmond Hill, Union, 21.64; Riverhead, Sound Av., 17.67; West Camden, Mrs. H. M. Green, 2.

NEW JERSEY—\$469.96.

Dover, Swedes' Bethlehem, 2.46; East Orange, "K," 130; Jersey City Heights, C. L. Ames, 20; Plainfield, 42.50; Upper Montclair, Christian Union, 275.

PENNSYLVANIA—\$64.92.

Blossburg, 2d, 4; Carbondale, 1st, 4; Harford, S. S., 1.92; Johnstown, 1st, 8; Lansford, English, 15; Scranton, Plymouth, 15;

Woman's Missionary Union, Mrs. D. Howells, Treas., 5.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas. Germantown, Penn., 1st, C. E., 12.

GEORGIA—\$1.00.

Cedartown and North Rome, 1.

ALABAMA—\$1.50.

Henderson, Cio, Carr's Chapel, Catulpa and Linwood, 50; Kinsey, 1.

FLORIDA—\$9.62.

Eden, 5.40; Interlachen, 2.22; Ybor City, Emanuel, 2.

TEXAS—\$17.00.

Received by Rev. L. Rees: Dallas, Ladies' Soc., 1st, 12; Denison, 1st, 5.

INDIAN TERRITORY—\$1.32.

Chickasha, 1.32.

OKLAHOMA—\$38.33.

El Reno, Pilgrim, 2; Gage, 2.83; North Enid, 1.50; Oklahoma City, Pilgrim, 25; Weatherford, German, 7.

TENNESSEE—\$35.00.

Memphis, Strangers, 35.

OHIO—\$7.70.

Cleveland, Archwood Av., 7.70.

INDIANA—\$10.00.

Gage, 10.

ILLINOIS—\$27.00.

Delavan, R. Houghton, 25; Payson, D. E. Robbins, 2.

MISSOURI—\$33.72.

Green Ridge, C. E., 2.50; Springfield, German, 2.36; Thayer, 1st, 18; Webster Groves, 1st, 10.86.

MICHIGAN—\$1.00.

Jacobsville, Mrs. F. Baumgartner, 1.

WISCONSIN—\$34.01.

City Point and Grand Rapids, Scands, 1.50; Clintonville and Navarino, Scands., 6.50; Curtiss, Zion German, 7.50; Merrill, Scand., 2; Polar, German, 11.51; Racine, Scand. Free Miss., 5.

IOWA—\$39.62.

Iowa Home Miss. Soc., J. H. Merrill, Treas., 39.62.

MINNESOTA—\$317.68.

Received by Rev. G. R. Merrill, D.D.: Dawson, 1.50; Minneapolis, 1st addl., 10; Oak Park, 11; Benson, Pilgrim, 2.75; Dexter, 25; Erskine, 2.50; Guthrie, 7.5; Hackensack, 1.80; Hawley, No. Pac. Conf., 9.86; Granada, 20; Morristown, 2.70.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Duluth, "Friends in Council," 10; Excelsior, 2.50; Lake City, 20; Mantoville, 5; Marshall, 10.80; Minneapolis, Lyndale, S. S., 7.64; Park Av. to const. Mrs. H. M. Gove an Hon. L. M., 73.14; Fifth Av. S. S., 10; Plymouth, S. S., 10; 1st, 4; Unity Club, 10; Jr. League, 10; Pilgrim, 25; New Ulm, 1.50; Rochester, C. E., 8; St. Paul, St. Anthony Park, C. E., 5; Sauk Center, 1.40; Silver Lake, S. S. Free Reformed, 10; Springfield, 2; Stewart, 3.84; Wadena, C. E., 10. Total.....\$239.82

Less expense, 10—\$229.82

NEBRASKA—\$81.88.

Alliance, German, 65; Germantown, 2; Arborville, 11; Chadron, 25.75; Clemen, 10; Danbury, 1st, 4.50; Germantown, German, 5.83; Grand Island, 1st, 2; Monroe and Watts, 2.50; Rokeby, 3.50; Santee, Pilgrim, 7.65; Wymore, C. E., 6.50.

NORTH DAKOTA—\$22.19.

Friedeas, Gemeinda, 5.26; Medina, 13; Freudenthal, 3.93.

SOUTH DAKOTA—\$75.68.

Received by Rev. W. H. Thrall: Badger, 8.20; Wakonda, 4; Academy, 10.16; Duncan, 3.85; Pleasant Valley, 8.85; Elk Point, 17.75; S. S., 7.67; Lake Henry and Drakola, 1.50; Plankinton, 2; Wessington Springs, 5; Willow Lake, 6.70.

COLORADO—\$48.50.

Received by Rev. H. Sanderson, Colbrann, 3; Received by Rev. M. E. Evertz, D.D.: Globeville, 20; Overland, German, 8; Craig, C. E., 5; Denver, Ohio Av., 6.75; Fort Collins, German, 2.75; Highland Lake 6; Otis, 2.

Total.....\$53.50

Less \$5 erroneously reported in June from

Garfield Creek. 5

\$48.50

WYOMING—\$6.25.

Buffalo, Union, 6.25.

UTAH—\$9.05.

Lehi City, Miss. 3.50; Milford, 5.55.

IDAHO—\$21.41.

Woman's Missionary Union, Mrs. G. W. Derr, Treas. Boise, 1st, 13. Weiser, 8.41

CALIFORNIA—\$204.51.

Received by Rev. J. L. Maile: Los Angeles, 1st, 13.39; Poway, 5; Romona, 15; Los Angeles, Brooklyn Heights, 5; West End, 5; Pomona, Pilgrim, 145.27; Ventura, 15.85.

OREGON—\$37.88.

Received by Rev. C. F. Clapp: Portland, Hassalo St., 6.93; Ashland, 1st, 4.85; Malheur City and Ironsides, 4.25; Rainier, 2.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas.: 1.85; Cowallis, 1st, 5; Portland, 1st, 13.

Total.....\$19.85

WASHINGTON—\$29.96.

Blanie, 1st, 5, Medical Lake, 8.40; Newman Lake, 3.50; Trent, 1st, 3.56; North Yakima, 1st, 3; Quil-layute, 4.50; Tekoa, 2.

JULY RECEIPTS

Contributions.....	\$4,060.95	
Legacies.....	2,689.29	
		\$6,750.24
Interest.....		1,141.00
Home Missionary.....		333.15
Literature.....		.32
Books.....		7.75
		\$8,232.46
For Permanent Fund.....		25.00
Total.....		\$8,257.46

AUXILLIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in July, 1903.

Rev. Edwin B. Palmer, Treasurer.

Amherst, North, 55; South, 16; Boston, Italian, 10; Roxbury, Highland, 143; West, So. Evan., 79. X, 5; Braintree, 1st, 5; Brookline, Harvard, 119.35; Buckland, 31.37; Cambridge, 1st, S. S., 20; Pilgrim, 14.32; Carver, North, 16; Chesterfield, 2.03; Chicopee, 1st, 15.74; S. S., 2.76; Dedham, 1st, 87.86; Edgartown, 16.66; Enfield, 50; Fall River, Broadway, 9; S. S., 4; Ladies' Aid Soc., 3; King's Daughters, 1; C. E. Soc., 1; Falmouth, Woods Hole, 7; Finns, 13.19; Fitchburg, Rollstone, Jr. C. E. Soc., 3; Foxboro, Phelps, Mrs. M. N., 50; Framingham, Plymouth, C. E., 5; Frost, R. S. Fund, Income of, 30; Georgetown, Mem'l, 12.45; Gloucester, Trinity, 50; Granby, Ch. of Christ, 15.07; Great Barrington, 1st, 31.23; Greenfield, Second, 49.90; Hadley, 1st, 16.66; Hanson, 1st, 5.10; Haverhill, French, 10; West, C. E. S., 2.85; Holliston, 27.70; Ipswich, Linebrook, 14.30; Jessup, C. A., Fund, Income of, 150; Lancaster, Merrick, S. R., and Miss E. F., 5; Lawrence, Swedes, 6.60; Leicester, 1st, 48.13; Lowell, Kirk St., 180; Malden, 1st, 185.18; Marion, A Friend, 1; Newburyport, North, 9.56; Bib. Sch., 1.40; Newton (Center), 1st, 101.16; Eliot, 220; Northampton, 1st, 241.39; Norwegians, 5.50; Otis, 10; Palmer, Three Rivers, 6; Parkhurst, E. C., Fund, Income of, 15; Peabody, West, 7.20; Philadelphia, Penn., Harmon, Miss L. A., 5; Phillipston, 8; Pittsfield, 2d, 2; Poles, 3.58; Quincy, Park & Downs, 5; Reed, Dwight, Fund, Income of, 228.75; Rochester, 1st, 19; North, 5; Rockport, 1st (of wh. 5 from Z. A. A.), 13.06; Salem, Tabernacle, 11.47; Sandisfield, 1st, 4.50; "Sister's" Fund, Income of, 120; Southboro Southville, 5; Southbridge, Globe Vill. Ev. Free, 20.70; South Hadley, 9; Springfield, Olivet, 11.30; South, 22.41; Sunderland, 126.50; Upton, 1st, 4.28; Uxbridge, 1st Evan., 42.92; Wakefield, 29.31; Wellesley Hills, 1st, 7.90; Hood, Rev. E. C. (special), 55; West Boylston, 8.76; Westfield, 2d, 43; West

Springfield, Park St., 38.65; Whitcomb, D., Fund, Income of, 151.20; Whittin, J. C., Fund, Income of, 160; Whittman, 1st, 24.56; Winchester, Tenney, Miss I. B., Estate of, (on acc.) 375.

Woman's H. M. Association, Miss Lizzie D. White, Treasurer.

For Mrs. Ellen May, Italian Missionary, 35.

Regular, 3,804.51; W. H. M. A., 35; Home Missionary, 5.60. Total.....\$3,845.11

Received and reported at the rooms of the Woman's Home Missionary Association in June and July, 1903. Miss L. L. Sherman, Secretary.

Globe Village, E. F. Ch. Aux., bbl., 50.72; Hyde Park, H. M. U., bbl., 32.25; North Amherst, North Ch. Aux., cash, 20; bbl., 20; Providence, Union Cong. Ch. Aux. box, 171.35; Springfield, 1st Ch. Aux. bbl., 112.57; bbl., 77.91; Cash, 5; bbl., 85.71; West Roxbury, Boylston Ch., Aux. box, 42.10; Woburn, 1st Cong. Ch., C. R. S., bbl., 91.40. Total.....\$709.01

THE HOME MISSIONARY SOCIETY OF CONNECTICUT

Ward W. Jacobs, Treasurer, Hartford

Receipts in July, 1903.

Bethlehem, 26.20; Bridgeport, Black Rock, 15.35; Buckingham, 17.50; Deep River, Swedish, 3; Durham, 9.50; for C. H. M. S., 9.50; East Hampton, 1st, 9.78; East Hartford, 1st, 2.50; Falls Village, 1.40; Farmington, 132.63; Grassy Hill, C. E., 2; Haddam, 1st, 9; Litchfield, 1st, C. E., 9.50; Meriden, 1st, 250; New London, 1st, 11.71; New Milford, 85.96; Northford, 15; Portland, 1st, 32.15; Torrington, French, 6; Trumbull, 5.75; Union, 16; West Avon, 20; Westford, 5; West Hartland, 5; Willington, 5; Windsor Locks, 150.68. Total.....\$856.11

M. S. C.....\$846.61

C. H. M. S.....9.50

— \$856.11

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in July, 1903.

Clayton S. Fitch, Treasurer.

Black Creek, 3.40; Brooklyn Hills, 4; Farmingville, 6.41; Lisbon Centre, 6; North Evans, C. E., 2; Rochester, 19.69; Wading River, 5.72.

Total.....\$47.22

OHIO HOME MISSIONARY SOCIETY.

Receipts in July, 1903.

Rev. J. G. Fraser, Treasurer.

Bluescreek, Coll., 12.50; Cleveland, Euclid Av., 22.11; Pilgrim, 70; Madison Av., (2) 21.41; Trinity, 5; Cyril, S. S., 5; Columbus, First, 150; Hudson, 12.14; Oberlin, Second, 26.09; Parkman, 6; Troy, 6.30; Twinsburg, 28.71; Unionville, 18.59; "A Friend," 10.

OHIO WOMAN'S MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer

Cincinnati, Lawrence St., Jr. C. E., 5; Walnut Hills, C. E., 2.50; Cleveland, First, W. M. S., 6; Columbus, Eastwood, W. M. S., 5; Mansfield, Mayflower, W. M. S., 5; Marietta, First, W. M. S., 35; C. E., 7; Rockport, W. M. S., 5.

FOR SLAVIC WORK.

Cleveland, Pilgrim, 70. General, 464.35; Slavic, 70. Total.....\$534.35



Congregational Home Missionary Society

Eastern Representative

R. A. BEARD, D.D., Congregational House, Boston, Mass.

Field Secretary

Rev. W. G. PUDDEFOOT, South Framingham, Mass.

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Henry A. Schauffler, D.D., Slavic Department, Cleveland, Ohio.

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Alvin B. Cross, Treasurer	" " "	Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Ritchie, Treasurer	" " "	St. Johnsbury, Vt.
Rev. Joshua Coit, Secretary	Massachusetts Home	609 Cong'l House, Boston, Mass.
Rev. Edwin B. Palmer, Treasurer	" " "	" " "
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer	" " "	Providence, R. I.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer	" " "	Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
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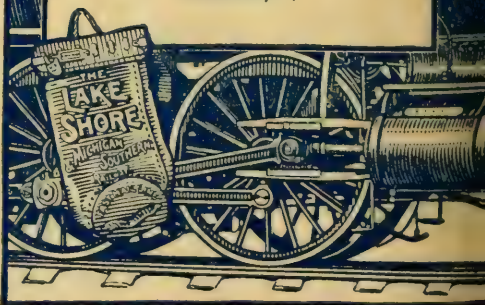
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OCTOBER

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1903

THE HOME MISSIONARY

VOLUME LXXVII.

NUMBER VII.

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CIVILIZATION
FOR

OUR COUNTRY

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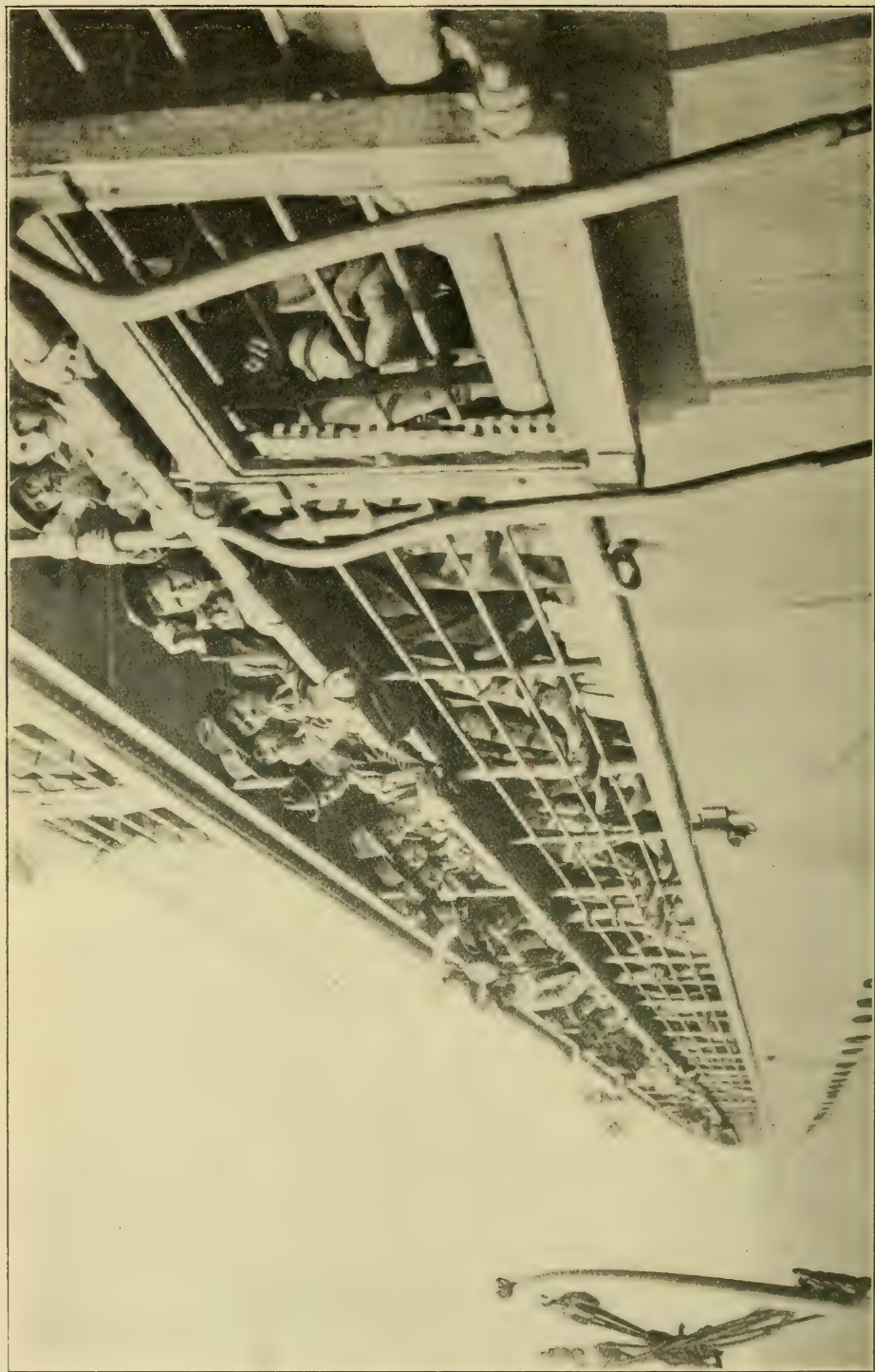
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APPROACHING LAND.

THE HOME MISSIONARY

VOL. LXXVII

OCTOBER, 1903

No. 7

THE GREAT MIGRATION

As Seen At the Port of New York

PART FIRST

BY REV. PAUL SOMMERLATTE

Harbor Missionary of the Reformed Church at Ellis Island

UPON entering the port of New York any steamship must be brought, first of all, to the quarantine station on Staten Island for inspection. After a permit has been given to pass on, the ocean liner is met by three different Government boats: the United States mail boat, which takes off the European mail; the United States revenue cutter, which brings the customs officer on board to inspect the baggage of the passengers; and the cutter of the United States Immigration Service, with boarding officers of that department.

While the ocean steamer is slowly moving up the river to her dock, the inspection of the first and second cabin passengers is being made, and as soon as the pier is reached all cabin passengers are allowed to land except those who are not citizens of the United States and whom the boarding officer may want to take along to Ellis Island for further inquiry.

Any steerage passenger who can prove that he is a citizen of the United States and wishes to land directly at the pier may do so by permission of the boarding officer; but all other steerage passengers, after their luggage has been examined, are transferred by river boats and barges, as shown in the cut, to the landing place at Ellis Island, which is situated in the upper bay north of the Statue of Liberty and close to the New Jersey coast.

Upon arriving at the landing place, the immigrants are led along the wharf, as seen in the illustration, and carrying their hand baggage they file up to the first floor in the main building. Here they are examined in regard to their physical condition by a physician, and those who seem to be in poor health, or show signs of sickness, are sent to the medical department for further careful inspection. Those who have passed the first examination are then inspected by two specialists in eye diseases.



Drawn by Thomas Fogarty

LANDED *Reproduced by special permission from The Outlook*
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 LOOKING FOR TRACHOMA *Copyright, 1903*

The accompanying picture shows how the eyelid is turned upwards to ascertain whether the immigrant is afflicted with trachoma, the common contagious eye disease, and if so, he is not allowed to land but is held for deportation:

After the doctors have been passed, the immigrants come to the matrons,

who question the females whether they are married or single, and hold those for whom they deem further examination necessary.

The party is now divided into groups of thirty persons, each bearing upon his breast a tag with a certain letter or number in large print. As soon as the members of one group

are together, they are marched through a small gangway to the desk of an inspector, who has before him a list of the thirty names and the answers to twenty-two questions which have been recorded and sworn to as correct before a United States Consul at the port of departure.

These questions relate to age, sex, occupation, ability to read and write, nationality and citizenship, last residence, final destination, whether supplied with a ticket and by whom the passage was paid, whether in possession of fifty dollars or of how much, whether ever in the country before, names of relatives and friends in America, whether at any time an inmate of prison, almshouse, insane asylum, or charitable institution, whether a polygamist or an anarchist, whether induced from home by any offer of labor in the United States, and questions concerning health, mental and physical, including deformities of body and their nature. All these questions are asked again; the answers are compared and if everything seems satisfactory to the inspector, he may allow the immigrant to land by giving him a card with an "O. K." for New York, or if the place of destination has to be reached by railroad, he is given a card with "O. K. for railroad to the West."

Should immigrants say that friends or relatives will come to the landing place to meet them, they are sent to the detention room, from whence immigrants can only be released by the officer of this department after a careful examination of both parties. If an inspector decides that he cannot admit an immigrant on his own responsibility, he gives him a card marked with the letters "S. I.," which means that the parties must be held in a separate room for "special inquiry" before a board consisting of three inspectors and one stenographer. The hearing is in secret. No friend, relative, lawyer, missionary or reporter is permitted to be present or assist the subject

while he appears before this board. The immigrant is placed under oath and his testimony recorded word for word.

His fate depends upon the decision of these three officers, who may resolve by a majority to admit, defer, or exclude to be deported, in which latter case he is informed that he may appeal to the Secretary of Commerce and Labor at Washington to have the decision reversed.

While detained at the landing place, immigrants are fed at the expense of the steamship company as illustrated in the accompanying cut. Those who are admitted to proceed to their places of destination secure their railroad tickets in the railroad department at the landing place and must remain in the waiting room as seen in the picture. At five o'clock in the afternoon all the railroad passengers are transferred by river boat to the several railroad stations and from there are forwarded by special immigrant trains to the far West.

Efficient as the immigration service is at this port, it is to be regretted that two steamship companies, one English and one French line, make it a rule to land their passengers on our shores upon the Lord's day, and it is certainly a disgrace to our country that the Government assists them by having the department in full operation for the convenience of these steamship companies. A respectful protest has been recently made by the missionaries at the port to the Commissioner General of Immigration at Washington, covering five points, which are here briefly summarized:

1. We expect immigrants landing in America to become law-abiding residents and citizens. It therefore sets a bad example to these newcomers to find on their arrival a United States Government department in full operation on Sunday.

2. The large number of officers employed on Ellis Island have very strenuous work during the week and well deserve a day of rest.



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THOMAS FOGARTY

3. Important as immigration may be to the United States, it certainly is not so important and pressing that we should misuse the Sabbath day for the purpose of landing foreigners.

4. Steamship companies having no steamers due in New York on Sunday will not suffer even if occasionally a steamer may be delayed, while those companies which make it a rule to land immigrants on the Lord's day have no right to compel our Government to operate the landing station on Sunday for their private convenience. If the Ellis Island station would not take off immigrants on Sunday, the steamship lines would soon change their sailing day as other companies have done, for the

simple reason that they wish to avoid paying higher wages to longshoremen on Sunday.

And finally, landing on Sunday is no benefit to immigrants. The city banks are closed; mail and telegraph service is not operated as on week days; no connection can be made with river boats for eastern points, and the railroads run only a few trains.

This remonstrance was kindly received and promise was given by the Commissioners that they would attempt to close on Sunday when only a small number of immigrants was expected to land. The closing of the landing place entirely on the Lord's day is regarded as difficult if not impossible.

PART SECOND

BY MARGARET GOLD BATCHELDER

Formerly U. S. Immigration Inspector at the Port of New York

YONDER is a vessel steaming through the Narrows, its steering decks black with the teeming and chaotic masses who are come to share our country and our liberty. They are all on deck now, dressed in holiday attire, crowding to the rail for a first glimpse of the huge structures in the distance, which some one tells them is New York. The word passes rapidly that the journey is over, that the promised land is reached. The men throw overboard their old coats, shirts and shoes; the women smooth out and straighten their gorgeous orange, purple, green, shawls and petticoats; for the old and worn must be cast aside—everything must be clean and bright for this entrance into a new world.

How eager and expectant they are! Giovanni nudges Theresa, points excitedly and makes room for her at the rail. They lift up little Pietro and Guiseppe, for they must see too; then all four look at each other and

laugh; papa pats Guiseppe on the head and mama hugs little Pietro.

The hand luggage is brought out, for each a share, from grandpa with his grape sticks and can of precious wine from the home vineyard, to tiny Pietro hugging a fat feather pillow in his chubby little arms. All are ready to start for "Little Italy" or the street of the Mulberry.

But the steamer has stopped, and why is the anchor being lowered? They crowd around and scream at that semi-godlike individual, their countryman who has been to America before. He points to the yellow flag on the mast, while almost at the same moment there is great commotion on the deck, and they are pushed and shoved into line to be marched single file past the quarantine doctors. Unlucky ship which has any contagious or infectious disease on board! When the anchor is hoisted a mighty shout of thanksgiving rises from two thousand throats.

They spy the Statue of Liberty



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THE IMMIGRATION BARGE

next, the little children are lifted for a glimpse, the women wave their hands, the men doff their hats and shout. The band on a German liner struck up "Old Hundred" as Liberty was being passed; it sent a thrill of ardent patriotism through the hearts of those Americans who listened, thought of the words of praise, and were proud to belong to a country which had glorious opportunities and blessings for all who desired and deserved.

If the ship is docked after two o'clock in the afternoon there comes a tedious wait for the impatient new arrivals, for they will not be transferred to Ellis Island on the huge barges until the next morning. Where the "Harvest Home" and her sister barges drop their burdens at the Island, it is there we like to watch and wonder, laugh and sorrow. 'Tis a long and varied procession that passes up the gang plank, through the covered passage way into the Immigration Building. The Scotch mother with her nine boy "bairns," all of whom she intends shall be Presbyterian ministers, she proudly announces. Behind her walks a mild-eyed Slovenian woman carrying

an enormous sheet-wrapped pack on her back, a baby tied on in front, a heavy bag in one hand and several children clinging to her skirts, while her lord and master follows in her wake, twirling his cane!

The next are "Yiddishers"—an old patriarch, bent now, and the long curls over his ears are gray, yet he wears with a splendid dignity the proverbial Hebrew frock coat and silk hat. He and Rachel are coming to the *kinder* who have written that America is next best to the New Jerusalem, and they are carrying in their arms their most cherished possessions, brass candlesticks and a Russian samovar.

This Magyar woman with fourteen boys and girls clustering around her is not a charitable institution, oh, no; they are all hers, every one, and they are to wait for the husband and father who is to claim them. The little black-eyed Italian girl clad in green petticoat and scarlet bodice, toddling along with a small rocking chair in both hands, where does she belong? She places the precious bit of furniture on the ground, seats herself in it and refuses to budge. With superb nonchalance she sits until her



LANDING ON THE ISLAND

Sicilian mother, with a shriek, rushes upon her lost darling, soundly boxing her ears.

Here are several little Italian lads, with masses of dark, curly hair, laughing brown eyes, and the chubby cheeks of cherubs.

So they disembark, little Dutch maidens, Hindu fakirs, Syrians, Sicilians, Finnish, Bohemian, in the most homogeneous mass the world has ever seen; but the Statue of Liberty looks down upon them all, the doors of the public schools are open to their children, and we need have no great fear.

The long lines enter the Administration Building, pass up the stairs and down a narrow passageway hemmed in by wire railings where stand two physicians, one to snatch off the caps of the astonished foreigners to look for favus; the other to roll back the eyelids in search of traces of

trachoma. Those who are found wanting, alas, must await further examination in the "goat pen" while the sheep with due meekness and wondering humility proceed to the next ordeal.

Here, perched on a high stool, is a fierce looking St. Peter, red-faced with responsibility. What a task is his to "size up" five hundred of all tongues and races in a single day! He sifts out the strong and industrious, leaving for the "S. I." Board, the ex-convict, pauper, contract laborer, bandit, for the United States has no room for the "L. P. C.," (liable to become a public charge) or the diseased, and in 1902 refused a landing to 4,974 hapless individuals. The steamship companies which were so unfortunate as to bring these physical and moral wrecks must deport them at their own expense.

There are twelve of these in-



A RUSSIAN FAMILY



POLACK GIRLS

spectors and they have sorted out as many as 7,000 aliens in a day, shouting, pointing, jabbering half the dialects of the civilized world. There is a tradition on the Island which still causes the old inspectors to look shame faced. "It was a sturdy chap with an odd little hat and a sun-browned face. They talked to him in Armenian, Finnish, Bohemian, Polish, Portuguese. He stood stolid and silent. They sent for more interpreters and tried Croatian, Dalmatian, Ruthenian. At last he broke forth: 'For the love of hivven, is there none o' yez here speaks English?'"

"Wie viel geld?" calls the inspector. "Only thirty marks, Gretchen? It won't do. But he will meet you, der Bräutigam?" "O. K." she is and soon there is another wedding to add to the records of Ellis Island mar-

riages. The afternoon express carries a happy lover and his radiant Frau to the farm out West.

This stalwart Swede with his rosy cheeked lads and lasses and a wallet of good money—any question about him? Indeed no—the inspector sighs, wishes there were more like him and shouts to the next victim, "Quanto moneta?" Forty lire? Not enough is the verdict. "Si, si," cries Tony. He has promise of work, such good work! And he draws forth the tell-tale papers which cause him to be hustled off to the "excluded" room.

Here is a strapping fair-haired youth with a smiling face and a brawny arm. The inspector passes hurriedly over the questions, "Ever been in prison? almshouse? insane asylum? Are you an anarchist?" No need to ask him these. Has he money? He looks downcast, for he



FINNISH FAMILY FROM THE FAMINE DISTRICT

can show only fifteen dollars; but passed he is; his face and his arms are his fortune, for at Ellis Island it is the *tout ensemble* and the latent possibilities which save or damn. Has he money is the first question. If not, can he, and far more important, *will* he work?

What a perfect Nestor must the inspector be who decides these questions for four or five hundred per diem! Does he never make mistakes? Alas, too often. There were 465 of them last year; 465 who were ad-

classes of women occupy the third. No one knows when he enters here whether his exodus will be for a journey backward or onward.

The stolid Dutch girl with her stupid stare — has she money, friends? No. She has come to her Hans; but the telegrams fail to bring him and she must return across the water to bury her love dream.

See this cheerful little old lady. She has a cookie for the wee boy, shows the restless young girl how to knit, holds the baby for a tired



WAITING ON THE LINE FOR INSPECTION

judged worthy and landed, but had to be returned from whence they came before they had lived a year in the land of plenty.

The tragedy of the return, think of it. No home, no friends, no hope! But Ellis Island officials cannot pause in their busy lives to think of the tragedies, for if they did, too many would succumb to chronic melancholia.

There are three apartments in the Purgatory of the world here; for the men they are labelled "excluded" and "temporarily detained"; both

mother. No one understands a word she says, but she makes every one feel more comfortable and contented. She is waiting, she tells you, for her son. He lives in Hoboken. The street, the number? No, she can't tell you these, but they will find him, he lives in Hoboken. Her good-man died, there was no one left, so she came to her boy. But no son comes to claim her, and a steamer carries a heartsick little lady back to the public relief of Germany.

This sweet-faced young woman — insane? No, can it be? The baby

was born and died on the passage over. It is a heart-broken husband who hears that Uncle Sam will not receive the insane and that his Yetta cannot stay.

We take but a peep into the men's excluded room for a momentary gaze at the depressing assembly of poor, helpless and criminal, but fortunately it is only a wee small per cent. that these rooms receive, and the vast majority pass safely the Scylla and Charybdis of medical examiner and inspector.

For most of the journey is not yet over; they must be labelled and ticketed, Pennsylvania Railroad, Erie Railroad, New York Central Railroad, Fall River Boat, and taken on the barges to the railway terminals. They are surrounded by their Lares and Penates in the form of household goods. Such queer baggage it is! One family is proud in the possession

of a sewing machine, and an immense upholstered rocking chair, which have been its burden for thousands of miles. The next family has naught to boast of but two feather pillows which the *mater familias* treasures as the apple of her eye. This man hugs an enormous brass trumpet, his neighbor has a violin, while far off in the crowd we spy a Scotch Highlander with his precious bagpipes.

Those who remain in New York City, and they are, alas, far too many, are carried to the Barge Office on the Ellis Island ferry boat. But before they board it, in the long screened hallway are the happy meetings of the friends and kinsmen who have come to claim their own. The proud Italian father declares he never would have known his ragazzi—how they have grown! The old forlorn looking Jewess is being embraced and wept



A DANGEROUS CHARACTER



HOLLANDERS WAITING FOR FATHER

over by her finely dressed daughters from East Broadway.

Most of them have some one to greet them, but those who have not are coralled by the Immigrant Protective Societies of the various nations and taken to some good safe Home in the big city, there to stay until they have got their bearings. The Society for the Protection of Italian Immigrants has been doing particularly helpful work in this line.

Germans 40,000, British 69,000,

Scandinavians 78,000, Russians 136,000, Austrians 206,000, Italians 230,000, plus Magyars, Polish, Lithuanians, Croatians, Dalmatians, Finnish, Bohemians, Greeks, Syrians and so on in endless stream numbering 857,000 aliens who have entered United States ports during the year ending June 1903. Has man ever before witnessed so stupendous and far-reaching a migration as this the record of a single year? We pick up our morning papers and read,



IN THE EXCLUDED ROOM

"Immigrants due to arrive in New York during the next ten days."

Oceanic, Liverpool.....	1,100
Umbria, Liverpool.....	600
St. Paul, Southampton.....	550
Columbia, Glasgow.....	600
Deutschland, Hamburg....	600
Barcelona, Hamburg.....	800
Koenigin Luise, Bremen....	1,875
Kaiser Wilhelm der Grosse.	805
L'Aquitaine, Havre.....	1,953
Southwark, Antwerp.....	1,000
Trave, Genoa.....	878
Sicilian Prince, Naples....	1,017
Bolivia, Naples.....	1,100
Archimede, Naples.....	813
Citta di Napoli, Naples....	1,300
Roma, Naples.....	1,400
Perugia, Naples.....	1,220
Sardegna, Algeria.....	1,059

On the red letter day in April, 1903, 10,236 aliens arrived in New York, and two steamers of the Hamburg-

American line brought 2,731 and 2,854 steerage on a single trip. During the last half century eighteen million (approximately) of the peoples beyond the seas have been received and adopted to ourselves, while more and yet more come, and there is no end in sight.

The Völkwanderung of the sons of Noah, the Hebrews, Goths, Vandals, Huns, Tartars, of all the tribes and nations whose epoch-making migratory adventures have furnished an inexhaustible theme to minstrel, bard and dramatist for centuries, are as mere excursion parties compared with this marvelous pouring of the nations of the world into the land which stands for kindness, with protection and freedom for all.

The history of these early migrations is a tale of tremendous social upheavals accompanied by long years

of bloodshed, cruel misery and suffering. How different our nineteenth and twentieth century flight of nations! Vast hordes numbering nearly a million in a single year bear down upon us, but the United States moves serenely on, undisturbed and apparently not at all awed by the thought that she is absorbing more than the natural increase of southern Italians and Slovaks; more than half the natural increase of Russian Jews, Austrian, Polish, Croatians and Slovenians.

Every State in the union receives its share. New York leads with

203,824 in 1902, Pennsylvania next with 139,096, Massachusetts 50,939, and so on down the list to Mississippi and North Carolina, which offer attractions to only seventy-seven and seventy immigrants respectively.

'Tis a vexing problem, shall we or shall we not keep our doors open to the crowds of the other half who are coming in ever increasing numbers. The statesman shakes his head and murmurs that it is quality, not quantity, that we want now. For the type of the immigrant has changed; it is no longer the Swede, Dane, German, British—the Baltic race, but



EMBRYO CITIZENS

the Italian, Austrian, Russian, who are coming to us, 572,000 out of the 857,000 in 1903. In 1882 out of the 788,000, 632,000 were Scandinavians, Germans and British. It is the scum of the earth we are getting now, says some one. To be sure the foreign born fill our City almshouse, workhouse and penitentiary. Seventy-seven per cent. of the almshouse inmates are foreign born, but 657 are Irish and German, this same Baltic stock we so lament, leaving only 12 per cent. of the total to the Italian, Jew and all other races; and observe that this is the first, not the second generation.

Pick up the *Hoi Polloi* from a land of tyranny, where the masses are slaves in everything but name, and place these same people in a country which spells opportunity, values a man for his manhood and gives his children the chance the parents never had. What will be the result? The public school teachers in New York City tell us what happens. Brightest pupils: Russian Jews. Most excellent in drawing, modeling, music:

Italians. Most ambitious and industrious: Hebrews and Italians.

The fathers are not far behind. A night school in the Italian quarter has an average attendance of 575 boys and men from fourteen to fifty years of age, who have been in America anywhere from two days to fifteen years. This man has been wielding a pick all day while his neighbor cleaned the city's streets. Here they come four evenings a week from 7:30 to 9:30 for the knowledge of the English which is to them an open sesame to all that is good in life. There are eighty of these schools and they cost the city \$500,000 a year, but there are 20,000 scholars who are being taught our language, customs and form of government.

Environment counts quite as much as heredity in the sum total of a man, and these people inherit nothing that they or we need be ashamed of. Educate them, bring them into contact with the better class of Americans through the mission and the social settlement, and who need fear for the future of our country?

MR. BEECHER once said, "*When the lion eats an ox, the ox becomes lion, not the lion ox.*" The illustration would be very neat if it only illustrated. The lion happily has an instinct controlled by an unfailing law which determines what and when and how much he shall eat. If that instinct should fail and he should some day eat a badly diseased ox, or should very much over-eat, we might have on our hands a very sick lion. I can even conceive that under such conditions the ignoble ox might slay the king of beasts. Foreigners are not coming to the United States in answer to any appetite of ours controlled by an unfailing moral or political instinct. They naturally consult their own interests in coming, not ours. The lion, without being consulted as to time, quantity or quality, is having the food thrust down his throat, and the only alternative is,—digest or die.

—From "OUR COUNTRY."

PRESIDENT ROOSEVELT'S TRIBUTE TO HOME MISSIONS

(From a Recent Public Address)

"IT is such missionary work that prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it, the conquest of this continent would have had little but an animal side. Because of it, deep beneath and through the National character there runs that power of firm adherence to a lofty ideal upon which the safety of the Nation will ultimately depend."

Commenting upon this utterance of the Chief Magistrate, *The Outlook* of August 29th remarks:

"That this is a sound view, no one who has studied historically the forces which have produced the United States can deny. The home missionary, who to many people is hardly other than a man with a wife and several children, somewhere out West, to whom a barrel full of odds and ends is sent, and from whom is received a letter full of gratitude and accounts of prayer meetings, is in reality one of the most dominant agents in the making of history that the world has ever known. Compared with the settlement and civilization of Europe, the spread of civilization over the territory which now comprises the United States has been startling in its swiftness. No armies ever achieved so thorough or so speedy a triumph as the American pioneers did. And among the pioneers none were more courageous, none were more steadfast, and none more in earnest, or, on the whole, more successful in attaining their purposes, than the men who went not for the sake of extracting wealth from the soil, but for the sake of establishing righteousness in the new communities. In the midst of greed, or what at best may be called the spirit of acquisitiveness, they injected the spirit that seeks not to get but to give, the saving spirit of service, the leaven of the Nation."

EDITOR'S OUTLOOK

What It Means

THERE are some things so very true, that multitudes of people, if the paradox may be pardoned, do not believe them. We have a fear that some of our readers will only glance at the testimony of President Roosevelt and the comments of *The Outlook* on another page, without taking in the meaning of their tremendous truth. It certainly means very much that the Chief Magistrate of 80,000,000 people, himself a broad-minded scholar and a master in the interpretation of history, should ascribe to the home missionary, past and present, the honor of having supplied the saving ideals on which the strength and very life of the nation ultimately depend. It means much also that a journal of the recognized ability and wide reach of *The Outlook* should so unequivocally endorse the President's conviction.

Yet is this strange? Deep down in every thoughtful mind we believe the truth is accepted, that only by righteousness can any nation be truly exalted; that without righteousness our vast wealth is a festering curse; our material prosperity a deluding snare; our political supremacy a hollow sham; that armies and navies shall neither exalt nor protect a nation whose people do not possess, enthroned in their hearts and regnant in their lives, the high ideals of the Sermon on the Mount. For a hun-

dred years this belief has been the working theory, the divine philosophy of home missions. Its agents for the most part have been the humblest men and women, scarcely recognized in the crowd. Its instrumentalities are plain meeting-houses without a single attraction to the eye. Its ordinances offend by their very simplicity, and its messengers are often without worldly wisdom or human eloquence. Its simple mission has been to create ideals for the people, yet ideals the sublimest known on earth, those inspired by the duties of religion and the claims of heaven. Faith in the vitality of these ideals has been the hiding of home missionary power.

Yet this faith is not confined to the Church alone as we sometimes too hastily assume. A story of American home missions was recently published which naturally enough received considerate attention from church periodicals. But some of the most intelligent reviews, indicating a careful reading of the book and intense sympathy with its meaning and purpose, have appeared in the secular press of many different States. Whatever else this may mean, we believe it signifies that multitudes of men and women, of the world worldly, and without practical affiliation with the church, are as profoundly convinced as its devoutest member, that the only safety of America is in the "firm adherence" of her people to righteous ideals.

The very obviousness of this truth is its chief disadvantage. Men forget it as easily as they forget the air and the sunlight. If any revival is more in demand at the present hour than another, it is a renaissance of the truth so forcibly embodied in the words of our President, namely, the omnipotence of righteous ideals among the people, and the supreme importance of those humble agents by which they are created and kept alive. Fight municipal corruption as we will (and all honor to gallant fighters along that line!), pour hot shot into the corrupting saloon, raid the gambling dens, arbitrate the labor issues, regulate the trusts, continue to tinker that "local issue," the tariff, denounce the cruel lynchings, reform everything bad; but let it not be forgotten that one reform goes deeper and nearer the root of all evil than any other, the reform that inspires righteous ideals in the hearts and lives of the people.

The embodiment of that reform, says Mr. Roosevelt, is the home missionary. For what this humble but mighty man has done in the building of the nation, let us give him honor! For what he may yet do to save our beloved America, let us strengthen his willing hands!

Welcoming the Immigrant

Measuring the interest of our readers by our own interest, we feel assured they will welcome the opening article of the current number, describing the entrance of the immigrant at the chief port of the nation. The picture is drawn by eye witnesses. Mr. Sommerlatte, as Harbor missionary of the Reformed Church for several years, may be trusted to know whereof he writes. Miss Batchelder has enjoyed an exceptional experience as United States Inspector of Immigration, and her bird's eye view includes many touches which a man would never see. Together they have given the readers of *THE HOME*

MISSIONARY a photograph of profound significance.

The immigrant as he lands in America is a picturesque personage. Speech, dress and manners are those of the Old World. Could we follow him only a few months from the landing we should detect the beginnings of a great change. Dress and manners are the first things to be sloughed off. Broken English is the next development. More slowly the mind of this foreign-born American yields to its new surroundings. The atmosphere of independence into which he has been transplanted begins to re-create his ambitions. He has a farm of his own, with tools and crops; his children are in our public schools. Election day comes and he votes. For the first time in his life he is a citizen, a free man, one of eighty million self-governed and self-governing people. He feels the change in every fibre of his being, as those to the manor born can never feel it, for they never had it to feel.

Now at this point comes the crisis of this new life of the immigrant. Two ways open at his feet. Will he join the army of sordid grubbers, finding in his new heritage nothing more than acres of arable land, crops of value and markets ready to turn the toil of his hands into silver and gold? Shall his development culminate and cease with such material rewards? Or, shall he find following him, as they followed the early New England emigrant, the church, the missionary and all kindred agencies of a Christian civilization? Nothing but these saved the early pioneers from a selfish, vulgar and godless materialism. They injected into the enterprise of settlement the higher ideals of worship, of righteousness and of civic virtue. These entering into the blood of the first immigrants made them the great nation builders of history. Such agencies have not lost their power and were never in demand as they are to-day, when, by thousands and tens of thousands, these strangers from the Old World, who are in fact the

raw material of future citizens are pouring into the wide stretches of the West and crowding the already congested cities of the East. Home missions has not finished its work until it shall create for the later immigrant the same environment that saved the early settler from barbarism and made him the architect of a great nation.

Dr. Thomas W. Jones

It has been several years since the circle of home missionary superintendents was broken by death. The break has come at length in the decease of Dr. Jones at Philadelphia, after many months of failing health. Thomas W. Jones was born in Bangor, North Wales, March 10, 1830. He came to this country alone in his seventeenth year, landing in Boston after a tempestuous voyage of seven weeks. Eventually all his family followed to this country, where they have since made their home. In New York he found employment as a clerk and under the inspiration of President Finney, who was preaching at that time at the Old Broadway Tabernacle, he resolved to study for the ministry and passed four years of instruction at Oberlin. He was always fond of missionary and evangelistic work, in which he labored at Lake Mills, Wisconsin; Ann Arbor, Hillsdale, Ypsilanti, Jackson, Galesburg and Olivet College, Michigan. His settled pastorates were at Dowagiac and Augusta, Michigan; Topeka, Kansas; Ticonderoga and Saratoga Springs, New York. The last fifteen years of his life have been given to missionary work in the office of Superintendent of the Home Missionary Society. His field was the middle district with headquarters at Philadelphia. His Welsh birth and training and his peculiar sympathy with Welsh traditions and characteristics made him an ideal superintendent for that field. His heart was warm, his eloquence fervid, his sagacity rare and

his wise counsel commended him to the pastors and the churches in a marked degree. His life has been large and varied and richly blessed in spiritual fruitage and perhaps no other man could have had the same influence in leading the Welsh churches of Pennsylvania into the growing use of the English tongue. The health of Dr. Jones has been declining for several months, under a complication of diseases, among which was a weakness of the heart. But his great vitality has prolonged his life beyond the expectation of friends. The end came Wednesday evening, September 9th, and that end was peace.

William H. Moore

No warmer friend or wiser administrator of home missions has recently passed from earth than the late Secretary Moore, of Connecticut. His knowledge of the State which he served so long, was not only down to date, but minute and historical. Things new and old he was ever ready to draw from his abundant store to illustrate the value of home missions. His devotion to the national work was deep and sincere. The broad view to him was the natural view. Among the closing duties of his service as Secretary was the visit he made to Michigan, when that State was beginning to agitate the question of self-support. Mr. Moore's addresses in the leading churches of the State did much to promote the sentiment of independence, and even where his hopeful views were treated with a measure of doubt, the Christian optimism of the speaker was warmly appreciated. By nature, Secretary Moore was a statistician and the Connecticut churches for many years to come will remain in his debt for the information he has gathered, and for the facts that he coaxed and sometimes dragooned from reluctant pastors and unclerical clerks. Withal he was a true friend, a genial brother and a sweet spirited Christian man.

OUR THOUGHTFUL FRIENDS

"The King's Bright Banners Forward Go."

A FELICITOUS feature of the closing session of the Seventy-Seventh Annual Meeting at Providence was the use made by Rev. W. B. Lockhart, of the world's famous Latin hymn, written concerning Passiontide by Fortunatus (530-609), Bishop of Poitiers. The theme of Dr. Lockhart's address was expressive of the hopeful aspects of Christ's kingdom under the work of the Home Missionary Society, present and prospective. "The banners of the King go forward." The hymn is familiar in British and American hymnals, in English translations. In its opening line and in its prevailing sentiment, it is the poetic expression of what in plain prose was repeatedly called "a marked year," the past year of the society. The Cross of Christ is a conquering Cross:

"Fulfilled is now what David told
In true prophetic song of old,
How God the heathen's king should be
For God is reigning from the tree."

The primary use of this hymn was a processional hymn in honor of the Holy Cross. It has had a strong hold on many minds, especially upon poets, hymnists, translators, preachers and Christian workers, who have

been inspired with Christian faith and hope, with a sense of the presence of God, with the initiation and advancement of forward movement. "The King's bright banners onward bear." The watchword of the messengers of the King has always been, and always will be, "Forward," not merely as a matter of temperament and sentiment, but with reasons rooted in faith in God, in the Bible, in the Christ of the Bible, in the work of the Holy Spirit, in the realities of history and in the inevitable career of humanity.

Fortunatus was an Italian, one of those greatly gifted men whom God made, as Dr. Hillis says, out of a little mud, one of the ancestors of multitudes who are now coming to our country and who are designated "foreigners," not merely in a geographical and ethnic, but in an opprobrious sense. Fortunatus was an immigrant, a refugee. He went from Italy to France. He was contemporary with Mohammed, and lived when the most aggressive of mongrel religions was germinated. He had the experiences of a wanderer that are suggestive of the ramblings of a modern tramp. Yet he was a troubadour, singing from land to land and reminding us of that circuit rider, whose revival was said at Providence

to be needed, preaching from place to place and careering over great stretches of territory. The romance of his career was his friendship with Queen Rhadegunda, wife of Clotaire, who became in spirit, if not in fact, a sister of charity, who took leprous women in her arms and kissed them, and when one of the leprous women said to her "Who will kiss you after you embrace us?" she answered benevolently, "If others will not kiss me, it is truly no affair of mine."

We heard at the Providence meeting of many living women of the same heroic and self-denying type, except that they do their deeds not under the conditions of celibacy, but of the city slums, the crowded steamboat, the western and Alaska mining and lumber camps, the homes of the poor and the oppressed. One historian of the times of Fortunatus says, that the life of that period was a curious resultant between the Roman and Barbarian ideas. The life of these times as Dr. Hillis and Dr. Waters and many more of the thirty speakers reiterated, is to be, not a curious but a known and inevitable result of the conflict between Christianity and all that opposes it, and Christianity is to become concrete in terms of home missions, the Christian man, the Christian church, the Christian school, the Christian city, the Christian State and Nation. The time is hastening. The movement is an accelerating movement. The banners of the King are in sight. They are moving forward. They will wave in triumph soon, and an innumerable host will shout and echo and re-echo the songs of victory.

James H. Rose

NORTH CAMBRIDGE, MASS.

Spiritual Savings of the Fathers

The people of our age, said Renan, still live on the spiritual savings of the forefathers. As time goes on, he added, that capital of strong virtues, austere traditions, and severe habits

decreases every day. "What our descendants will live on in this respect I cannot imagine, and I am afraid to anticipate." If that were true in France, it is no whit less so in America.

To-day, in our own country, nothing is plainer than that home missions must still leaven the nation.

No mistake could be greater than to imagine that because home missions have followed the mighty movement of migration and our imperial expansion across the continent clear to the Pacific, that, therefore, this sublime home mission undertaking has done its work. It is only the frontier that has changed. The real frontier is as important and as critical a concern at it ever was; only now it is less a matter of geographical moment. Its bearing on the national life and character is exactly the same that it always has been.

Home missions means the strong helping the weak; those who have sharing with those who have not. The vast home missionary enterprise of the century has paid its cost a hundred times over in its reflex influence on the churches and individuals who gave their hearts to it. It has been a shining, a constant, a sublime object lesson to the whole country. The very meaning and intent of the gospel has been illuminated by it. It has been an interpretation that could not be mistaken. It has been like the lightning our Lord spoke of as "shining from one end of the heaven even unto the other." It has furnished just that nurture and power in practical Christianity which has done so much toward creating the "spiritual savings of the fathers."

But it is an everlasting crisis that we have to deal with. There is, moreover, always an "impending crisis" overhanging our vision. The signs of our time are by no means altogether roseate. In the midst of the best churches, in the best homes, there is a profound transitional process going on; going on as quietly, it may be, and as persistently as time

itself, which bodes no little peril to the integrity of the Christian faith, the vitality and supremacy of the Christian spirit. The "problems" of the time multiply not only, but they magnify. They loom up stupendous in their proportions. Obviously there must be in the Christian organizations of the country a proportionate spiritual apprehension and moral force. That French religionist, more or less skeptical, rarely spoke with such seriousness as in reference to just this sort of responsibility in keeping intact the "spiritual savings of the fathers."

Pre-eminently, in city and in country, in the East as in the West, all over our country, it is the august part of home missions to determine what in this respect our descendants will live upon.

For one thing, the coming to our shores of nearly one million immigrants the current year points to at least one of the aspects of our present day home missionary frontier; a moral frontier which it would be a kind of double treason, to the country and to the kingdom, to leave unprotected.

Simon Gilbert

CHICAGO, ILL.

Promiscuous Scattering

A new argument presents itself for a more centralized superintendence of our Congregational missionary effort. It is the potent argument of dollars and cents. For it is a fact that we Congregationalists, through our churches, are giving more than three-quarters of a million dollars to benevolent objects annually, outside the work of our six chief societies. Here is more than one-third of our total annual contributions going to the support of objects that are not under the supervising control or direction of our chosen denominational agencies.

Probably this excessive amount is distributed among a multiplicity of

objects, many of them, and possibly all of them, worthy in themselves. But what a commentary on our policy is this large leakage! We strain to meet the needs of our six chief agencies, and every little while undertake a strenuous campaign to rid this or that society of indebtedness, and all the time our churches are pouring three-quarters of a million dollars into other channels than those provided to do the work of our denomination.

A grand central committee, representing alike our six societies and our denomination as such, could act in an advisory and suggestive capacity, counseling sub-committees in well-devised districts, who in turn would keep the individual churches informed and interested in our great lines of effort, and thus protect them from the itinerant and autonomous gleaners, who reap an annual harvest of three-quarters of a million dollars from generous but ill-advised givers in our churches.

As Congregationalists we may be shy of any shadow on our independence; but it may be these figures are a dark shadow that shall warn us to get in under cover from a wasteful storm.

Wm Brewster Oram.

WARREN, MASS.

The Home and the Church

If the Church is necessary to the welfare of the home, it is just as true that the home is indispensable to the Church. The Church is dependent on the home for its supplies of men, women and children, for its material support. The quality of the homes determines the quality of the Church as well as the reverse. The character of the ministry is shaped quite as much by the home as it is by any other institution. The piety, the intelligence and industry of the home go far towards determining the need and the work of missions. The home is the source of supplies for the Missionary Society. It is the

real laboratory where the instruction of the Church is tested and wrought into character. The home missionary cannot give too much attention to the home. The present value and the stability of his work will ultimately be measured by the extent and depth of its impression on the home.

One of the hopeful signs of the times is the increasing attention that all forms of philanthropy are giving to the home as an object of direct care. The remarkable success of the Home Department of the Sunday-school is largely due to this distinct recognition of the home as a place for the study of the Bible. It is calling attention to the possibility of other uses that can be made of the home in the work of the church and of society. The truth is that we have been so absorbed in those forms of work that can be done in the meeting house that we have allowed the great natural forces of the home to lie dormant. The time has come when we should make strenuous effort to find the true place and office of the home in the work of the Church and of society.

I am convinced that it is not so much the divorces and licentiousness—alarming as these evils have become—that we need to fear as the neglect of the home factor of vast importance in the work of education and religion. Indeed the best that we can do to counteract these evils is to do more for the home, and especially through the home. I would put especial emphasis on the last phrase—"through the home"—for we have erred, I must think, in not recognizing the home itself as a vital institution, capable of doing its own Divinely appointed work. The Church may do that work for the home for a time, just as we give food to a starving family. But the great aim should be to get the poor religious home on its own feet and make it self-supporting in religious life as we do in economic life. It should be awakened to a keen sense of its own responsi-

bility and helped to meet it. Home missionaries should preach much on the home and its responsibilities and study the ways in which the home can be made more active in its own appropriate work. No work will be more heartily welcomed or be more fruitful of good results.

Saml. W. Dike,

AUBURNDALE, MASS.

Our Duty in View of Our Heritage

When Pilgrim and Puritan were amalgamated in the crucible of New England it produced a material of remarkable strength and endurance. It is a material that has been wrought into this nation for its lasting good. Other material has come over the seas, good and durable; and in some respects it is well for the nation that the material that entered into its making was not all of one kind.

But with all well-deserved credit given to the others, our forefathers, with their love of religious liberty, their devotion to God, their high ideals of education, their principles of independence and fellowship, their patriotism and courage, hold a foremost place. It would be a long trail, but an interesting one, to follow the outworking of their principles of independence and fellowship in the religious life of the country, the government of the nation, and in the industries and activities of the people. In each instance there has been broadening, deepening, quickening influence. A most important agency in all this has been the Congregational Home Missionary Society; it has carried the spirit and purpose of the fathers forward with the Western march. Read Dr. Clark's "Leavening the Nation," and this will be more apparent. It belongs to Congregational Churches to keep alive and continue what our forefathers began at so much sacrifice and which

has been so potent in the nation's making; and there is no more efficient agency in this than our Home Missionary Society. Its work is needed throughout the length and breadth of the country; it is needed in old New England and the far West, in Northern cities and hamlets and in the new South. And how vastly the need is emphasized by the spirit of commercialism, the ever present forces of evil and the incoming multitudes of a class in these days that seem farthest removed from our ancestors. Will they be brought to partake of the true spirit of independence and fellowship? Surely they can be. We must follow the march of our population westward, but we must not neglect the cities. Our Home Missionary Society watches all this with commendable fidelity. A few years ago, for example, the Society put a few hundred dollars into a work in one of our best cities; to-day that church gives a thousand dollars a year and more to benevolence.

The thought of our heritage and a vision of the need, quickened by a love of country, kept warm by the country's greatness and power among the nations, and fanned into flame by the memory of noble deeds and great sacrifices, ought to thrill every Congregationalist and impel him to support the Home Missionary Society which so effectually enables us to do our duty in view of our heritage.

Chas. H. Small.

SPRINGFIELD, O.

Just the Right Initiative at Just the Right Time

Born in a home missionary cottage on the sunset side of the Mississippi, where my father's table was sometimes supplied with bear meat, my mother dying at twenty-eight, having nobly said, "Somebody must be built into these foundations," let me

plainly point out a single fact and the inference will be too plain to need argument. In the development of a new country, like much of the field of the Home Missionary Society, it devolves upon the poor to take the initiatory steps. Going as to a shrine, I visit the house in which I was born, in a proud State that was then less than two years old. I find the land about our former family dwelling worth easily \$100 an acre. My father bought forty acres. Why did he not buy the usual one hundred and sixty acres, seeing he could have obtained it all at the Government price, for \$200. He was too poor. By experience in my father's house, I have known the home missionary privations. I have eaten at its scant table; I have slept in its cold bed.

The whole of Nahant could once have been purchased of the Indians for a pair of leather breeches, but Mr. Dexter confessed that, at first, he did not have the breeches. I have now before me "The Prairie Missionary." The frontispiece is a picture of himself in dejection and below the portrait are the words "He had in his hand a memorandum of our housekeeping expenses." Only when I glow over achievements of the home missionary can I bear to read the revelations of the poverty and privations of these servants of God. I had written Sons of God. Such they are. Saviours of the country. Such have I seen them to be. The name of Asa Turner, who welcomed the Iowa Band, will shine as the stars forever. I heard his brilliant son, who I thought made easily the best address at the Semi-Centennial of Iowa College, say publicly, that the reason he did not enter the ministry, for which office he was by nature more than well fitted, was a mental reaction against the poverty and privations of his father's house, especially as they bore upon his "little mother," and the family. The home missionaries are poor, the people are poor. The

poorest are the first on the ground, not from choice but from necessity. They are not the kind of poor people you find in the slums. One of the sort met in the West was asked, if, on going to town the last day of the week, it meant a glass of beer. He replied, "No, no, the mortgage, the mortgage." Not a nickel for beer while the mortgage still rested on his farm.

There are two kinds of poor. The devil's poor and God's poor. Hath not God chosen the poor of this world to be pioneers, to open the country, to be adventurers, to push out the boundaries of empire to wider horizons. The rich love comfort. They can live where they elect. They prefer to be identified with large communities. The West is not developed like a suburban addition to a great city in the East, where the land is handled by a syndicate and handled by an agent. The West is developed by the sons of toil, who in the beginning have no capital. I have collected a bundle of testimonials published by Western railroads, commending the country across which their lines are thrown and with here and there an exception, the settlers say, "I now have this and this, but when I came into these parts I had nothing; or, I was in debt, or I borrowed money to buy horses to break up the virgin sod."

But here is the radiant fact. These men, among whom many of our home missionaries labor, put their stamp upon the community. Yes, they do; they do. The community bears it after their death. A town does not at once change its spirit. Illustrations multiply. That is the fact. Communities have their seed times. Iowa is what she is, because just the right initiative was given at just the right time.

James L. Heile

SALEM, MASS.

Missions

As Christ Thought of Them

I have just been re-reading the words which Christ uttered after His resurrection during the "forty days" of renewed fellowship with his disciples. It seemed to me that if our Lord were ever to summarize His teachings, put the various parts into their proper relations, first things first, it would be in those days between the death and the resurrection. Then certainly all that was incidental would be left one side and the great central truth expressed.

And as I read the closing chapters of the four Gospels and the first chapter of Acts, I am profoundly impressed with the fact that all the trend of the words is missionary. There is no distinction between kinds of missions. "Home" or "foreign" stands for a division much more recent than Christ's day. There is no hint in those important words of A. B. C. F. M. or C. H. M. S. or A. M. A. or any other of the goodly aggregation of initials. It is just missions. His word is a word of outgiving and outgiving, with no limit fixed. "Jerusalem, Judea, Samaria and the uttermost parts."

But it is not enough to say that the *trend* is missionary; the words are almost exclusively missionary. The only even seeming exception is John xxi. This is more personal in its character, but even here the message is one of service, "feed my sheep."

All the other words are to be summed up in three things:

1. "Be sure that I am your Master, risen from the dead." Matt. 28: 9; Mark 16: 14; Luke 24: 25-27, 36-46; John 20: 15-17, 26-29.

2. "Tell the glad tidings to others." Matt. 28: 10, 18-20; Luke 24: 47-48; John 20: 21; Acts 1: 8.

3. "Be sure that I am with you." Matt. 28: 20; Luke 24: 49; John 20: 22-23; Acts 1: 4-5, 8.

Clarence F. Swift.

FALL RIVER, MASS.

A Demand for Genuineness

Give us the real, the true, not conventions, is the demand in the West. Everywhere the newcomer casts off the forms of his past life. The fresh, free air of the prairies, vast as great seas, breathed incessantly makes for freedom of manner and a love for liberty in thought and conduct and worship.

What is counted as indifference for the church is frequently a passion for the real—a virtue not a vice; the people simply will not attend a church pervaded by formalism, where no true message is to be heard. In the old home, one was born into church attendance. It was instinct produced by the habit of generations. As a custom of the respectable, its value may not have been questioned or measured.

In Montana or Idaho, however, no church was on the ground at the first, or if existing it was distant. Also the day's thought was on the soil or the mart, "How shall I make the most money?"

Great crowds of adventurous, stirring, ambitious people press about one and surge beyond farther into the new country, wave upon wave; therefore the church must make strong appeal as an agency of value if its invitation is to be heeded.

The oft-denounced hypocrite has little place in our churches. The people will not endure him on the street, much less in the house of God.

It is well known that in mining camps short work is made of the pretender. The vice that is permitted to exist carries openly its redlight, and if license is demanded, discussion is made with little reserve. It strikes us oddly at first

that loungers at Cripple Creek would sometimes troop from open dens of gambling and infamy to attend a gospel meeting, whose leader they respected, applauding one as generously as the other.

Much of danger and criticism is to be found in this free-handed, open dealing with the world and God.

Few are born like Emerson, safely to trust the intuition and desires of nature; most of us need restraint, the desire for reputation or the authority of Bible or prophet or saint.

Freedom easily runs into license and sin, and with these the Rocky Mountain States abound. On the other hand, one learns to treasure this passion for genuineness; the constraint of custom stultifies, degenerates.

The demand for reality is an opportunity for God's messenger, which truly grasped means powerful character; unused, brings most terrible loss to whole communities.

Not only the times, but the place demand the prophet. Here, if anywhere are needed men of the open vision, who know men, having been both on the mount and plain; leaders who are patient and high-souled, cheerful but earnest for righteousness, companions fitted for all classes of people, with ability to communicate hunger for the ideal in each; guides who can not only make sin appear dark enough to be abandoned, but Christ luminous and attractive enough to win the soul. Such a man is certain to gain a great hearing and his sheaves in the world-harvest will not be few.

Chester Ferris

GREAT FALLS, MONT.



OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON · ASSOCIATE
SECRETARY ❀ ❀ ❀ ❀

WHO can fitly portray the vastness and urgency of the moral and spiritual needs of our country? The need of aggressive evangelism is everywhere apparent. It alone is urgent enough to move the most stolid disciple of Christ. Many country districts need to hear the awakening voices of young, Spirit-filled ambassadors of Christ. Our great cities require a far-sighted and prolonged Gospel campaign that the unconcerned multitudes may be stirred, won and built into the temple of the Church of Christ. These and other Home Mission problems are important enough and difficult enough to afford scope for all the Christian sympathy, fortitude, aggressiveness and statesmanlike qualities the young men and women of Congregational churches can acquire.

PLAN A GREAT WORK

IT will be greatly to the advantage of the cause of missions if all local young people's Missionary Committees promptly form plans for bringing definite things to pass the coming Fall and Winter. The Missionary Committee is called to lead in thorough and extensive missionary enterprise. A competent committee will never permit the society to drift.

It will forecast a programme. It will set a high standard. It will map out a scheme of action. Then it will take the necessary steps for the obtaining of large results. Some of the following items, among others, will be a part of a clearly defined missionary policy:

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1. Make a list of all the young people in the church who are indifferent to the missionary cause and by personal interviews and the distribution

of the freshest literature gain their interest and co-operation.

❀

2. Ascertain the amount contributed by the Young People's Society to Home and Foreign Missions last year and seek to secure a definite increase this year.

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3. Improve the quality of the missionary meetings by the introduction of novel features and by the use of material and programmes furnished by the Congregational missionary societies. Refer to the valuable helps published in *The Congregationalist*, *The Advance* and *The Christian Endeavor World*. Make every meeting one of life and influence.

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4. Adopt a course of mission study and carry it through to the finish. Arrange at once for such a course and begin it, even though the number pledged to take it be not large. The Young People's Department of THE

HOME MISSIONARY will be happy to furnish any information that may be needed respecting courses of study.



EVERY Missionary Committee with a well-wrought-out plan and vigorously working the plan! Such an ideal and its realization is within the reach of every Young People's Society.

WHO DO YOU SAY HE IS

EACH one is saying who he thinks Jesus is by the degree of obedience he yields to the will of Jesus, as declared by the divine Word and revealed by His Spirit. By the quality of our words, by the purity of our deeds, by the fervor of our devotion to the extension of His Kingdom at home and abroad we declare in unmistakable terms our real thought of Him.



THE measure of our obedience to Christ is something tangible. His commands are so plain, His teaching so clear, that it is always possible for us to test the thoroughness of our loyalty and devotion.



LET us take two statements of our Lord, and by them seek to determine the degree of reality that there is in our Christian life. On one occasion Jesus said: "As my Father hath sent me into the world, even so send I you into the world." Later, He said: "The Son of Man is come to seek and to save that which is lost." Herein we see that it is His purpose that His disciples work in His spirit for the accomplishment of His ends,—the redemption of mankind.



TO WHAT degree are we doing this? How much of our thought, energy, means, are we using to exalt Him in the sight of all men, and to bring all men into vital union with Him?

The admission on our part that Jesus is the Christ involves both the recognition of His authority and the implicit doing of His will.



CHRIST alone can meet the world's need. Only as men everywhere are brought into a right relation to Him, can they realize their highest possibilities. Our Saviour rightly demands a place at the heart of every man's life. All things, as Paul so distinctly points out in the Epistle to the Ephesians, are to be summed up in Him as head. His truth, His will, recognized and obeyed by men, will bring the greatest boon earth can have.



ON the other hand, there is a world requiring His love, His wisdom and His power. Without Him no man anywhere can reach his highest possibilities.



A DEEP, thorough conviction of the essentialness of Christ to every man, will impel us to a hearty support of Home and Foreign Missions; will move us to take or send the Gospel to all. As without the sunlight the earth would have neither bloom nor beauty, so human character, unillumined and untransformed by Him who is the light of the world, comes far short of full growth and development. A keen sense of the absolute need of every individual for Christ will lead to such a use of time, talent and possessions, as will insure world-wide diffusion of the Gospel, which is always the power of God unto salvation unto all who receive Him whom it reveals.



TO THE Christian young people of the present age the Master seems to be saying: "Who say ye that I am?" By the ideal young people hold fixedly before them; by the generosity of their gifts; by the measure of their zeal for the extension of the Kingdom of Christ, they are answering this

question so loudly that all about them may hear. This call to the young people of the Congregational churches to take a deeply sympathetic interest in an aggressive campaign for the evangelization of our country, is the call of Christ Himself. This call is distinct. It is forceful. It is importunate. Vast opportunities for extension are open to the Congregational Home Missionary Society. Whether these shall be met depends in a large measure upon the attitude of young people to the commands of the Saviour. The young people of the churches have it in their power to make it possible for

the Society to take prompt advantage of new and splendid openings.



THE immediate need of the Society, representing the need of the great territory to be occupied, and expressed in dollars, is for \$80,000 in excess of the amount received last year. This will necessitate an increase of one-third in the Home Mission offerings of the churches. This need is based on careful, conservative estimates of the field superintendents. The call comes from the great husbandman Himself, and marks the natural development of the work.



THREE OF A HERD OF BUFFALOES

THE CHRISTIAN ENDEAVOR REST AT FORT PIERRE, SOUTH DAKOTA

THE Congregational Church at Fort Pierre occupies a unique place among the churches of South Dakota. It was established in 1890 and is the only protestant church in a place of five hundred population. The work is necessarily slow owing to the foreign character of the people, most of them being interested in stock raising. Fort Pierre is on the eastern border of the vast range country. This great section, one hundred miles square, is destitute of religious and Sabbath-

school privileges. There are openings for preaching, although the points would be many miles apart. The cow-boys and ranchers are large hearted and generous. Many are from fine families and are well educated. This whole country will be soon taken up by homeseekers. A building boom has already taken possession of Fort Pierre—and with the inrush of new settlers next year will be one of opportunity and promise. The lack of a suitable place where cow-boys could find home ac-



A ROUND-UP OUTFIT, FORT PIERRE SOUTH DAKOTA

commodations while in town for a few days, led the Christian Endeavor Society of the Fort Pierre church to establish what is known as the "Christian Endeavor Rest."

A large hearted business man did a magnanimous thing by supplying a building and fitting it up especially for the purpose. The result is that a large, sightly building now stands upon a prominent business street, adding much to the attractiveness of the little city.

This building contains twenty rooms, among them an office, a large reception-room, a reading-room in which are not only papers and magazines, but a library. The ranch men and the towns people have free access to all the reading matter. The building has also a kitchen, a dining-room, a laundry, a bath-room, and rooms containing fifteen beds.

Charges are made for occupying the beds at night, all else is free. If a bath-room and lunch counter are added (which we hope may be done in the near future) these will

also necessitate a charge. The "Rest" is not a business enterprise. If it can be made to pay running expenses the management will be satisfied. If the income exceeds the expenses the surplus money will be used in making the building more attractive. It is not operated in opposition to hotels and restaurants. It is not being conducted in the interest of any church.

The name of The Rest and the good work it is doing has already spread far out on the ranges. All who call or who seek entertainment are loud in praise of the object sought and the manner in which the work is conducted. The pastor of the Church, the Rev. F. E. Hall, is manager.

This building is the social center of the town. Every day and evening the rooms are more or less resorted to by young people. Every month a public sociable is held under the direction of the Ladies' Social Union, composed of one hundred members, who are divided into six sections, each section serving twice a year.



COW BOYS AT FORT PIERRE, SOUTH DAKOTA

These social gatherings are largely attended and are very popular. A literary and musical programme is carried out and luncheon is served

each month. The special needs of this important work will cheerfully be made known by Mr. Hall to any who desire to help.

THE YOUNG PEOPLE'S MISSIONARY MEETING

GETTING AND USING THE FACTS

BY THE REV. ERNEST BOURNER ALLEN

Pastor Washington Street Congregational Church, Toledo, Ohio

“WHERE there is no wood the fire goeth out.” Facts are the fuel for your fire. The leader who, under the permission of his strategic board, the missionary committee, goes to battle with old, poorly constructed weapons, deserves the defeat he courts so wantonly. In a day of rifles he cannot fight with a blow gun. No man ignores the Civil War because he is conversant with the war with Spain and gets his timely illustrations from

the latter. No worker depreciates Stephen's stoning who recalls the massacred martyrs at Shansi. But the difference in range is something tremendous. Yesterday is far away. To-day presses close upon us. Get and give the facts of to-day.

Follow current events. Take immigration. April 10, 1903, was a record breaker, for 10,236 souls entered at Castle Garden, making over 40,000 in ten days. Where did they go? The majority of them to our

cities where beats the heart of the nation. There are groups of foreigners in some cities larger in number than in any city of their home land! What nationality do they represent? Not so sturdy, thrifty and promising a class as the emigrant of ten years ago. Here is a task for all that a man has of Christian heroism and patience.

Take Mormonism, aggressive, subtle, silent, daring. Only a few months ago two fine Christian girls from an Endeavor Society in New York were enticed by Mormon missionaries to go to Utah, whence one of them escaped with bitter memories of that blighting spot.

Study a single Western State, Montana, of which it is affirmed by an authority that it will hold all the population of the globe and then have a ratio of but fifteen to an acre! What issues are involved in its life? Shall we neglect to plant and support there the gospel of Jesus Christ?

Think of the problem in a typical town in Michigan's upper peninsula. When I visited it a few years ago it was estimated to have 1,200 population and fourteen saloons. There was not a building of brick or stone. The streets were laid out but the walks were mostly boards nailed on top of the stumps still standing. The stores were one-story, board structures. Two papers furnished the news. Two big mills furnished labor. And in that spot there was not a single church, Sunday-school, service of any

kind! Why? We need money and men.

Read history. The history of America is the story of Home Missionary foresight, heroism, sacrifice and victory. Let the youth of New England match the foresight and perseverance of the fathers, in giving money and men for the "wild and woolly West." Let the youth of the Northwest Territory know the origin and meaning of the Ordinance of 1787, when American nationalism had its birth, and face the question whether there would be any union to-day had it not been for those fearless home missionary prophets of a century ago. The remotest foreign field is more accessible to-day than were those new settlements at the beginning of the nineteenth century. The whistle of the locomotive had not been heard. The iron plow, the friction match, the telegram were still dreams in the brain of the inventor. The river, the stage-coach, the emigrant wagon, and the saddle were the only means of travel, aside from the weary, dangerous tramp afoot. Patriotism and evangelism run like a thread of gold through all the winning of the West.

All of this means that in getting and using the facts we must vitalize what is only an abstraction to many by translating it into the concrete. We must magnify the enterprise in the eyes of all. And we must attempt to match the spirit of sacrifice on the field by similar sacrifice in our own homes.

PRAYER

*M*Y dear Lord Jesus, help me each day to re-enter Thy school of prayer. Enable me to grasp the principles that must control in a life of prevailing prayer. As I study Thy Word, as I think on its life-giving truths, as I put forth effort to extend Thy Kingdom throughout all the earth, do Thou guide me by Thy Spirit, enabling me to speak in true accents of Thy tone. Fill me with Thy Spirit; give me Thy wisdom; and so work in me and through me that Thy holy will may be done in my life. These great gifts I seek, that Thy name may be glorified in me. AMEN.

SUGGESTION AND COMMENT

FOR the new programme, "Our Duty to the Stranger," there was an unprecedented demand. Both the first and second editions were quickly exhausted and a third edition required. Altogether sixteen thousand copies were asked for. A third edition, for use in Woman's Home Mission Meetings, has been printed and copies will be supplied on request.

FOUR new and attractive booklets, which will be of deep interest and great value to Congregational young people, are expected from the press October 15: "The Debt of American Young People to Their Country," by the Rev. Dr. Francis E. Clark; "The Value of Organized Missionary Effort," by the Rev. Ernest Bourner Allen; "How to Secure and Maintain a Trained Missionary Leadership," by Mr. Harry Wade Hicks; "The Value of a Motive," by Mr. Don O. Shelton. Copies of this suggestive missionary literature may be had upon application to the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

MISS BELLE M. BRAIN contributes a very suggestive article on "Practical Work for Missionary Societies" to *The Missionary Review of the World* for September. Miss Brain writes especially to help societies in the church,—women's, young peoples', and children's, that are not measuring up to their possibilities.

THE value of Home Mission boxes is strongly emphasized. "The sending of boxes of clothing, table-linen, and bedding to home missionaries is such an important part of the work that every society should have a share in it. The salaries received by these overworked and underpaid servants of the Church are usually inadequate unless supplemented by a well-filled box." Congregational young people who will cooperate in this exceedingly helpful ministry, through the Congregational Home Missionary Society, can secure full information by addressing the Rev. Dr. Washington Choate, 287 Fourth Avenue, New York City.

THIS is the method used by one Young People's Society in securing an offering for missions: Each active member puts in an envelope two cents a week and each associate member one cent a week. The money thus contributed is used for missionary work outside the church. The use of envelopes is to be earnestly commended but it is doubtless better *not* to limit the amount any individual shall contribute.

YOUNG PEOPLE'S missionary meetings at West Groton, N. Y., have been made interesting and valuable by the presentation of able papers, written by members of the Young People's Society. Of this excellent plan the Rev. W. F. Ireland says: "We have made a specialty of Christian Endeavor missionary meetings. I like to get our young people to working out missionary talks and essays themselves, as the effect upon them is the very best. A meeting on Home Missions included two essays, an address, a poem, and an oration,—all original, and it was capital."

A RECENT utterance of one of the leading ministers of the Presbyterian Church, the Rev. William Henry Roberts, D.D., LL.D., is worthy of the attention of all workers among Congregational young people. He said: "Home Mission work needs to be pushed most vigorously in every portion of the country, in particular among the foreign-speaking peoples who are crowding into the United States in greater numbers than ever. . . . The young people of the church, both in Young People's Societies and Sabbath-schools, require special attention. If the church does not care for their interests in a proper manner, other agencies will endeavor so to do, and the result may be spiritually both unsatisfactory and unprofitable."

A PROGRAMME of unusual value, for use in young peoples' missionary meetings, Sunday, October 25, will be ready October 10. A number sufficient to provide each attendant with a copy will be sent on application.

THE marked difference between Christian young men and women, between the lukewarm and the zealous, between the inconsequential and the efficient, between the weak and the strong, is not so much an ORIGINAL difference as a CULTIVATED difference.

THE SOWING AND THE REAPING

A Bit of Pastoral Experience

SUPERINTENDENT J. L. MAILE, of Southern California, tells the following:

One of our Home Missionary fields is in a somewhat isolated valley. The pastor, with his wife as a very competent assistant, has for some six or seven years served as the only minister for an extended region of country.

One day there drove up to the parsonage a careworn appearing woman riding alone in a one-horse wagon. In a hesitating way she halted and finally decided to tie her horse to the hitching post. Still further hesitating, she slowly traversed the walk and knocked on the door. The "mistress of the manse" cordially invited her in and after the greetings the stranger said: "You do not know me, but I know you. I heard you give a missionary address several years ago. I have a great sorrow on my heart and you are the only person in all this country to whom I can unburden." Then followed the narration of domestic trouble, which had come in to darken this devoted woman's life, and after many sleepless nights had been passed, she came to this Christian worker for counsel and sympathy. She was minded to leave her home for good, but was perplexed as to the disposal of her three young children. Thinking it impossible to hold her family together and her mother instincts shrinking from separation from the children, whom she could not alone support, her mind was in deepest agony of perplexity and darkness. After full consideration, the minister's wife asked the friend if she could not dedicate herself, her children, and the recreant husband to God for deliverance and strength. Kneeling together in prayer a comforting response came to the heart of the inquirer, her face brightened, and she said: "I see the way, light shines on my path. God has heard our united prayers; now I can go home and live for my children and try to bring them up in the right way."

With expressions of tender gratitude, the visitor took her leave, untied her horse, and started the slow-moving animal on her return to the home where sorrow

was now transmuted into an illuminated sense of duty. Thus beside all waters our faithful workers are sowing the seed of holy truth and guiding many burdened souls into the pathway of consecrated service for the Master.

Won by Kindness

Rev. Mr. Vavrina, of St. Louis, though a foreigner by descent, has shown the tact of the native Yankee in overcoming a peculiar form of opposition and annoyance.

The first two weeks of my ministry patience was sorely tried by the rough boys of the neighborhood, who persisted in breaking our church windows on week days and found it lots of fun to throw things into the church while we had our services. I saw plainly that I must give especial attention as well as some time to those boys, for no amount of police help was of any avail. I resolved that a better way would be to win them by kindness. Consequently I opened for them our church yard and invited them to help me clean it up and turn it into a play ground for the boys and girls. I made swings and see-saws for them and bought various games for their pleasure and tried to make the grounds attractive. When it became too hot in the yard, I opened the large basement for them under the church, used by the boys' brigade. They came sixty or seventy a day. I was of course compelled to stay with them, sometimes teaching them the game, and sometimes doing my work amidst their cheerful noise. It was interesting to watch them grow, and I was surprised to see how a little kindness will go a long way towards taming the wildest boys. I could teach them more in one hour playing with them, than they would learn in the Sunday-school room in three months. The visible results are: windows unbroken, services undisturbed, some of the boys won for Sunday-school, a majority attending evening services in the same yard on Sunday, the boys quite orderly, polite and I trust, a little more like Christ.

The Silent Protest

This story from Cuba, furnished by Mr. Someillan, of Guanabacoa, is one of those indirect testimonies that reveal how surely the spirit of the Gospel is making its way among the people:

Among the various evidences of increased spirituality, I would mention that a member of our church, having lost a sweet little child, took a stand as to the funeral, which required much courage under the existing circumstances. It is an established custom here to burn tall candles on either side of the deceased loved one when laid out for burial, and any one neglecting this is talked against and called "mean," "stingy," and "heretical." Now, our brother concluded to buy the funeral candles in order to show that he was not close or penurious, but he left them unlighted in a corner of the room—and this was done without the least suggestion from me, but as the result of his Bible study and devout attendance upon Gospel preaching. It was with him a matter of Christian principle and it required more courage and was an affair of more importance than can be readily apprehended in America, being understood to be a tacit but very strong protest against Romanism.

A Grand Benevolent Record

We commend this story from Rev. C. W. Bushnell, of Washington, to the attention of Eastern givers. It is often duplicated among the home missionary churches of the West. *Six dollars and seventeen cents* per member to our denominational benevolence is a rare average and not often realized even among the strong churches of the East.

The opportunities for work in this part of the State were never greater. There are half a dozen places within a radius of twenty miles from this town calling for Congregational preachers. The resident pastors cannot begin to cover the ground, although they are spreading themselves as thin as possible. These possible preaching stations could pay part—say one-half—of a preacher's salary, but the Superintendent of Home Missions and the Missionary Committee cannot provide the other part of the salary out of the funds allotted them by the Congregational Home Missionary Society, and carry forward the work already in hand.

The church here is doing its level best to come to self-support and for the present

has reached its limit. In 1902 it raised \$985 for all purposes (as against \$491 in 1901), of which \$826 was for home expenses, \$142 for the seven National Boards of our denomination. The gain in gifts to our National Societies was very marked, *i. e.*, \$101 more in 1901, or an increase of over 242 per cent. We have thirteen resident members, so that our average gifts per member to the National Society was over \$6.17.

This year we are aiming for \$1.00 per member for each Society on the average, or \$7.00 per member. On February 22nd we made our offering to the Congregational Home Missionary Society, amounting to \$25.00, a gain of \$4.67 over 1901.

Novel Experience for the Pastor

Careful readers of THE HOME MISSIONARY will recall the recent letter of Rev. W. R. Reud, of Nogales, Ariz., and his cavalry experience. Some kind friend also will have occasion to remember his appeal for a baby organ in connection with his outstation work. Under date of July 8th Mr. Reud writes again:

The pastor has had a number of certainly novel experiences. As I wrote you before, I joined a local cavalry corps for the purpose of helping out the social organization. At the recent strike and rioting at Morenci the militia was called out and among others your missionary was notified that his services were needed in the field. As I am a pretty good specimen of muscular Christianity there was nothing for it but prompt obedience. The experience was a good one, my standing among the men if anything improved, and I had the pleasure of preaching the Gospel of Christ in the little chapel at Morenci to a crowded house, filled for the greater part by soldiers of the National Guard. It was a memorable Sabbath. You may imagine also how glad we were that we came, when I tell you that we were thanked by workmen, tears running down their faces, that we had preserved their wives and little ones from the terrorism of a mob of Italian and Mexican rioters. I was delighted to receive the little portable organ sent me by some unknown friend. All that I know concerning it is that it came marked prepaid, I know not whence. It is a splendid instrument and my gratitude is too deep to be easily expressed.

A Covenant for the Children

Pastor Champlin of Fertile, Minnesota, finds the need of a simpler

covenant than that of the Council Manual for the younger members seeking entrance to the church. It is a good idea, and the form prepared is commendably simple and comprehensive.

The two taken into our church at our last communion were aged respectively thirteen and fifteen. Not being altogether satisfied with the Confession of Faith and Covenant we have for such young and immature minds coming into the church by themselves, I drew up the following and the church adopted it. It supplements the one we use, which is in the Council Manual, in like manner as our Covenant for infant baptism:

"I believe that God so loved the world that He gave His Son Jesus Christ to save it; and I trust in Him to save me; and I will try to live every day as Jesus would like to have me.

"I promise to pray to God in Jesus' name; and read the Bible; and go to church whenever I can. I further promise I will be a faithful member of the church to which I belong. Do you thus believe and promise?"

The above covers all essential matters, and is understood by them, and is reasonable.

A Hopeful City Mission

Experiments like that described by Pastor Sullivan of Tacoma are of special interest to friends of home missions. Cities hold the people and offer a fair field for evangelistic effort. The more varied the population, the more interesting the experiment.

Before assuming the duties of Missionary pastor of this Center Street Chapel I had an excellent opportunity to look over the field, and from the first I was much impressed with the hopefulness of the situation. Now, after a service here of three months, this favorable impression has deepened and grown into a positive conviction that a rich harvest for the Master must follow prayerful, earnest, persistent work—work not only in the direction of sowing seed, but also in garnering the fruits of the labor.

I find that in the years past, since the first establishment of the mission, intermittent efforts have been made on this line, but the labor has been practically nullified, in so far as any resultant organization is concerned, because of lack of continuous endeavor with that object ever in view. Certain conditions that are a

feature of the immediate neighborhood of the Mission Chapel would appear, when viewed superficially, to be very discouraging; yet I believe these same conditions will, in the end, be the very means that shall lead to a permanent victory.

A very large proportion of the non-church going population is composed of immigrants of various nationalities other than British, with their children. The majority of these, who are not Catholics, are pleased to call themselves Socialists, yet they appear willing to have their children attend Sunday-school. I have been very much encouraged by the presence, Sunday after Sunday, at the evening meeting of a growing number of the adult members of these same families, and while the results have not been all that we hoped for, yet we are able to thank God for the good that He has permitted us to see accomplished, and we have entered the second quarter more hopeful than ever.

As a rule the people are very poor, mostly unskilled laborers, and the property in this part of Tacoma is owned by non-residents, Center Street and its vicinity in past years not being looked upon as desirable for permanent homes, so the population has been mainly made up of renters, who would, as soon as convenient, move to a better neighborhood. This, however, is growing to be a condition of the past, and I am advised that there are now more residents who own their homes than perhaps at any other time in the city's history.

The Boy Problem

Rev. Richard K. Chapman, of Gettysburg, South Dakota, has been successful in his attempts to interest boys in the church. This is a question that engages the attention of a great multitude of pastors for whose benefit the views of Mr. Chapman are here quoted:

One of the most perplexing and important questions of the day is the boy problem. It is obvious to the most casual observer that our boys are threatened by a great peril, that of evil influences and manifold temptations. Loafing about street corners and hanging around billiard halls are not ideal employments for our boys, yet this is what is going on night after night.

If the boy is kept at home of an evening he thinks he is ill used. Boys are active, energetic; and if we persist in shutting down the throttle and safety-valve, there is bound to be an explosion. Let

us rather occupy the boy's time pleasantly and profitably; let us give him something better than that we take away. How? I answer by means of a Boys' Club. In brief, the scheme is as follows:

1. A Boys' Club, properly organized and officered. A small monthly due from each member; a few necessary rules, the fewer the better.

2. A Club Hall, open every week night from seven to nine.

3. Simple gymnastic apparatus, with instruction for same.

4. Military drill.

5. Games, outdoor in summer, indoor in winter.

6. Curfew at nine P. M.

Give this a trial and I am confident that you will make it permanent. It should be a town institution and not a sectarian or church affair. Boys have a hatred of anything goody goody. Let them understand that they shall not to be preached at and on their part that there must be no bad language. But all this will cost money? Of course it will. Is the boy worth it? If you disown him, discourage him, kick him out in the world to shift for himself, if that is the value you set upon a boy, then I dare say he is not worth it. But if you believe that the boys of to-day will be the men of to-morrow, that the future of the town, of the State, of the nation is in the hands of these boys, then they are worth a good deal.

A Christian Endeavor Contest

The following is the story of a competition which we suspect is new or perhaps only novel and infrequent. The result is, however, interesting and may encourage others to the trial of an experiment. The promotion of missionary interest is among the most gratifying fruits of the effort. Rev. T. J. Woodcock is the reporter and Elk Point, South Dakota, is the scene of the contest.

Sunday evening an interesting contest closed in our Endeavor Society. The members were divided into the Reds and the Blues and were to see who would get the most points. Attendance at services, getting others to attend, reading missionary books and getting others to do so, were among the things that made points. In some respects the results have been very gratifying, though it remains to be seen what the permanent benefit shall be. Young people became intensely interested. The attendance at Endeavor prayer meeting increased from one-third to one-half, and some young people who seldom if ever

attend such meetings came and must have received benefit. But even more gratifying because more promising of good was the reading of missionary books. There was something like a mania for it. Young people and some of their parents, who perhaps had been prejudiced against such reading, were found with the books in their hands. I think I am safe in saying that this was practically their introduction to this thrilling kind of reading to many. I cannot give figures with certainty, but probably not far from fifty persons engaged in such reading and the aggregate of books read during the period of five or six weeks would probably approach two hundred. I feel that some have received an insight into missionary work such as can never be entirely lost, while not a few have been led into a genuine interest in such books and the work at large.

Fraternal Co-operation in Wisconsin

When two aggressive bodies are working in the same territory, there is likelihood of clashing unless there are purpose and plan to the contrary. Touching hearts rather than locking horns is proved to be the most satisfactory plan of adjustment. So remarks Secretary H. W. Carter, of Wisconsin, and he adds:

To meet a growing danger of working at cross purposes in North Wisconsin, where Congregationalists have for some years been pushing work, and for which region at its last annual conference the Methodist church had appointed a new missionary superintendent with a special fund for opening new work, we were so happy as to secure a fraternal conference of leaders representing both bodies. Three presiding elders, the new missionary superintendent and the pastor of a leading M. E. church joined with Superintendent Haun, of the Sunday-school Society, Rev. H. A. Miner, Secretary of the State Federation of Churches, District Missionary Whitelaw and the State Secretary, meeting at Eau Claire for a three hours' frank discussion of the situation. Certain principles were agreed upon and it was advised that two points under discussion should be visited by a Presiding Elder and by the State Secretary together for adjustment. The plan was happily carried out.

While, naturally, the outcome was not an exact agreement as to the application of the recognized principles, still an understanding and agreement were reached and announced which left matters much more satisfactory in both cases. The most grat-

ifying result of all is the clearer understanding of each other's view and a warmer touch for the further fraternal prosecution of the work for the one Lord and Master.

Enlargement

Friends of Pastor Lonsdale, of St. Louis, will rejoice with him and share his delight over the enlarged opportunity opening to his church. In a recent report he says:

I am delighted to inform you that a movement is on foot by which the desired enlargement of our property is to be accomplished. Some time in May a number of gentlemen, interested in the Congregational churches, met together and decided to raise money enough to clear off all indebtedness upon the mission churches, and give aid to Reber Place and Hyde Park, the former to enlarge and the latter to finish their building. Fifteen hundred dollars were offered to us if we would raise \$1,000. We took the offer and called a meeting of the church to see what could be done. At the first meeting \$763 were promised. This so encouraged us that we went to work and have now \$1,500 pledged and the money being paid in regularly. This has so heartened us that we have consulted with the City Missionary Society and have, with their consent, resolved to change our location three-quarters of a block south, bringing the old building from its present location onto a corner lot of the same size and making an addition of auditorium and basement, which will give us plenty of room to work. We expect to make this important move in three or four months.

Ups and Downs of a New Country

Pastor Upshaw, of Hobart, Okla., writes hopefully of that newly settled country, although he and his church

are suffering just now from the first reaction of the opening boom.

If variety is the spice of life, my life during the past quarter may be said to have been spicy. I have made about 150 pastoral calls and traveled over 600 miles in doing so in a buggy, on horse back, or on foot. Strange as it may seem, in this new country, where preachers were almost as thick as real estate men a year ago, they are to-day almost as scarce as "hen's teeth." This means that we are down to real business and face to face with the inevitable collapse that follows the settlement of these new countries. The next twelve months will try the grit of the people and the genuineness of their missionary spirit. Fire is not the least of our enemies. Hobart has lately suffered from this cause and about seventy business houses in this young city have been destroyed. Those who hold out against all these discouragements are to be the gainers in the end.

Some Things Hard to Bear

The missionary at the front besides all the evils of the natural heart and the inertia of Christian purpose, has sometimes exceptional difficulties with which to contend. Every father and mother who reads the plaint of Rev. C. E. Campbell, of Nebraska, will appreciate that statement.

We are in a German community, that knows no Sunday and has but small respect for law. We have two saloons, as rotten as sin can make them. We live just across the street from one of them, in the only house that could be had and our children are hourly witnessing the drunkenness and hearing the profanity and evil talk of the people who gather there. We are having a hard fight to keep their mouths and hearts pure. It looks sometimes as if we should have to quit the place to save our children.



WOMAN'S PART

The Missionary Call

BY MRS. DORA READ BARBER, OF
OREGON

DID you ever have the feeling of the small boy who was being treated to candy when he said "I wish I was twins?" I have, only more so; I wish I were triplets, and I will tell you why. There are three equally important fields of duty awaiting me and I can only fill two. I am wanted as housekeeper in my own family; I am needed as teacher in the prospective Academy which stands for the only chance of education in the true sense of the word to scores of young people in our parish; and here comes this appeal from a young man in a mountain district not far away, "Our people are perishing without the Gospel. Cannot something be done?"

I at once sent back the answer: "Yes. Announce that I will preach in the school-house one week from Sunday and organize a Sunday-school." On the appointed day I took Mr. B. as far as I could on my way and left him on a corner to get to his appointment the best way he could, and with my horse's head toward the sky began to climb.

When I reached the little school-house among the oaks and maples I could see away over the top of the church where Mr. B. was to preach across the river at the edge of the prairie.

I had a clean little school-house without a drop of paint outside or inside, a half dozen worn out song books, a good congregation, and for music we used the organs God gave us. I sang, prayed, preached, organized a Sunday-school, was elected superintendent, taught a class, took a collection, in fact, did everything

but to listen and repent, and we had a good time together. Two of the thirty-seven scholars enrolled were the children of a man who that day heard his first sermon and for the first time attended church. The lives of these people are untouched by any other gospel influence than this simple service, and it seems too important and promising a work to abandon. Could not some other preach to these people, or teach this parish school, or do this housework? To be sure. There are many who would be glad to do it, but how can they go except they be sent, and whose heart will open to send them? We pray that God may give us wisdom to choose the place where we may sell our lives most dearly and childlike trust to leave the result with Him.

Giving—The Scripture Law

BY MISS IDA Q. MOULTON, OF
CONNECTICUT.

(The Christian Endeavor topic for October 25th is "What the Bible teaches about giving." Mrs. Moulton has kindly forwarded the following helpful notes, which will not only serve those who are studying the theme, but will be found of general interest.—ED.)

The Bible is not specific in regard to every Christian duty. We often have to square our lives by some of its principles, and not infrequently we are in doubt as to whether we have done wisely. But in the matter of giving there can be no doubt. The Bible not alone gives special direction as to the disposal of our wealth (Matt. 6:19, 20), but also tells of wonderful blessings that are sure to come to Christian givers (Mal. 3:10). As giving is a characteristic of saints (Isa. 32:1-8), pleases God (Heb.

13:15, 16), and is a part of God's service (Ex. 35:21-29), let us all

"Give strength, give thought, give deeds,
give pelf,
Give love, give tears, and give thyself;
Give, give, be always giving;
Who gives not is not living.
The more we give, the more we live."

* * *

A home missionary from the West attending a meeting of the Home Missionary Society, wrote home to his wife, "I saw a young lady at one of our meetings whose costume was worth one meeting-house, twenty-three Sunday-school libraries and forty cottage organs." A friend upon foreign soil writes: "The fate of the world is to be decided in America. Every American ought to care more for home missions than for anything else in the world. You Americans are not half awake. It is enough to make angels weep to see such a Society as the Congregational Home Missionary Society halting for lack of funds."

* * *

The Bible gives a uniform measure of sacrifice for all (Luke 14:33). It teaches us that we are His property (I. Peter 1:18, 19); that He has absolute ownership of all things (Deut. 10:14), and if we are ever in doubt as to what proportion of our wealth we can use for ourselves He will tell us. (Jas. 1:5.) It teaches us how and when to give (II. Cor. 9:7; I. Cor. 16:2), and that temporal as well as spiritual blessings follow those who live up to its standard of giving (Luke 6:38), which standard is found in Deut. 16:16, 17. It also teaches that as Christ brought us salvation through His self-sacrifice (John 10:11) we also must deny self (Matt. 16:24), and give the Gospel to others (Mark 16:15).

* * *

In order to prevent counterfeiting all Government bills are now made with a scarlet thread woven into each

note. It cannot be withdrawn without destroying the note. So the principle of giving like that scarlet thread runs through the Bible from Genesis to Revelation. Take it out and the Bible will be no better than any other book, for Christ Himself is a gift to us. We cannot trifle with this blood-dyed gift, neither can it be counterfeited. The full acceptance of such a gift means that Christ is in us and that His loving self-giving spirit will be woven into all our words and deeds. If this spirit is lacking, we are like a Government bill without its scarlet thread—a counterfeit.

* * *

Someone has illustrated the prevalent spirit of giving by the supposed case of three men, sitting together in the same pew at a communion service. When the bread was passed the man at the end of the pew partook and passed it on. The next partook, but instead of passing it on, as was the custom, he kept it. "Pass it on" said the first man; "pass it on," said the waiting man beyond; "pass it on," said the deacon, but the man would not. The pastor, seeing the trouble, came to the pew and said: "Pass it on. Don't stop it. It is meant for all." But the man in the middle of the pew would not pass it on. This supposed case has its analogy sometimes in real life. Many a man in the middle of the pew practically says, "I don't believe in passing it on; I want it for myself." If they of Jerusalem, Antioch, Ephesus, Corinth, Philippi, Rome and Britain had not passed it on, what would have been our condition? But they did pass it on. Now what is our duty?

* * *

President Roosevelt once said, speaking of his tour among the Indian reservations while he was Civil Service Commissioner: "I spent twice the time out there I intended to, because I became so interested, and traveled

all over the reservations to see what was being done, especially by the missionaries. For it needed no time at all to see that the great factors in the uplifting of the Indian were the men who were teaching him to become a Christian citizen. When I came back I wished it had been in my power to convey my experience to those people, often well-meaning people, who speak of the inefficiency of missions. I think if they could realize a tenth part of the work not only being done, but that has been done out there, they would realize that no more practical work, or more productive of fruit for civilization, could be named than the work carried on by the men and women who give their lives to preaching the Gospel of Christ to mankind."

A Little Child Shall Lead Them

More and more the wise missionary learns to approach men and women through the children. Love conquers more hearts than reason ever convinces. A pastor in Washington cites the following incident:

Only two blocks west from our mission lives a family whose father is a machinist, working for years past in the railroad shop. He is an industrious, frugal man, saving enough from his wages to pay for the home where he lives. He has always been very outspoken as to his belief in Socialism and in opposition to the church of all denominations. His wife has been an occasional attendant at our services and the children have been regular attendants at the Sunday-school. One little son, not quite five years of age, was remarkable for his sweet voice and his hearty participation in the singing. At one of the evening meetings last winter, the mother asked the Christians present to pray for her and her family. The act was angrily opposed by her husband, who declared that any further step in that direction would result in their separation. About two months ago their little boy, the father's favorite, was taken ill and in less than forty-eight hours the voice that had charmed us by its sweet singing was hushed in death. It was then our privilege to be invited to visit them as friends who knew and loved their little lad. During the funeral service and afterwards, there was frequent opportunity for turning their thoughts to the Great Comforter. The hearts of both were tender and the result is that for nearly two months past the father and mother have been regular attendants at our services and by word and deed give positive evidence that salvation has come to their home.



APPOINTMENTS AND RECEIPTS

(Owing to a necessary delay in the holding of the September meeting of the Executive Committee, the appointments for August could not be ready for printing in the current number. They will appear in the November issue.)

RECEIPTS

August, 1903

For account of receipts by State Auxiliary Societies, see following page.

MAINE—\$5.

North Bridgton, 5.

NEW HAMPSHIRE—\$31.67.

Hancock, 3.30; Mason, 3.90; Meredith, 11.30; Milford, 1st, 13.17.

VERMONT—\$1,143.84; of which legacies, \$1,128.50.

Derby, Estate of Mrs. P. K. Patch, 953.18; Milton, Legacy of Anna F. Plant, 175.32; Putney H. P. Cushman, 1; Windham, 14.34.

MASSACHUSETTS—\$6,156.87; of which legacies, \$5,693.03.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, 20; Amherst Estate of W. M. Graves, 3,500; 1st, Mrs. S. D. Winslow, 5; Ashburnham, C. E., 7; Granby, Estate of S. M. Cook, 2,170.50; Greenfield, Estate of W. B. Washburn, 22.53; Holyoke, 1st, 23.25; Indian Orchard, 4; Newburyport, Belleville, 110.11; Petersham, C. E., 26.50; Warren, 75.

Woman's H. M. Assoc. Mass., Miss L. D. White, Treas., 193.

CONNECTICUT—\$727.53; of which legacy, \$100.

Bristol, 1st, 12.56; East Woodstock, 20; Fairfield, 250; Farmington, Legacy of Mary H. T. Hunt, 100; Gilead, 14.50; Guilford, to const. Mrs. E. J. Bullard, an H. L. M., 50; Kent, 1st, 10.46; New Hartford, A. S. Chesebrough, 5; North Stonington, 65; Orange, 20; Plainville, 23.25; Stafford Springs, 17.76; Unionville, 1st Ch. of Christ, 50; West Hartford, 1st Ch. of Christ, 45; Windsor, 1st, 23; C. E., 10.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Stonington, 1st, Agreement Hill Soc., 6.

NEW YORK—\$252.28.

Brooklyn, Manhattan Terrace, 1; Churchville, 12.52; Crown Point, 7.10; Jamestown, C. E. of the 1st, 10; Maine, 8.80; New York City, Forest Ave., 15; Port Leyden, A. J. Schroeder, 20; Syracuse, Geddes, 12.36.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Brooklyn, Tompkins Ave. L. B. S., 100; Clifton Springs, Mrs. A. G. W., 5; Lockport, 1st, S. S., 6; Poughkeepsie, 18; Sherburne, 31.50; Spencerport, 5. Total.....\$165.50

NEW JERSEY—\$11.00.

Cedar Grove, Union, 11.

PENNSYLVANIA—\$41.88.

Centerville, 3.78; Riceville, 5; Du Bois, Swedish, 3.10; Lansford, English, 10; North Scranton, Puritan, 5; Philadelphia, Snyder Ave., 10; Pittsburg, 5.

MARYLAND—\$20.75.

Canton, 7.50; Frostburg, 7.25; Rev. W. E. Wright, 6.

VIRGINIA—\$5.00.

Herndon, 5.

GEORGIA—\$20.85.

Atlanta, Marietta, 12; Baxley, Olivet and Friendship Chs., Rich, Antioch Ch., Waycross, White Hall Ch., 2; Doerun, 1; Leroy and Surrency, 2.65; Lifsey, 1.20; Meansville, Mrs. J. R. Wood, 1; Sycamore, .50; Wenona, Athens and Williford, .50.

ALABAMA—\$24.67.

Art Christian Hill, 1; Deatsville, Lightwood, Lomax and Mt. Springs Ch. of Clanton, 2; Fort Payne, Emanuel Ch., 16.67; Oak Grove, 1; Opelika, Mt. Jeff and Perote, Corinth, 1; Pleasant Hill and Brooks, 2; Rosehill, New Hope, 1.

LOUISIANA—\$2.50.

Kinder, 1st, 2.50.

FLORIDA—\$5.37.

Avon Park, Rev. S. J. Townsend, 5.37.

TEXAS—\$11.00.

Sherman, St. Paul, 11.

OKLAHOMA—\$8.80.

Kingfisher, 5; Waukomis, Plymouth, 3.80.

ARIZONA—\$3.50.

Nogales, Trinity, 3.50.

OHIO—\$9.10.

North Kingsville, Miss E. S. Comings, 5; Thompson, 4.10.

INDIANA—\$19.31.

Andrews, 81; Ridgeville, 18.50.

ILLINOIS—\$100.

Illinois, A. Friend, 100.

MISSOURI—\$17.

Cole Camp, 1st, 6; Republic, 1st, 10; Springfield, German, 1.

MICHIGAN—\$2.62.

Detroit, 2.62.

WISCONSIN—\$5.25.

Glenwood, Swedes, 1.75; Union, Scands., 2; Wood Lake and Doctor's Lake, Scands., 1.50.

IOWA—\$96.54.

Iowa H. M. Soc., by J. H. Merrill, Treas., 36.54; Danville, 48; C. E., 2; Dubuque, C. Williams, 10.

MINNESOTA—\$151.27.

Received by Rev. G. R. Merrill, D.D.: Lake City, 22; Minneapolis, Plymouth, 41.67; Aitkin, 1st, 2; Brainerd, People's, 5; Dawson, 25; Edgerton, J. L. Martin, 3.35; Edina Mills, Union, 8.25; Fertile, Ch., 2; Ladies Social Union, 5; Minneapolis, Park Ave., 17.50; 38th St., 1.89; Spencer Brook and Athens, Scand., 2.61; West Duluth, Plymouth, 15.

NEBRASKA—\$215.22.

Received by H. A. Snow, Treas.: Addison, 4.70; Alma, 10.13; Brunswick, 1; Campbell, 3.43; Creigh-

ton, 2.01; Danbury, 4.83; Elgin, Park, 7.39; Indianola, 8.03; McCook, 5; Mrs. L. R. Hileman, 1; Milford, 3.62; Naponee, 5.93; Norfolk, 1st, C. E., 5; Omaha, 1st, 32; Plymouth, 16; Pierce, 21.20; S. S., 5; Rosefield, 4.35; Shickley, 5; Spencer, 1.50; Syracuse, 11.86; Trenton, 3.53; Upland, 2.56; West Cedar Valley, 6.61; West Point, 1.50; Willowdale, 2. Total.....\$175.18
Less expenses.....30

\$174.88

Friend, German, 13.30; Hastings, German, 4.32; Newcastle, 6; Stockholm, 1.72; Sutton, German, 10; Taylor and Cummings Park, 5.

NORTH DAKOTA—\$108.40.

Fort Berthold, 5; Michigan, 37.25.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Dazey, C. E., 6.15; Fargo, 1st, to const. Mrs. M. M. Fisher, an H. L. M., 50; Wahpeton, 10.

Total.....\$66.15

SOUTH DAKOTA—\$47.52.

Athol, Ladies' Miss. Soc., 15.40; Ch., 3.25; Frankfort, Ch. and S. S., 6.35; Bowdle, 7; Bryant, 12.50; Ipswich, 1.52; Mission Hill, 1.50.

COLORADO—\$56.72.

Boulder, 1st, 27; Flagler, Arriba, Bovina, Thurman, Fondis and Ramah, 1.50; Leadville, Pickett Mem., .85; Loveland, German, 3; Otis, 1; Sulphur Springs, 1st, 1.50; Trinidad 20; Starkville, 1.87.

WYOMING—\$9.00.

Douglas, 1st, 9.

MONTANA—\$2.25.

Carbon Co., Union, 2.25.

UTAH—\$5.00.

Salt Lake City, Phillips, 5.

IDAHO—\$24.50.

Gibbonsville, 4.50; New Plymouth, Plymouth, 15.50.

Woman's Missionary Union, Mrs. G. W. Derr, Treas. Weiser, Woman's Aux., 4.50.

CALIFORNIA—\$8.70.

Los Angeles, Swedish, 4.50; Terminal Island, S. Nordhoff, 4.20.

OREGON—\$53.70.

Corvallis, 1st, 3.55; Freewater and Umatilla Co., Ingle Ch., 4.75; Gaston, 8; Salem, Central, 6; Sherwood, 2.50.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas., 28.90.

WASHINGTON—\$13.

Aberdeen, Swedish, 2.50; Spokane, Swedish Miss., 1.50; Springdale, 1st, 9.

AUGUST RECEIPTS.

Contributions.....	\$2,496.08	
Legacies.....	6,921.53	
		\$9,417.61
Annuities.....		425.00
Interest.....		691.00
Home Missionary.....		241.87
Literature.....		.57
Books.....		4.60
		\$10,780.65

AUXILIARY STATE RECEIPTS. MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in August, 1903.

Rev. Edwin B. Palmer, Treasurer.

Arlington, Estate of Maria E. Ames, on acct., 550; Bank Balances, Interest 3 mos., 43.72; Barnstable, Hyannis, 12.25; West, 13; Boston, Italian, 10; Johnson, A. S., 25; Westbecom Fund, Income of, 20; Brockton (Campello), South, 100; Lincoln, 3; Burlington, 13.75; Carver, North, C. E. Soc., to const. Rev. Oscar Frank Stetson, a L. M., 30; Charlton, C. E. Soc., 10; Chelmsford, Central, 27.41; Concord, Trin., 29.39; Dana, 10; Danvers, Maple St., 85.66; Dedham, 1st, S. S., 8.28; Deerfield, 1st, 10; Finn Cong's, 41.89; Gloucester, West (for Taft Service), 25; Hatfield, 37.78; Hawley, 1.95; Hinsdale 13.76; Holden 11.20; Holyoke, 2nd, 159.98; Lawrence, Swedes, 4.40; Leverett, 1st, 11.12; Marlboro, Hager, Mrs. Martha, 2; Massachusetts "T," 40 ($\frac{1}{2}$ to C. H. M. S.); Methuen, 1st, 20.93; Middleboro, Central, C. E. Soc., 5; 1st, 70; Newton, Estate of Mrs. Beulah F. Cousins, 1,000; Northbridge, Rockdale, 10; Whitinsville, E. C. a day Band, 15.60; Norwegian Cong's, 6.25; Pelham, Packardville, 2; Plymouth, Italians, 10; Pole Returns, 2.09; Reed Dwight, Fund, Income of, 48; Rockport, Pigeon Cove, 14; Salem, Crombie St., 31.47; Estate of Lucy M. Hodgkins, 47.91; Tabernacle, 13.05; Tab., S. S., 15.73; Shrewsbury, 20; South Hadley Falls, 13.65; Springfield, H. M. and A. L. T., 1; Templeton, 17.80; Warren, 41; Wellesley, Hills, Hood, Rev. E. C. (special), 55; West Brookfield, 1st, 54.10; Weymouth (Heights), 1st, 33.11; Whitcomb, David, Fund, Income of, 12; Bank Lq. Dividend, 24; Worcester, Plymouth, 46.72; Yarmouth, 1st, S. S., 1.50; West, 4.

woman's Home Missionary Association, Miss Lizzie D. Smith, Treasurer.

Grant for Italian work of Mrs. E. W. H. M. A., 35.

Summary, Regular 2,986.45; W. H. M. A., 35; Home Missionary, 2.90.

Total.....\$3,024.35

THE MISSIONARY SOCIETY OF CONNECTICUT Receipts in August, 1903.

Ward W. Jacobs, Treasurer, Hartford.

Bridgeport, King's Highway, 5; Centerbrook, 12.45; Essex, 1st, 28.55; Fairfield, 50; Granby, South, 8.20; Green's Farms, 1; Hartford, Windsor Ave., for C. H. M. S., 2.50; Ivoryton, Swedish, 5; Manchester, 2nd, 99.84; for C. H. M. S., 99.85; Middletown, 1st, 15.82; Millington, 5; Mt. Carmel 19.91; New Canaan, 24.15; New Haven, Danish, 10; Old Saybrook, 2.58; for C. H. M. S., 2.57; Plainfield 1st, 4.75; C. E., 5.46; Plymouth, 8.50; Poquonock 6.34; Ridgefield, C. E., 5; Riverton, 12; Salem, 39.45; Salisbury, 9.19; Somersville, 5.75; South Glastonbury, 20; Thomaston, 1st, 11.22; West Hartford, 51.45; Windham, 52.25; Woodstock, 1st, 11; W. C. H. M. U. of Conn., Mrs. Geo. Follett, Secretary, Norwich, Broadway Auxiliary, 365.

Total.....\$999.78

M. S. C.....894.86

C. H. M. S.....104.92

—\$999.78

OHIO HOME MISSIONARY SOCIETY.

Receipts in August, 1903.

Rev. J. G. Fraser, Treasurer, Cleveland.

Cincinnati, Storrs, C. E. (Coll.), 5; Columbia, 10; Plymouth, 7.50; Columbus, Mayflower, 5; Richfield, Bath Branch, 2.65; Rockport, 16; Secretary, Pulpit Services, 10; Toledo Mayflower, 2.17.

Total.....\$58.32



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| In the Great North Woods—Poem | Eben E. Rexford |
| Where Pilgrim and Puritan Met—illus. | Hezekiah Butterworth |
| In Kip Van Winkle's Land—Poem | Minna Irving |
| Nature's Chronometer—illustrated | H. M. Albaugh |
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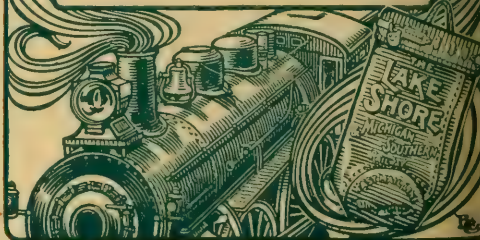
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THE HOME MISSIONARY

VOLUME LXXVII.

NUMBER VIII.

CHRISTIAN
CIVILIZATION
FOR
OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

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PRESBYTERIAN HISTORICAL SOCIETY.

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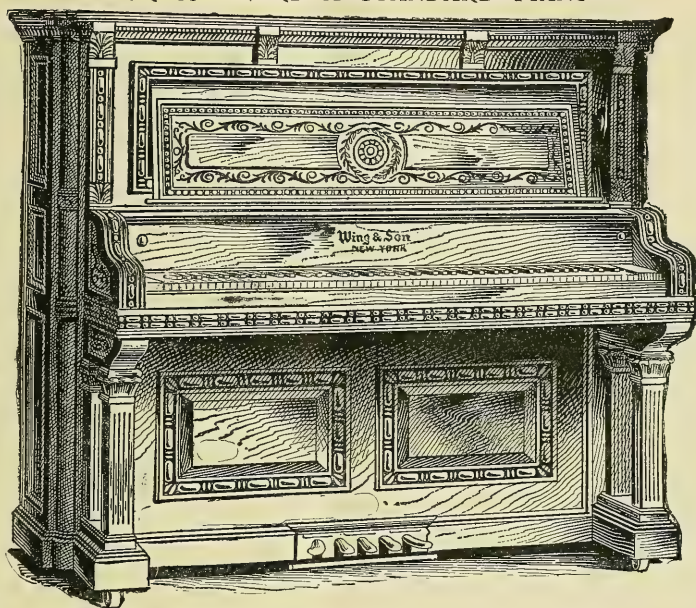
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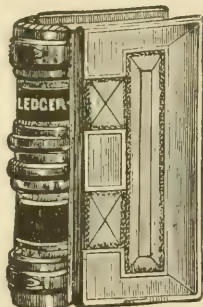
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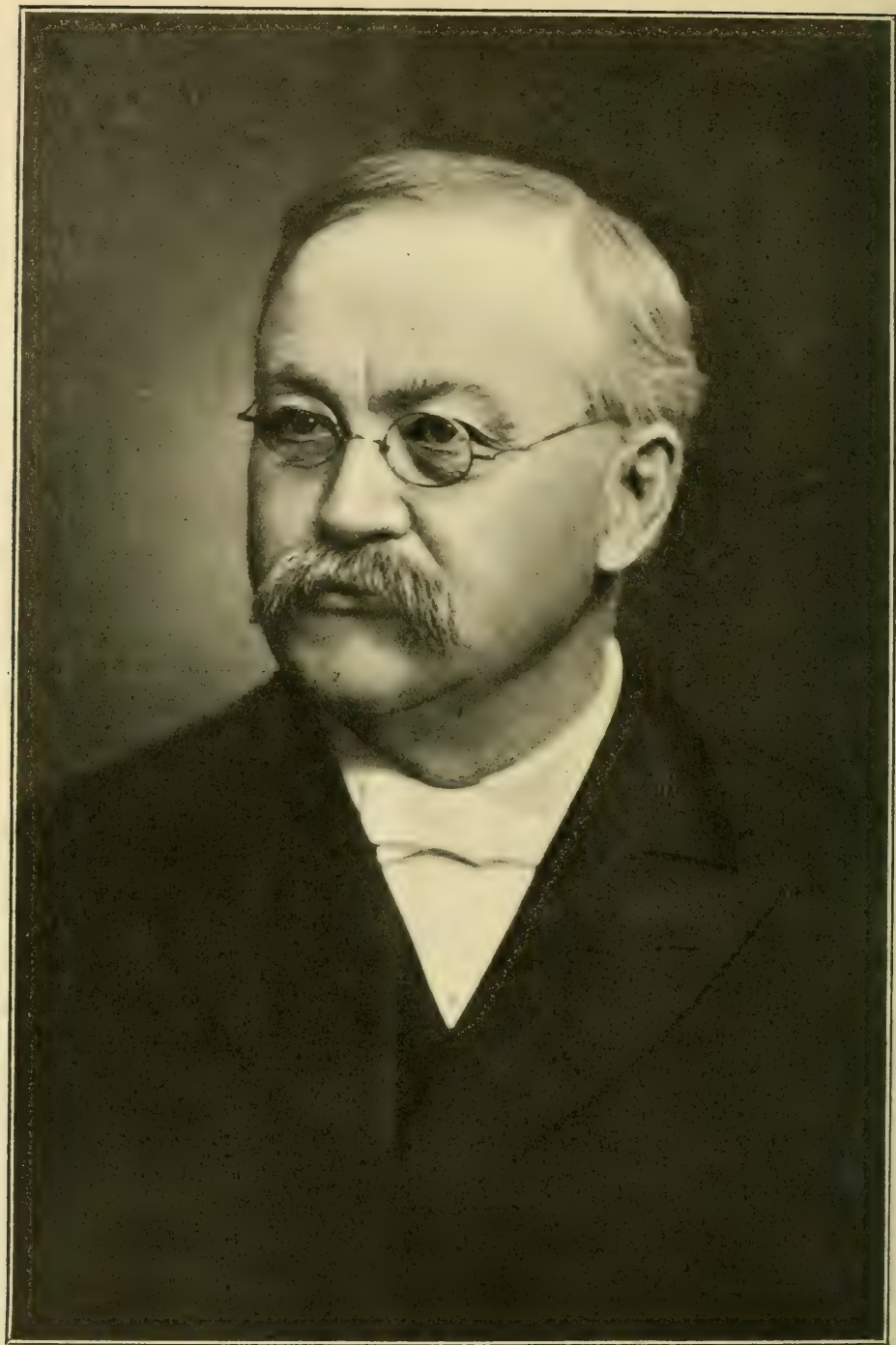
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CYRUS NORTHROP, LL.D.
President of the Congregational Home Missionary Society

THE HOME MISSIONARY

VOL. LXXVII NOVEMBER, 1903

No. 8

A SUNDAY - SCHOOL THANKS- GIVING OFFERING TO HOME MISSIONS

SUNDAY, November 29, has been suggested as a day for the taking of a Thanksgiving offering for Home missions in Congregational Sunday-Schools. The heavy financial demands upon the Home Missionary Society and the urgent calls for the extension of its work among immigrants and in various sections of our country will make the unanimous and hearty co-operation of Sunday-Schools of exceeding great value.

This Thanksgiving offering from the children will be of especial encouragement and help at the present time, owing to the fact that, in common with other Missionary Societies, the receipts from legacies (a most important and appreciated source of supply, though always variable) are many thousands of dollars less this year than last. In the present emergency a generous contribution from every Congregational Sunday-School will vastly help in lifting the burden and preventing a debt.

Literature for distribution among the children on November 22, and a brief, attractive programme for use in opening the Sunday-School on November 29, including a short letter to all Congregational children, by CYRUS NORTHROP, LL.D., President of the Congregational Home Missionary Society and President of the University of Minnesota, will be furnished. The programme will contain responsive readings and two appropriate hymns.

It is earnestly hoped that in the securing of this offering all Pastors and Sunday-School Superintendents will heartily and prayerfully co-operate.

A PLEA FOR THE LOGGER

BY REV. MYRON ELLS, D.D.

Twana, Washington

A few months ago an article appeared in our local paper with the above title, written by a man in one of our logging camps, in which he described the logger very accurately, both in regard to his faults and virtues, and closed with the following words: "If this little wail from the camps be the means of softening your heart, of enlisting your sympathy and your prayers for the logger, its object will be accomplished."

Logging in the State of Washington is carried on in the main very differently from what it was twenty-five years ago. Then the logs were

hauled with cattle or horses a mile or a mile and a half to salt water; men of very little capital could engage in the business and the camps were small, having from ten to twenty men, and were moved as often as the timber within their reach was cut.

But as the trees within a mile of the water have been cut, new means are now being used to get those to the water which are further back. These means are railroads, which run back into the woods ten or twenty or more miles with donkey engines to haul them from where they are cut to the railroad, by means of wire cables a



AMONG THE LOGS



LOGGING CAMP

mile long if necessary. This means large capital, with larger camps of fifty or a hundred men, and these remain for years not in one place, but in one region, for as often as the timber which is in reach of one camp is cut, it is moved further on and if necessary the track is taken up and laid again so as to reach new timber. The Phenix Logging Company, whose headquarters are five miles from me, had a hundred and fifty men at work last summer in two camps, and they have timber enough to last them fifteen years. The Riverside Timber Company have over twenty thousand acres in one body. The North Pacific Railroad Company is building a road from Port Angeles, not by the most direct route, to connect with the other lines, which would be on the eastern side of the Olympic Mountains, but by the round about way west of these mountains, simply because of the magnificent amount of timber for over a hundred miles on that route. The Mason County Logging Railroad, which has been at work for more than a dozen years, has recently been reincorporated to build its road a hundred miles so as to tap a great amount of timber before the

Northern Pacific shall build to it. Thurston County has three or four hundred men at work in her camps; Mason County about twelve hundred, and so on.

Religiously nothing is being done for this army of men. Like sailors, they are constantly on the move; the men are ever changing in the camps, and so no churches can be organized. But they are somebody's brothers and sons, and have souls and also great temptations. Yet I have mingled with them more or less for twenty years, eaten in their camps, slept in their bunks, been taken care of by the boss logger, been with them when so drunk they could not stand, and in all degrees of inebriety from that to perfect soberness, found some who never drank or gambled, and believe that such, considering their temptations, are often the truest of Daniels. I have preached in their bunk houses, and have never to my recollection had any of them speak an impolite word to me. In one large camp I put "Black Rock," and in a few months was told that every man there had read it but one, and he was a new arrival and was then reading it. One of the great temp-

tations for the men is drinking, but most of the head men are opposed to it, and would, I believe, welcome efforts to keep the men from it. Cer-

tain it is that it is the duty of Christians to do something for these men, for whom now nothing is being done.



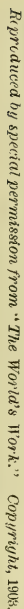
WHERE OUR IMMIGRANTS SETTLE.

DIAGRAMS SHOWING THE DISTRIBUTION OF THE FOREIGN-BORN LIVING IN THE UNITED STATES—THE GERMANS SPREAD THROUGH THE NORTHERN STATES, THE IRISH STICKING TO THE ATLANTIC COAST—CANADIANS AND ENGLISH WELL ASSIMILATED—SCANDINAVIANS IN THE NORTHWEST—THE POPULATION OF THE DIFFERENT NATIONALITIES ❀ ❀ ❀ ❀ ❀

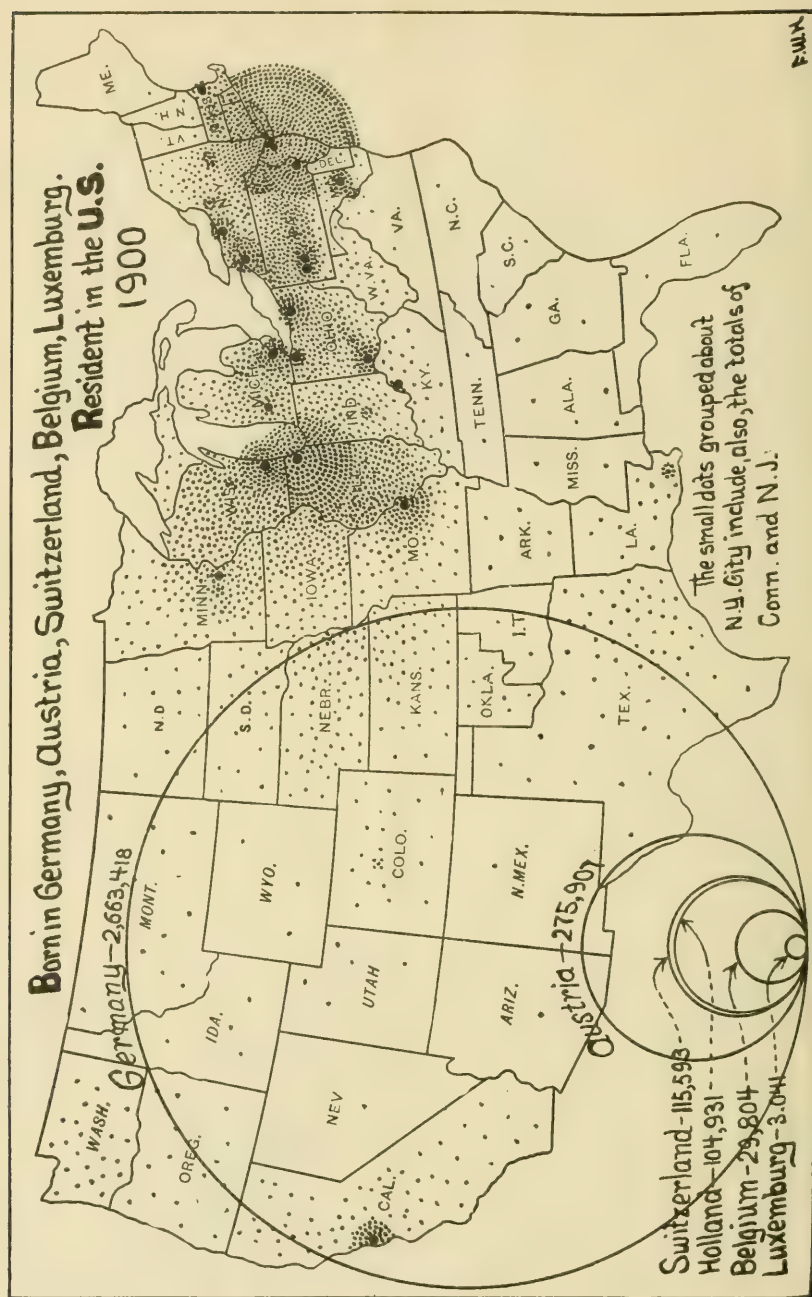
BY the courtesy of Doubleday, Page & Company, Publishers of *The World's Work*, we are permitted to reproduce in *THE HOME MISSIONARY* the striking diagrams prepared by Mr. F. W. Hewes and published in the October number of *The World's Work*. In explanation of these diagrams, their author, Mr. Hewes, remarks:

"The extent to which aliens already with us have been assimilated is the most significant of the questions bearing on immigration. When immigrants come to the United States, where do they go? To what extent do people of alien races color

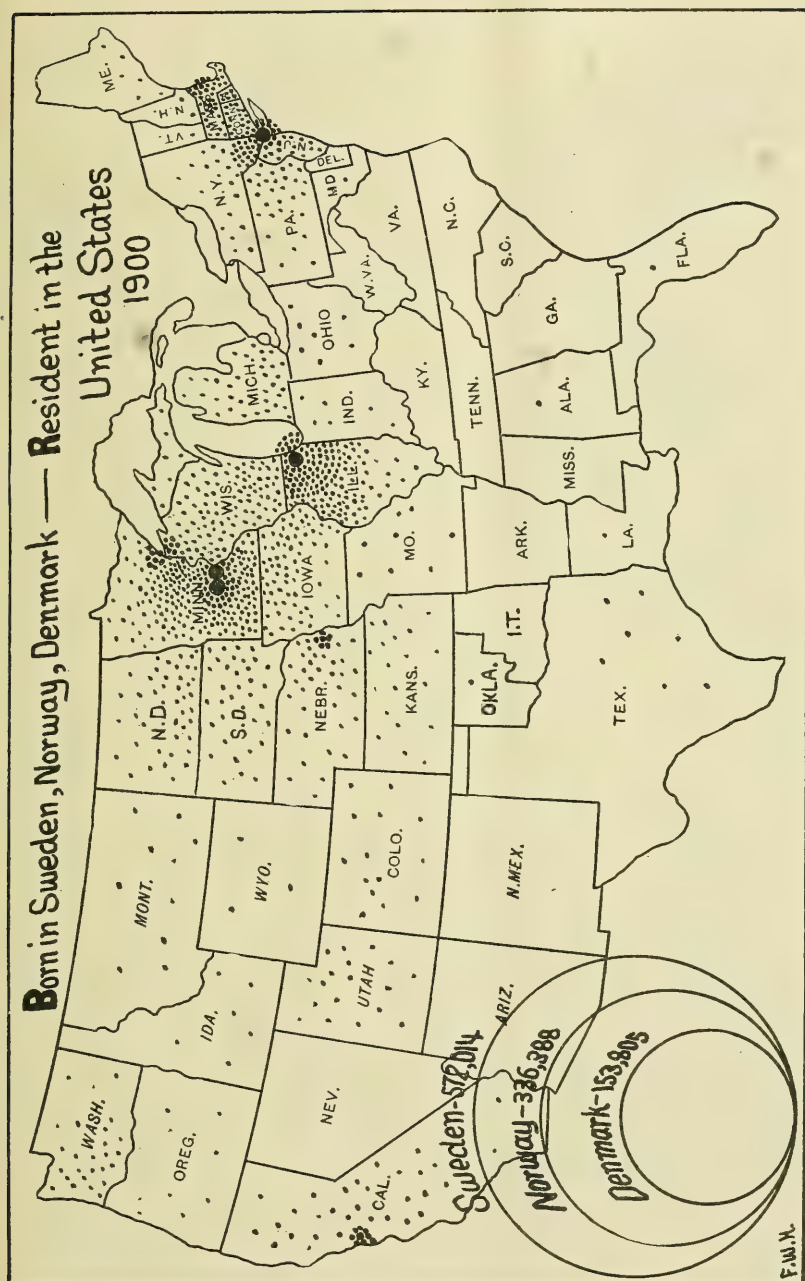
the various parts of the country? These questions are answered by the accompanying diagrams. The circles show how the total numbers of the different nationalities compare, and the dots on the maps show where these aliens live. Each small dot represents 1,000 foreign-born persons. Each large dot represents 10,000 such persons in one city. The small dots grouped compactly around a large dot add so many thousands to the 10,000 in that city. Compact groups of five to nine dots mark cities having from 5,000 to 9,000 such persons. Cities having less than 5,000 aliens are not indicated."



THE IRISH, NEXT IN NUMBER TO THE GERMANS, REMAINING IN THE EASTERN STATES

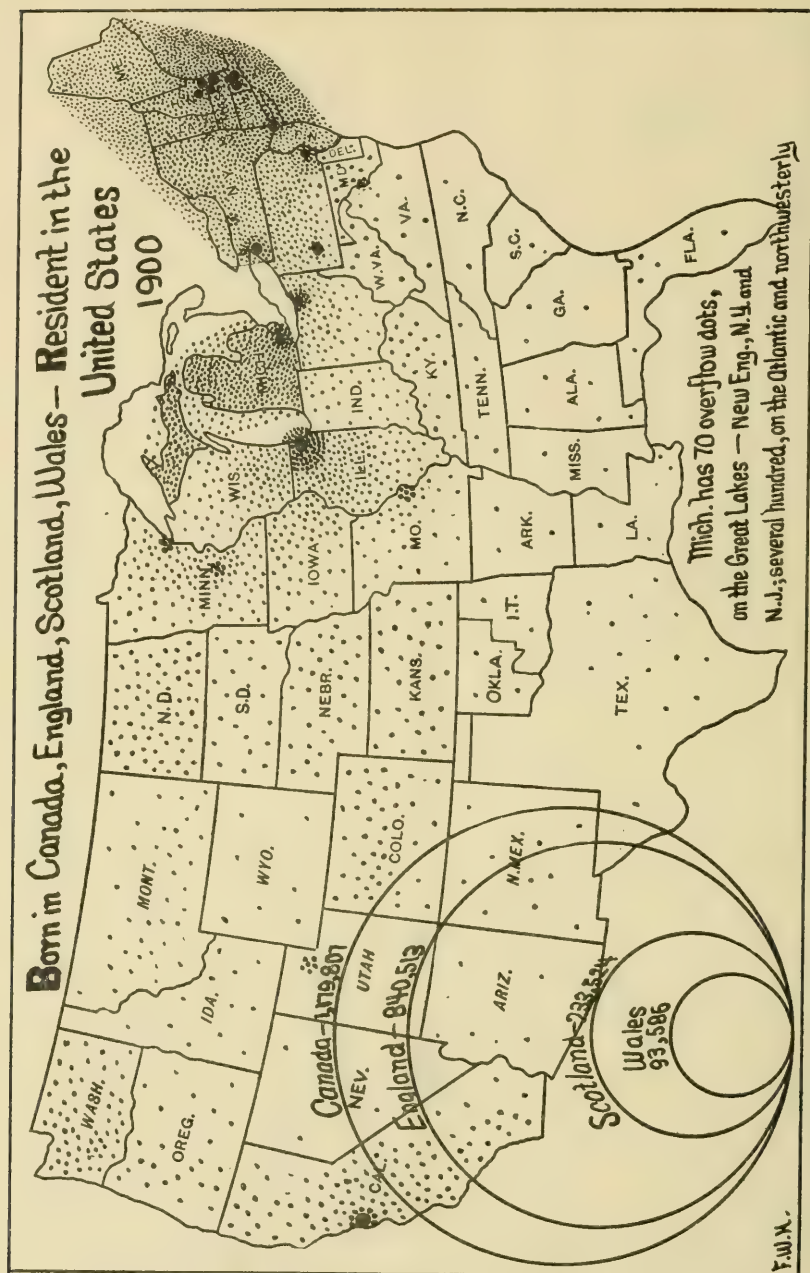


THE LARGEST NUMBER OF ALIENS IN THIS GROUP. GERMAN PREFERENCE IS FOR CITIES OF THE EASTERN AND CENTRAL STATES, BUT THERE IS NO AVOIDANCE OF AGRICULTURE



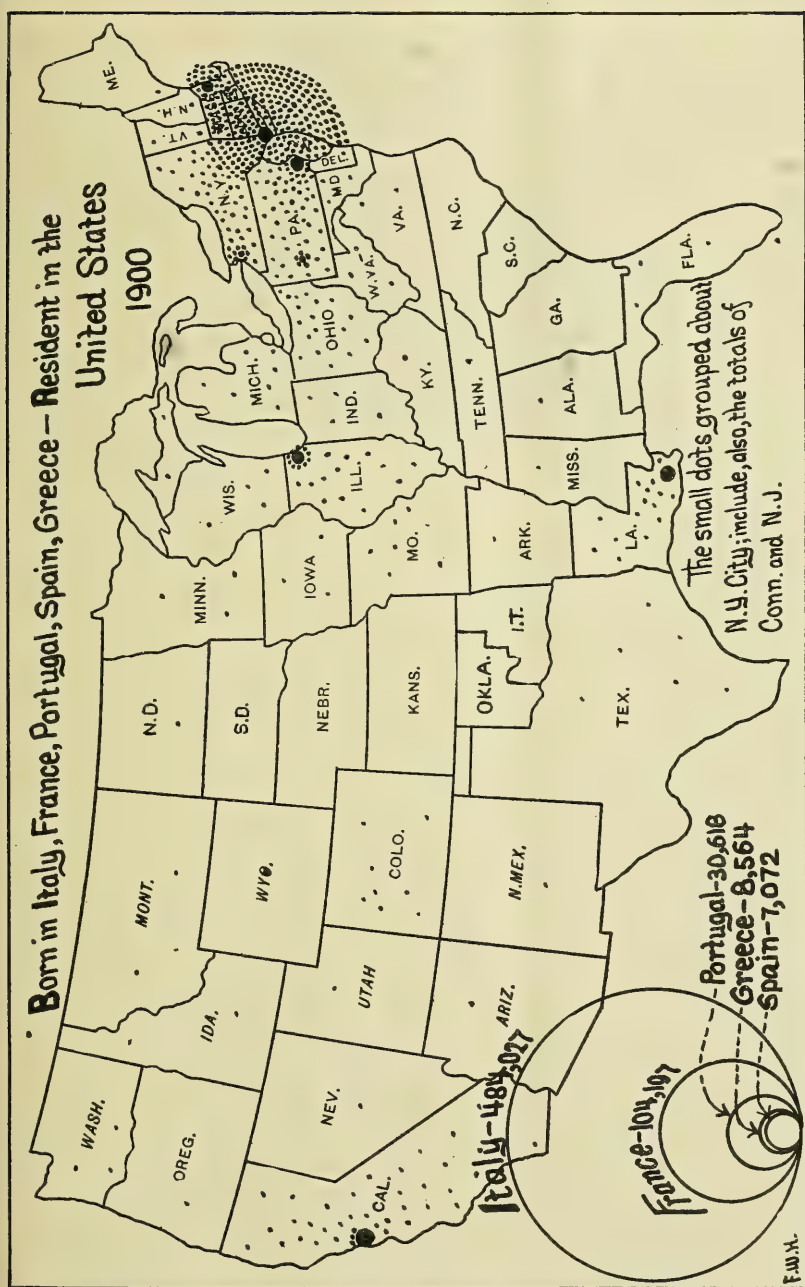
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SCANDINAVIANS, ARE SPREAD THROUGHOUT THE OLD NORTHWEST, THOUGH MANY ARE IN CHICAGO AND NEW YORK



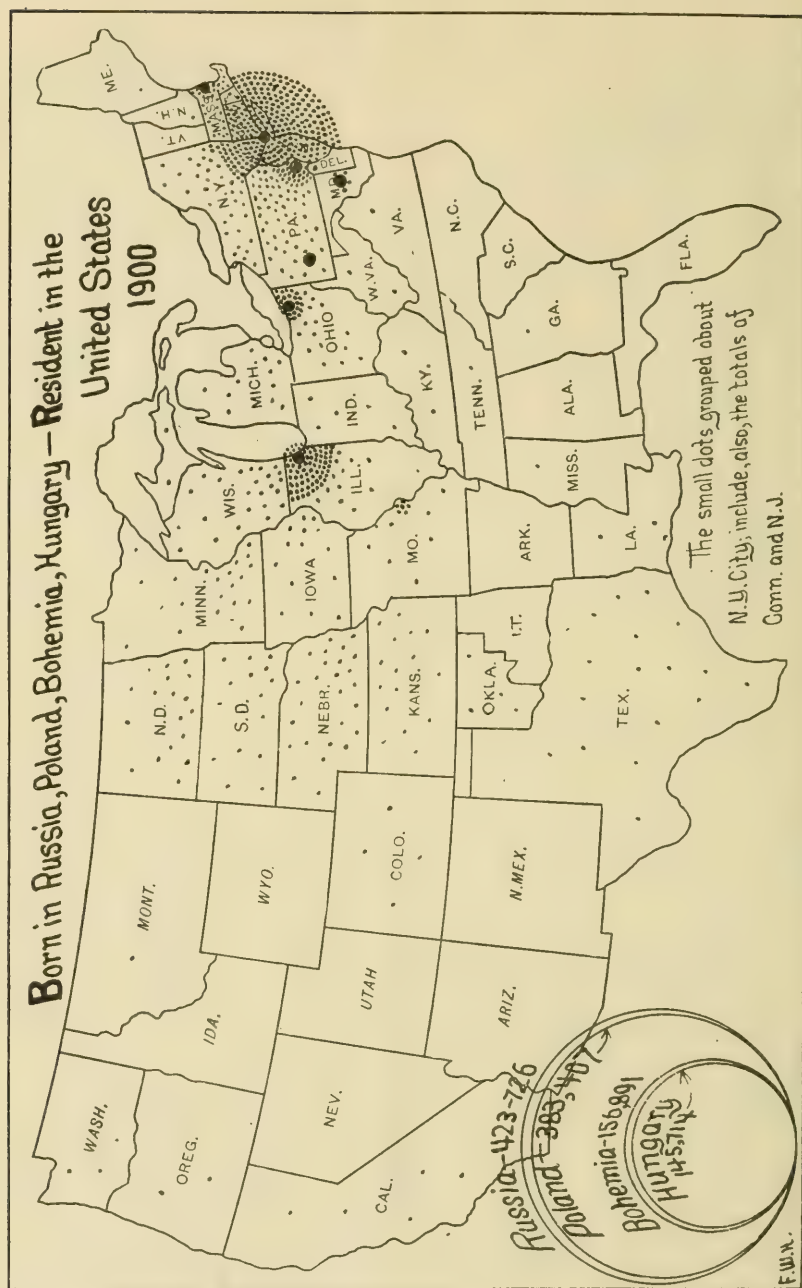
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CANADIANS AND BRITISH ARE DISTRIBUTED WIDELY, MUCH AS THE WHOLE POPULATION IS DISTRIBUTED—CANADIANS IN ALL THE NORTHERN STATES AND PARTICULARLY IN NEW ENGLAND, THE CIRCLES, AS IN ALL THE OTHER MAPS, SHOW THE TOTAL NUMBER OF EACH NATIONALITY IN THE UNITED STATES



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THE ITALIANS GREATLY EXCEED THE OTHER LATIN PEOPLES. MANY ARE SETTLED ABOUT NEW YORK, BUT SOME IN LOUISIANA AND CALIFORNIA



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MORE THAN ONE MILLION PEOPLE FROM THE EAST OF EUROPE, INCLUDING MANY JEWS, FOR THEIR SETTLEMENT IS NOT WHOLLY CONFINED TO CITIES

PRESENT
CON-
DITIONS
IN
HAVANA



BY REV.
GEO. L. TODD,
*Pastor of
The Central
Congregational
Church*

CENTRAL CHURCH, HAVANA.

THE Republic of Cuba is now more than a year old. Her healthy growth and vigor display ability to govern. She has learned to walk and is dressed in the garb of nations. Her dignity is already recognized by the world at large. Diplomatic and consular offices are established. The machine of government is running under pressure. It is new. The bearings are not yet smooth. There is still too much friction. But with the firm hand of President Estrada Palma at the throttle bar, guided by his stable character and good judgment, the new machine will be made to work for the public good.

We may regard the Cuban people as a new people. The overthrow of the old regime brought new conditions into being. The people which before was subject is now ruling. The old character and traditions are inbred. Children educated under modern methods and upon a broad basis will drive away the old incubus of ignorance and superstition. The grand objective is prosperity and peace, based upon broad education

and religious freedom. Religious teaching which does not advocate and embrace in its concept the peace and prosperity of the nation is too narrow and biased for the consideration of the Congregational Churches.

It is yet too early to tell what the Congregational Church has done in Cuba. Congregationalism has always stood at the forefront in educational matters. Our work in Cuba must be educational, and should claim the attention of true educators. The greatest aid to missionary work possible here in the capital city would be the establishment and hearty support of a large and well-equipped school which might eventually take on the form of a university where children from the kindergarten age to the college graduate could receive the best instruction in branches of practical learning. Thus children and youth might be trained to be good citizens of this island republic. We may struggle on with our meager work and bring into the church organizations goodly numbers of members only to be unable to help them up to the standard which we are in

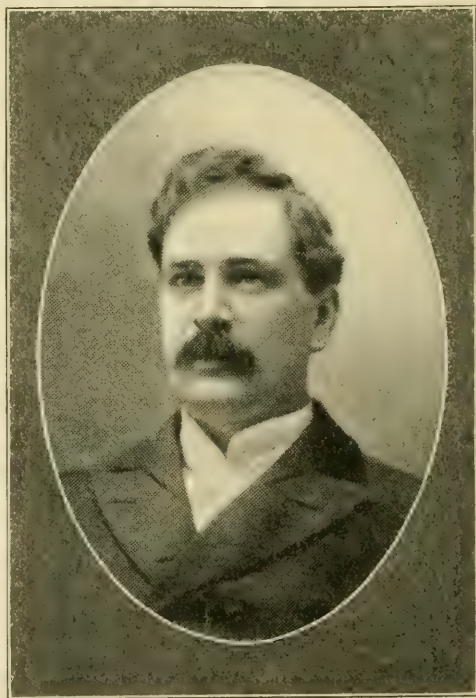
duty bound to uphold as the only true standard of good citizenship. The public schools cannot be classed with the schools of the North, in spite of all that has been said of them. The system is good, but teachers who have not been trained in religious freedom cannot teach the true freedom. Teachers who are strictly Roman Catholic cannot consistently teach that in religious freedom consists the only possible true freedom of the nation. While we are not here to unduly oppose or supplant the Catholic Church, yet it cannot be denied that the work of the Protestant missionary is necessarily an invasion of a country which has been heretofore held by the Catholic Church. If that church is true to itself it will do all in its power to hold the ground it still holds and to reclaim lost ground. The Catholic Church is doing her best to hold and reclaim all the ground possible.

The United States Minister to Cuba and his able wife are loyal adherents to the Romish Church. They are untiring in the propaganda of that form of the faith. Lawn parties, Sunday horse races and other very attractive entertainments are held to benefit some branch of the Catholic Church. Such attractions have their power to draw many Americans and do much to make the Catholic form of the faith popular. We admire their activity. Would that some of the influential Americans here

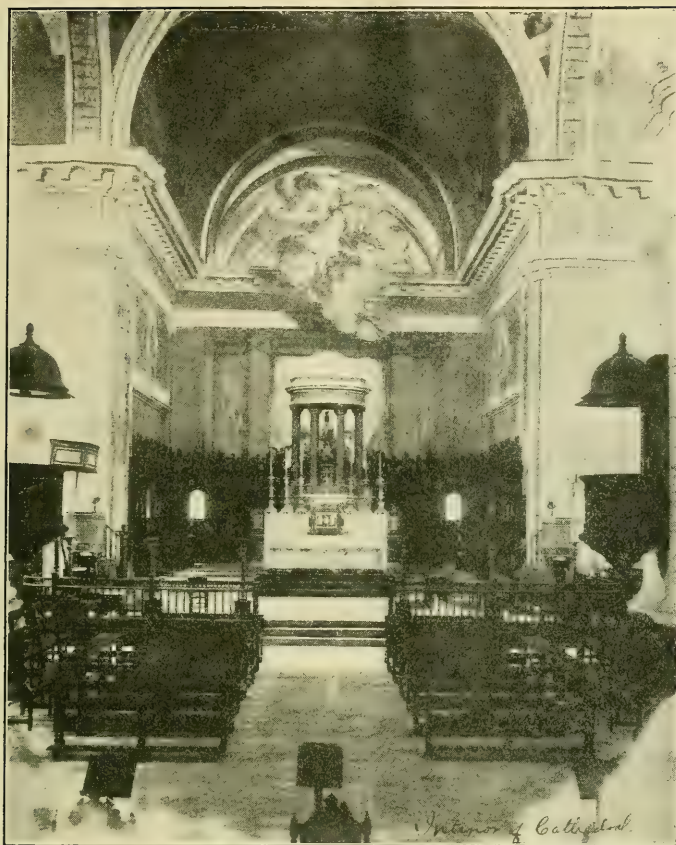
were as active in their aid of the evangelical churches. Education is largely under the influence of the Romish Church. We distinctly claim the right to be unbiased in our conception of the Master's work and will work for the general uplifting of the people of all forms of the faith. But we are working with our hands tied. No one can fail to see the disadvantage which the overseer and workman would encounter in attempting to cultivate a fertile field with their hands tied behind their backs. We need here more hearty support by the home churches. After an experience of nearly three years under varied circumstances and with facilities for the study of the question from all sides, the writer is convinced that the school is a necessary adjunct to the church in order to do lasting work in Cuba. Esculapians, Franciscans, Dominicans and Jesuits are establishing new schools everywhere. They realize the power of the school. The

public school is not adequate and will not be for years to come, and with what influence they do exert being on the side of Catholicism largely, we find ourselves planting on another's ground and building on another's foundation.

The great Cathedral where Columbus is supposed to have been buried supports attractive services and multitudes attend. Crowds of people attend the beautifully adorned and richly furnished churches throughout the



REV. GEORGE L. TODD



THE CATHEDRAL INTERIOR

city. It is a great mistake to suppose that the Cuban people do not attend the Catholic churches. The Congregational Church worships in small and poorly furnished halls. The contrast is striking to say the least. What or where is the great obstacle which hinders the Home Missionary Society, the Education Society and the Church Building Society from working in unison in Cuba and not only send missionaries who are willing to work beyond their strength, but also build churches and found schools? With such a united effort the right kind of foundation work might be done. Let us hope that every truly missionary spirit will lend his aid in the solution of the problem. We cannot afford to do

uncertain work. Sentimentality has no rightful place in our Cuban work. With well-prepared workers, imbued with the spirit of the Master, willing to sacrifice, able to direct, we may do away with much of the uncertainty of the present stage of the work here in Havana.

Let us glance again at the prevailing conditions and the above will be emphasized. Eternal vigilance is the price of liberty. The colored race comprises 30 per cent., more or less, of the present population. The race problem begins to appear on the horizon of the social world. When once on, the contest will be no less bitter than in the United States. Can we apply here equal good sense and force to that which is being at the

present time applied in the States? Shall we lay now the foundation for such work in the near future? Wise and able men and women missionaries who can grasp the import of the problem should have time and facilities for the study of the problem. The Havana church will have her part to assume in the solution.

There are more than ten thousand Chinese in Havana without any religious care except the few who attend one of our Sunday Schools.

Sabbath desecration has run rampant in Cuba for hundreds of years. Sunday is a holiday. The great processions of the Carnival and other church "feast days" are on Sunday usually. At the "Fronton" the game of "Jaijai" is played on Sunday. This game represents gambling on a large scale and is habitually attended by many of the prominent citizens. Some of our distinguished visitors have fallen under its spell. Attempts to re-establish the Sunday bullfight have recently been made, but happily such attempts have been put down promptly. The Sunday cock-fight is still kept up, but not openly as formerly. American baseball nines, both of men and women, challenge the Cuban youth to Sunday contests. The theatres offer special Sunday attractions. The barrooms are always open on almost every prominent corner in the city. Surely enough is done to encourage the

Sabbath desecration. But we must uphold the observance of the Sabbath. The Latin race is impressionable. The Latin heart is as capable of receiving good impressions as any. The children are quick to learn, bright and attractive. Could they but be held to think of the good and shun the evil until the dangerous period of early youth be passed, they would surely be on the Lord's side in earnest.

During this wonderfully interesting transition period in the history of Cuba, may we not have church buildings where the youth may feel at home and where they can worship God in somewhat of the "Beauty of Holiness" in their surroundings? We may thus be privileged to preach the Gospel to greater numbers of people. Let us have place for an open reading room where good books and good literature can be placed before them. Let us have facilities for their social uplifting. Give us a church home. Give us Sunday School facilities and as a grand auxiliary to all, give good schools where the children may be taught during the week the principles of Divine Truth. Thus may we reach more nearly what we pray for, and the kingdom of our Lord be more rapidly advanced in this beautiful Island Republic among a people that may become the Lord's people indeed and in truth.



THE CATHEDRAL EXTERIOR

EDITOR'S OUTLOOK



REV. H. A. SCHAUFFLER, D.D.

REV. M. E. EVERSZ, D.D.

REV. S. V. S. FISHER

THE SOCIETY'S EQUIPMENT FOR ITS FOREIGN WORK

THE story of The Great Migration in the October number has brought several inquiries which seem to indicate a rising interest among the friends of the Society in its foreign work. Among them is one asking for information as to the genesis and early history of our three foreign departments.

It is just twenty years to a month since these departments began to be organized. Dr. Walter M. Barrows, in an official paper read at Saratoga in June, 1883, announced the purpose of the Executive Committee to appoint a superintendent of foreign-speaking peoples with headquarters at Chicago. The action was hastened by the sudden increase of foreign immigration, which reached an aggregate for that year of 800,000. Rev. George E. Albrecht was appointed superintendent of German work. His

service continued about three years; then, yielding to a growing desire for the life of a foreign missionary, he accepted the appointment of the American Board to Japan, where he now labors. Under his devoted lead German Congregational churches increased in less than three years from twenty-two to fifty-seven.

Marcus Whitman Montgomery was appointed to superintend work among Scandinavian populations. His long service as missionary superintendent of Minnesota had brought him into the closest touch with these people and greatly endeared them to his heart. A vacation visit to Sweden and Norway and the discoveries that followed gave him a peculiar preparation for the office, and up to the day of his death, in 1894, no man enjoyed more fully the confidence of Scandinavian Christians than Mr. Mont-

gomery. Churches multiplied rapidly, and their increase was only limited by the inadequate funds available for their support.

Rev. Henry A. Schauffler was predestined by his antecedents and by a rare natural equipment to take charge of the Slavic Department. His long apprenticeship as a foreign missionary among the Catholic population of Austria, his knowledge of the Slavic tongue, his ardent zeal, balanced by a wise conservatism, and his exuberant hopefulness marked him out as the only man in America, providentially endowed to begin and successfully direct the most difficult department of foreign work.

Rev. Moritz E. Eversz succeeded Mr. Albrecht and Rev. S. V. S. Fisher followed Mr. Montgomery. Both of these brethren have rare qualifications, and their labors have been blessed with continuous success. It has been no small factor in the rapid and healthful development of these foreign departments that the leaders were men of large experience and special gifts, and that they have continued in their places, thus gaining year by year in the confidence and love of the peoples they were chosen to serve.

These departments had hardly been opened when an event, manifestly providential, occurred in Massachusetts by which they were to be greatly benefited. Mr. Samuel W. Swett was by profession a Unitarian,

but his mother had been a valued member of Park Street Church, Boston, in its early days, and the boy had been made familiar with the missionary work of our churches. To the end of his life his interest in home and foreign missions never died, and when after his death his last will was opened, it was found that about a million dollars had been devised by him in equal parts to the American Board and the Massachusetts Home

Missionary Society. Of this fund \$150,000 was set apart by the Massachusetts Board for the use of the National Society in its foreign departments. By this timely endowment a yearly income of about \$18,000 was assured for ten years to come, and until the Swett fund was entirely exhausted, our foreign work received this generous annual support from its Massachusetts Auxiliary.

At the very beginning of this systematic effort



REV. M. W. MONTGOMERY.

in behalf of our foreign people, a difficulty presented itself, so serious in its character as to almost paralyze the leaders. Where were the pastors and teachers for this new departure? There were no workers in sight. They had to be found first, and when found they had to be trained. They must be men and women native to the language and mental habits of the classes to be reached, yet sufficiently Americanized by training to lift the people out of the low level of their lives. Where

were such men to be found, and where were the schools for their training? We were like miners suddenly striking a new vein of ore, and finding all their old tools unfit to work it. On the very threshold of a great endeavor these brethren had to pause and invent new picks and drills and build new forges to shape them.

To their great relief in this crisis came the Christian Colleges and Seminaries of the West. Carleton College, at Northfield, Minnesota, opened a Scandinavian Department for promising Swedes, where some of our best workers have taken their preliminary training for missionary service; Chicago Seminary added a German and Scandinavian department for their theological training; Oberlin established a Slavic department, which has been well patronized; Wilton College, Iowa, successor to the German school at Crete, Nebraska, has been a valuable auxiliary to the German work, while the Bible Training School at Cleveland has equipped Slavic young women for a peculiar and most blessed service among their own people.

To all these educational movements our superintendents have been devoted with a whole heart, giving much of their time to personal instruction and to obtaining the necessary funds for their support. Dr. Albrecht was allowed to devote one-half of his three years' service to the work of instruction at Chicago. Dr. Eversz has been similarly occupied, and for seven years served as President of Wilton College in addition to his labors as superintendent. Mr. Montgomery and Mr. Fisher have both been active in the Scandinavian departments at Carleton and Chicago; while Dr. Schauffler has added to his arduous duties of superintendent a close watch and care of Slavic students at Oberlin and Cleveland. Thus a difficulty, which at one time threatened the very continuance of the effort, has been successfully overcome. Young men and women have been converted in these institutions

and led to consecrate their lives to missionary service. Others have been imported from the foreign missionary field, and in less than twenty years a complete chain of schools has been created for the thorough equipment of our foreign-speaking forces.

What are the visible results of the experiment? Figures here become eloquent. Twenty years ago there were 22 German Congregational churches in the United States; to-day we have 142 such churches, with 19 missions cared for by 77 ministers. Over 600 members were received last year, making a total membership of over 7,000, with a Sunday School enrollment of 6,763. Of these congregations, 97 have church buildings and 35 have parsonages. Contributions to home missions in the last reported year were \$2,093; to foreign missions, \$1,241; to Wilton College and students in Chicago Seminary, \$1,342, and to other causes, \$2,786, a grand total of \$7,462 in addition to \$11,000 raised for church-building purposes. A church paper, *Der Kirchenbote*, a children's paper, *Die Segensquelle*, are eagerly read. A Sunday School Lesson Quarterly, a *Kirchenbote-Kalender* and a German Hymnal are widely circulated.

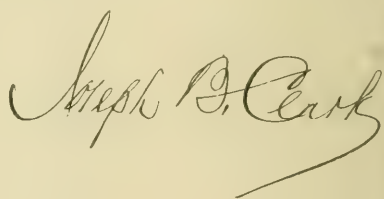
Twenty years ago there was not a Bohemian Congregational church in the country. About that time Dr. Schauffler began, single-handed, his work among the 25,000 Bohemians of Cleveland. By his own testimony he was unable to learn then of any fellow laborers in the Slavic field, except a Bohemian theological student in New York City, a Bohemian Reformed Church pastor in Iowa, and another of the same church in Texas. A few months ago there met in Chicago an Interdenominational Conference of Slavic Missionaries and Pastors. The gathering represented a body of 103 Slavic workers, namely: 64 pastors and preachers, 14 lady missionaries and 25 missionary students, and 49 churches in 13 States belonging to 5 denominations. The Congregational quota in this inspir-

ing total is as follows: States where work is carried on, 9; stations, 17; out stations, 8; churches and branch churches, 16; church members, 704; additions during the year, 45; hopeful conversions, 65; Sunday Schools, 16; total Sunday School membership, 1,525; contributed to missionary objects, \$578.25; visits by missionaries, 16,570; Bibles circulated, 155; New Testaments circulated, 157; pages of religious literature circulated, 91,733.

Scandinavian work in America has been easier and more fruitful than that of other departments. Sweden and Norway may be regarded almost as the New England of the Old World and their people are well seasoned with religious traditions. Hence Scandinavians are the most hopeful element of our foreign population and most easily drawn into religious organization. After less than twenty years of labor in the Scandinavian department we have as a result 110 Congregational churches with a membership of 7,000. Professor Jernberg, of Chicago Theological Seminary, makes the significant remark that "if the aggregate result of all the work done by the Home Missionary Society alone had been on the same scale with that of its Scandinavian work, we should have an increase of churches during the same period of time of 5,500, with a membership of 350,000."

So much for visible fruits. But of even higher significance has been the moral effect of this twenty years' experiment. A great truth has been demonstrated; a new atmosphere of hopefulness has been created; our churches are facing the great migration of 1903 with a confidence that had not been born in 1883. These twenty years have demonstrated beyond all question that foreigners of every nationality and almost every grade are accessible to the gospel as we believe it and even to the particular order of church life for which this Society stands. The faithful preaching of the Word and the loving ministry of the Home Missionary

Society in the person of these devoted brethren have won their way to a degree that the most hopeful friends of the movement dared not predict twenty years ago. It has been forever established that foreigners are as convertible as our own people, that in many instances their faith is more pure and evangelical than the American type, that their lives are transformed by its power to an extent that sometimes puts the American Christian to shame, that their children are easily gathered into Sunday Schools and their young people into Endeavor Societies and their men and women into prayer meetings where in many different tongues they yet speak and pray in the language of Canaan. The immigration problem is not the same menace that it was. A mighty solvent has been found, and with a few more men like Samuel Swett, willing to devote princely sums of money, commensurate with the greatness of the demand, we may hope to see the successes of the past twenty years multiplied indefinitely and the gravest missionary problem of the twentieth century on its way to a triumphant solution.



"Under Our Flag"

With this for a title and published by Fleming H. Revell Company, 158 Fifth Avenue, New York, Alice M. Guernsey makes a fruitful excursion into the rich field of home missionary history. Pastors will find here material for home missionary sermons, and women for their missionary programs and studies. There are suitable declamations for the use of children at their missionary meetings and the general reader will find a large fund of incident, fact, figure and illustration.

OUR THOUGHTFUL FRIENDS

Wanted—More Home Missionary Biographies

BIOGRAPHY is the soul of all history. We fail adequately to understand any movement until we get back to its individual originators and promoters. We miss the vital force in home missions until we make the acquaintance of the agents that set the leavening process in motion and that keeps it in motion. And so we need home missionary biographies to fill up the outlines and give life and human interest to home missionary history. We have the general process set forth admirably in "Leavening the Nation." *Now let us know more of the woman who put the leaven into the meal.* It seems to me that here is a defect that demands remedy. Foreign missionary literature is very rich in this department and owes to this source very much of the ascendancy that it has gained in the minds of Christians. In the earlier stages of the movement the biographies of Henry Martyn and Harriet Newell and Dr. and Mrs. Judson brought missionary interest home in the closest manner possible to the minds of the people, domesticated it in all homes and made it dear to all hearts. These old books are still a working force in foreign missions and the interest has been deepened and intensified by new biographies every year.

The foreign work doubtless has some advantage in this respect, involving in its earlier stages at least special element of romance and tragedy to take hold of the sympathies and the imagination. Distance here as elsewhere also lends enchantment to the view. But home missions are certainly not without this element of interest to the reader. Fiction has

found in frontier life a rich field for its pen, but only because it had the suggestion of facts behind it. There have been characters as heroic, sufferings as tragic, and triumphs as great, in the home work as in the foreign. The field has not been entirely neglected. We know something of the leaders in the work and something of a few of the humbler laborers. But biography has played a very subordinate part indeed among the forces of home missionary enterprise as compared with that which it holds in the other great department of missionary interest. Let us, then, have more home missionary biographies, a series of books and booklets and sketches prepared by the most skillful pens, illustrated with portraits and pictures, printed in the best style of the art, to attract and compel attention to the individual worker. THE HOME MISSIONARY magazine, in its new form, is leading in that direction. Let the work be followed up until a library shall be accumulated, in some way commensurate with the enterprise, with the human energy that has been put into it, and with the multitude of lives it has cost. Is not this one new influence needed to kindle to its proper intensity the home missionary zeal of our churches?

L. S. Rowland

LEE, MASS.

Undigested Resources

J. Pierpont Morgan, the moneyking of Wall Street, testified recently in court that the paralysis of certain lines of industry was due to "undigested securities."

The figure was a very striking one, so forceful and suggestive withal, it was at once caught up and now passes

current in the speech of the day. Unconsciously, perchance, a permanent contribution to literature has thus been made. Defined by the able financier, who coined the term, it means the wealth which has not yet passed into the channels of industry and thus become diffused through the body politic.

It is an adage as old as Plato that it is not what we eat, but what we digest, which makes us strong; not what we read, but what we remember, which makes us learned. Until the food has been masticated, swallowed and digested, its potency cannot become incorporated in the body. For digestion is the process of *conversion* by which the various organs make soluble and diffusible that which gives life and strength to the entire being.

The Stock Exchange is fully aware of the fact that, so long as riches remain hoarded, they cannot enter into the life of the people to stimulate trade and foster commerce. In itself, *per se*, money has little value. The talent hidden away in a napkin profiteth nothing. The worth of securities is realized in their employment. Until used, they are more often an encumbrance than a blessing. In fact, business is carried on everywhere by faith; faith—that means wisely invested and judiciously employed will bring in due time its just recompense and reward.

The analogy is immediately forced upon us. Not only in the world of finance, but in the larger realm of the Kingdom of Christ, "undigested securities" mean distress and disaster. The wealth of the people of our churches is almost inconceivable in amount. Sixty millions of dollars is invested in our various church-properties. But the individual wealth is vastly greater. Too much of it is idle, "undigested," a reproach and care rather than a stimulus and help. The secret of success in business, we are told, is the proper employment of capital and the prevention of waste. Is not that the problem of problems before us at the present time as a

denomination? One-third of our clergy are without regular pastoral service! One-fourth our churches are without pastoral oversight and care! Churches stand silent and unopened! Faithful men remain unemployed, yet zealous and eager to go and preach the salvation of God. How may these closed churches be opened once more? How may these waiting missionaries be sent forth? They remain as they are, not because we hear no Macedonian cry; not because there is any lack of riches untold. No, it is rather because as churches we have too many "undigested" resources.

Edman Hood

AQUEBOGUE, N. Y.

Recent Impressions of Home Missions

The recent dedication of the "Louisiana Purchase" calls to mind what Robert Livingston told Napoleon in 1803: that the United States "would not send a settler across the Mississippi for a hundred years." Yet that "Purchase" contains to-day over one-fifth of the population of the United States, while five cities, aggregating eight hundred thousand, are in the region marked "Great American Desert" in the geographies of forty years ago.

Notwithstanding this wondrous growth, the Congregational Year-Book reports in all this immense territory only 1,600 churches, and the impression is growing that our responsibility for home evangelization is becoming greater every year.

One hundred years ago Fort Dearborn was in the heart of what is now Chicago. The commandant recommended the abandonment of the post, because the surrounding country would never support a sufficient population to justify the expense necessary to maintain a fort at this place.

To-day Chicago has a population of 2,234,000, with only 641 Protestant

churches (seventy-nine Congregational), with an enrolled membership of 158,000, and fewer churches to its population than fifty years ago. In 1840 Chicago had four churches for every 1,200; to-day there is *one* for every 3,400. There is a district containing 50,000 people with church accommodations for only 2,000. This only illustrates the conditions existing in other cities throughout the West.

The city and country problem is arousing our churches to a sense of denominational responsibility as never before, and there is an impression that we have been discussing methods and missing opportunities long enough.

To do this work requires money and consecrated men. A thoroughly consecrated ministry is the greatest need. Eliminate selfishness from the pulpit and it will not only sweep over our own land, but the world. Men are wanted with the vision of the seer of Concord, who said "America is another name for opportunity. Our whole history appears like the last effort of Divine Providence in behalf of the human race."

C. A. Vermitt

CHICAGO.

The Home Missionary Exchange

If some suitable relic of The Market of Appius or of The Three Taverns could be unearthed it would make a good device for the cover of THE HOME MISSIONARY. For there it was that a certain Christian worker from the East met certain Christian workers from the West, thanked God and took courage. The suggestions of the incident are broad enough to box the compass. So the North and the South, whose reciprocal Christian sympathy means so much to the National future, would not be forgotten. The thing for which such a device would stand is achieved

within the covers of this magazine.

The editor writes with satisfaction of continual testimony from home missionary pastors and their families to the help and good cheer which it carries into their homes. I ask the privilege of testifying, as a man of the East who has worked in the West, to its ample and well-rounded reciprocity of interest and helpfulness which explains the favor with which it is everywhere received. It speaks out of the heart of our common cause and of the dearest hopes we share with Christ and one another. The relations between churches able to help and the churches which have to be helped are full of gracious possibilities. They involve, on either hand, a spiritual discipline, the fruit of which should be an exalted Christian sentiment. One of the inspiring things in our home missionary work is the beautiful spirit in which, for the most part, help is given and received. It has come to be a genuine interchange of help, material assistance never going without spiritual and neither going from one side alone. My message to each of the brethren of the mission churches and the response of their hearts which would best fulfill and reward the purpose with which I write could be put into the gracious words of Paul to Philemon: "I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother."

Wingston L. Payne.

BROOKLYN, N. Y.

Paying the Debt

We cannot always pay our debts directly to the persons who have conferred favors. A friend who was driving in the country carelessly started across the street railway tracks. He was looking at the

scenery when he heard a loud call and checked his horse barely in time to avoid a collision. The man who had rushed forward to arrest his attention was gone the next instant. That debt must be paid to some one else. We must help the other fellow. The home missionary is doing that. We have to think of each human being as one to whom we are in debt. To posterity we can make some payments, but not to ancestors. One found us bound and released us. We must release some one else. The Lord fished for Peter, but when Peter was well enmeshed in the Lord's love, the Master sent him to catch other men. Co-operation is the other word for missions. If we get this well into our heads, we shall not in a patronizing manner consent as a grace to assist the people who need Christian teaching. Do we never so much we shall still be in debt. It is a conception of life shockingly narrow to confine our payments to those whom we directly owe. If we do this we shall be cheats.

We cannot tell to whom we owe the most, let alone paying them. The unknown benefactor is often the greatest. It is safer to pay out love as fast as it comes in, rather than hoard it to be told in the eternities when we find our man: "Is it possible that you did not understand that this was intended to be passed along? I have no need of it."

Oh! God! may we get rid, satisfactorily to Thee, of our trust funds received in the world, while we are yet in the world!

It is therefore to be remembered that the home missionary church begins under the same conditions as every other church in a new land has known since the beginning of the Christian era. There has never been in any country at the first anything but a home missionary church all the way from Jerusalem to Seattle.

Graded Missionary Interest

The time has come for the church to graduate from the kindergarten in missions. It has played at missions. It has been led into distinctive missionary effort and attempt mainly by representations from without. Pictures and stories about non-Christian peoples and religions have served as disguised methods for arousing and training Christians. And the method is good, but it is not the best, because the highest missionary motive must come from within and not from without. It is high time for the church to study mental philosophy, to take its own inner consciousness for a subject, not the superficial customs and manners among savages. Facts about the enemy terrify the half-hearted soldier. Unless Christianity is felt and known to be mightier than all others, yea, unless the Gospel is known to be *the* power and the only power unto salvation for all, advancing knowledge of fields and religions will deter quite as much as they enthuse. It is time for the rank and file of the church to know these things and to take up the conquering banner of the Cross, not in the rear, but at the van of commerce and trade.

As a school the Christian church has three grades. The lowest comprises the many, the too many, whose members have never heard of Bunyan's Holy War. Like certain mountaineers in the South, they do not know that the war is over, for they never knew that it was on. Their knowledge is like Sam Weller's vision, "limited." The next grade is the largest, the kindergarteners. Some of this class know about the war, but so long as their own hen-roost is not raided, they have little interest in the struggle. Many of them are ready for instruction and if caught on a Sunday morning at church with a live missionary speaker, or if enticed by bait sufficiently dis-

Malace Nutting

guised, may be led to the point of graduation into a higher class. But they have little intelligent or systematic knowledge of missions.

Few and faithful are those in the highest grade. The leaders of mission work in our churches, with whom the field is the world and the agent for evangelizing it the church of Christ. These think and plan and pray intelligently and form the steady veteran corps, always to be relied on for answering systematically and with sound judgment appeals from China or Chicago, from Minneapolis or Marathi.

"Pity 'tis, 'tis true," so much Christian effort is haphazard both in pulpit and in pew. There is neither order in plan, definite business-like attempt from Sunday-school teaching up through the whole field of church work, to the greatest enterprise which reaches into the whole world. Prayer meetings live at a poor dying rate, Sunday evening services languish, missionary skirmishers at the front send pathetic appeals through financially stranded Boards at home, slums increase in our cities, driving out our better dressed church members to the suburbs, city councils and saloons run municipal affairs—all because Christians do not push the business of their kingdom as a business, in an orderly, systematic way, 365 days, five hours, forty-two minutes and some seconds every year.

Joseph Cook kept hammering on his anvil—"Every effect must have an adequate cause." The *extensive* work of the church can never go beyond the *intensive*. In more ways than one the *extension* of the kingdom depends on the *intention* of the church. What is evolved cannot surpass what is involved. Missionary problems are settled best only as the missionary Christ is our Christ, Lord of our hearts and walking amid the golden candlesticks in our churches.

William J. Gray

Righteousness Exalts

It may be trite, but only because it is true, that if our nation is to endure and prosper, if it is to fulfill its high mission and accomplish the glorious but difficult task which its rapid growth and peculiar position among the nations of the earth are pressing upon it, if it is to achieve a career commensurate with the promise of its brief but magnificent past, it must be by steady conformity to those moral laws which condition sound and successful life, by the preservation of a private and public virtue which no increase of wealth can debauch and no lust or power can undermine; and this will be only by the maintenance in the hearts of the people of that faith in divine Providence which sustained our fathers in the darkness and pain of the nation's birth struggle, which cheered the hearts and nerved the resolution of the men who revived the heroism of the past, in the four years' war for the preservation of the Union, and which, through every perplexing and perilous period in our national life, has been the inspiration to duty and the stimulus to the hope of all patriots. While faith in God survives there will be robust character and invincible strength. While faith survives there will be virtuous statesmen and just laws. While faith survives we shall securely live in the confidence that "Our helm is given up to a better guidance than our own—the course of events is quite too strong for any helmsman—and our little wherry is taken in tow by the ship of the Great Admiral, which knows the way and has the force to draw men and States and planets to their good." The function of the Home Missionary Society is not to propagate a sect or build up any narrow ecclesiastical institution, but to carry the moral forces of Christianity into all the dark places of our land, to witness for God in every portion of our enlarging territory, and to moralize and spiritualize the life of the Nation, that it may stand

strong among the nations of the earth with the strength that time does not waste, and that it may fulfill its sublime ideal of "America enlightening the world."

Philip S. Inoué.

SPRINGFIELD, MASS.

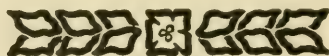
Home Missions in the City

I plead for a modification and readjustment, if needed, of our home missionary polity and method in the interest of the city. This Society has been doing a grand work for the past seventy years and more for the moral and religious welfare of the land. It has heard and promptly and generously answered the cry for help that has come from the prairies and hamlets, from ranches and mining camps, and communities where the sound of the Gospel is seldom if ever heard. But a new cry, sharp and urgent, rises from the heart of the great centers of populations, where there are more unevangelized men, women, and children than in all the region west of the Mississippi. I do not ask that the work so well begun in the West and South should cease, or be even temporarily suspended. God forbid! Hold the ground you have taken by all means. Keep the missionary in the saddle, even though he may have to ride thirty miles to

find a man or a family without the means of grace; but to do this and at the same time neglect or only lightly touch the city, with its tens of thousands of unchurched, looks to me like training Krupp guns on humming birds and pop-guns on Morro Castles. I do not ask that less money and fewer men be given to the work we are now carrying on, but I do suggest that a dam shall be constructed in the stream of benevolence a little nearer the great cities. I would not withdraw one ounce of power which is now being wisely employed, but would build new reservoirs and tap new streams. Methods, even missionary methods, are made for men, not men for methods. The thing that hath been, need not be the thing that shall be. And I believe the time for readjustment has come in the operations of this historic Society, in order to meet the changed conditions which we have been altogether too slow in recognizing. The city has become the nerve center of our civilization. From this center radiate those social forces, political, industrial, commercial, intellectual, moral, which are sure to tell for weal or for woe on the life of the nation. Save the city and the country shall be redeemed from its sorrows and sins.

J. B. M. Lusk

BROOKLYN, N. Y.



OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O · SHELTON, · ASSOCIATE
SECRETARY ❀ ❀ ❀ ❀

CAN we expect to develop higher ideals of stewardship in others if we ourselves do not possess a high ideal? A question for each to answer is, What sort of a living epistle am I on the subject of Christian stewardship? Unless we are liberal, unless we really seek first the Kingdom of God and His righteousness, we shall not have the power to persuade others to dedicate their all to the service of Christ. Taught by the spirit of God, impelled by the love of God, we have opportunity to prove our faithfulness by setting before ourselves and our friends our Master's ideal of stewardship. In proportion as that ideal is reached there will come into our Christian work new life, new activity, new love for the souls of men.

MR. FOSTER'S LARGE BEQUESTS TO MISSIONS

THE legacies of the late Richard Wells Foster to Home and Foreign Missions strengthen the hope that the young men of this generation who possess large means are fully mindful of their obligations to their fellow-men. Mr. Foster was a young man, not yet twenty-five years of age, and a graduate of Harvard in the class of 1900.

His bequests to missions were as follows: To the Congregational Home Missionary Society, \$10,000; to the American Board of Commissioners for Foreign Missions, \$10,000. If certain conditions in the clause of his will relating to the bequest to the town of Clinton, Massachusetts, are not carried out within four years, the residue of Mr. Foster's estate is to be divided equally between the Congregational Home Missionary Society and Harvard University.

A delightful sign of the present hour is the deepening interest of young business men in the mission cause. To the extent that those who

have large earning capacity and who are acquiring vast wealth recognize their accountability to God for their use of His gifts, the enterprise of widening the Kingdom of Christ will progress. A vast army of Home and Foreign Mission workers are making heavy sacrifices that they may faithfully execute the Master's will. The same loyalty to Christ on the part of Christian men called to a business career is essential and will insure a rapid advance in world-wide evangelization.

We are happy to print in this number of THE HOME MISSIONARY a character sketch of Mr. Foster by his pastor, the Rev. Dr. William W. Jordan.

The young business men of the Congregational churches may well honor the memory and emulate the example of Mr. Richard Wells Foster.

THE CHRISTMAS OFFERING TO MISSIONS

THE Congregational Home Missionary Society heartily unites with the other five Congregational Mis-

sionary Societies in making possible a generous family offering to missions at Christmas time.

It is believed that all Christian people will appreciate the fitness of making a free-will offering direct to the cause of Christ at this season. By decreasing expenditures for personal gifts members of Congregational churches could easily make an offering to missions that would give to the missionary work of the denomination a mighty impulse. By even a little sacrifice on the part of each disciple of Christ in Congregational churches a gift aggregating \$200,000 could be made without strain.

The amount received will be distributed among the six Congrega-

tional Missionary Societies in a proportion equal to that of the total contributions received by each Society during the past ten years. This equitable plan has been cordially agreed upon by a committee representing each of the societies.

An attractive gift box, printed in colors and in gold, will be furnished to each family who will join in making a Christmas gift to Christ and His cause. One hundred and fifty thousand of these boxes are ready for Congregational homes.

Here is an unsurpassed opportunity to show our love to the Saviour. May we do our utmost to make an offering that will be worthy of the name and world-wide mission of the Saviour!

"IT seems to me that the plan of making a direct birthday gift to our Lord Christ, on the anniversary of His natal day for the advancement of His cause throughout the world, is a good one, and the thought that prompts it most happy. Many a Christian, I believe, by making such a gift will realize more fully that his Lord was actually born, and lived and died for him. I hope that it may be adopted by many disciples of the Master in every denomination the world around."—THE REV. FRANCIS E. CLARK, D.D., President United Society of Christian Endeavor.

A TRAINED MISSIONARY LEADERSHIP

By HARRY WADE HICKS,

Assistant Secretary American Board of Commissioners for Foreign Missions

WHERE a scheme of thorough missionary instruction has been inaugurated there will appear on the horizon several persons who give greater promise than others for missionary work. The chairman and members of the committee should cultivate the personal friendship of these persons, should load them with definite responsibility as soon as possible and should feed their spiritual life by personal conversation with them regarding the privilege of missionary service. Frequently private prayer with such individuals will lay the load of obligation upon them as

in no other manner. The thoughts of these persons should be turned toward the great aims and obligations of the church with reference to the unevangelized. A book like "The Evangelization of the World in this Generation," by John R. Mott, will then fasten their thoughts so that by no chance can their affections be diverted again from this great business of the church.

It is easy to maintain a high standard of leadership after it has once been established. The following points, however, will indicate how this is to be done:

1. Have a large campaign constantly mapped out for execution. Nothing stirs the life of young people so much as a great objective.

2. Continue the campaign of education as a fixed policy, strengthening it year by year as experience throws light upon it.

3. Lay constant emphasis upon personal privilege and obligation in connection with missionary service. Let the light of the example and teachings of Jesus be shed abroad in the societies through private and associated Bible study and through addresses, in order that missionary service shall appear to be the natural expression of Christian character.

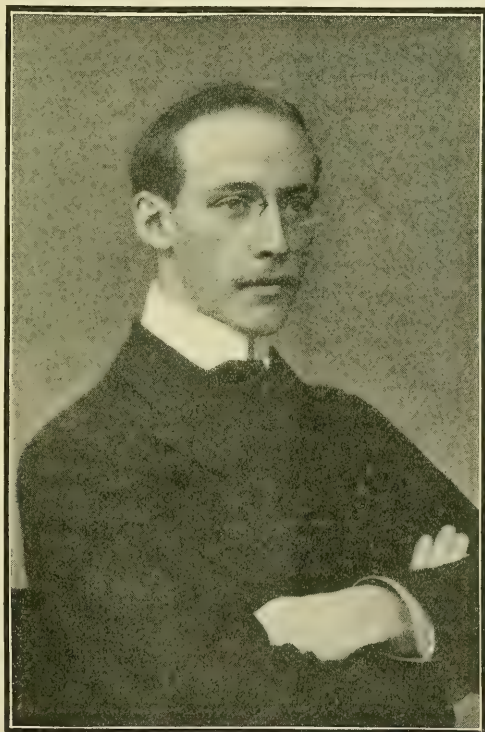
4. In order that the work may not become formal and the motive weak,

encourage in every way the doing of personal work to lead young men and women into the Christian life. The joy of bringing one person into vital relationship with Jesus Christ is surpassed by no other pleasure in life. One needs to do this kind of work in order to keep constantly in view the great need and purpose of Christ's life, which was to save men from sin. In view of the inefficiency of non-Christian religions, or a life in our land without Christ to overcome the power of sin, let the young people of our societies as never before devote themselves to this work. The missionary life will then loom up in its proper proportions in the life of every individual.

RICHARD WELLS FOSTER *

BY THE REV. WILLIAM W. JORDAN, D.D.

THE interest of young men of wealth and education in the welfare of their fellow-men is an inspiration. A life of moral earnestness, which gladly recognizes its high obligation to Christ and men, is a grateful contrast to the dead level of materialism in other lives. And both the life and the bequests of the late Richard Wells Foster, of Clinton, Massachusetts, reveal this interest.



Born in Clinton, October 27, 1878, and falling asleep at Cottage City, September 1, 1903, his life on earth was brief, yet it found time to impress the world for good. While not an invalid, his health was always frail, and subject, in recent years, to rheumatic affection of the heart. This did not keep him from a rather active life, but was a constant limitation upon a spirit eager beyond his strength. It was borne, however,

* See editorial note, p. 299.

RICHARD WELLS FOSTER

with characteristic courage and patience, and undoubtedly deepened his life. He was thoughtful and mature beyond his years, and suffering left its touch unmistakably on face and spirit alike.

Entering Harvard from St. Mark's School, he graduated with the class of 1900. Then followed fifteen months' of travel in Europe and the East. On his return some months were spent in the Western States, and, in the autumn of 1902, he returned to Harvard to study landscape architecture, a department recently established in the University. He hoped this work might be possible for him, even with imperfect health, and his interest in it had been awakened when abroad. For a year he pursued this study with great enjoyment, and went into camp with the Summer school of the department; but the close application, and possibly the exposure of camp life, told on his impaired strength. Going to Cottage City for a brief visit and rest, he suffered an attack to which the weakened heart, after a month of struggle, succumbed.

Richard Foster was, in many respects, a fine example of the Puritan type, with a high regard for the historic traditions of New England, with fine sensibilities, and high ideals of character and responsibility. He was of gentle spirit, modest, and with considerable reserve; but the strain of courage and manliness was pronounced in his make-up, as his battle for life and usefulness indicate. His recognition of Christ's claim to his life was clear, and his purpose of serving him was fixed. To the writer he once said he did not understand how men could refuse to follow Christ. Especially did the love of Christ for men, the breadth and scope of his redeeming work in the world appeal to his heart.

Without ostentation he loved his fellowmen, and his sympathy was with all good causes for their help and betterment. The problems of the poor interested him, and were the subject of special study. In college

he was engaged, for a time, in evening classes among the poor children of Boston. They were associated in his thought with his chosen profession of landscape architecture, in the large future development of which he enthusiastically believed. During his last illness he said, with face lighted up: "It means ultimately that the dooryard of the poor man shall be made attractive, as well as that of the rich; and the greater development of park systems, which are especially the pleasure grounds of poor people." While he loved the beautiful, he seemed to take up this work rather with the thought of its benefit to men, than that of personal gain or gratification. The chivalrous spirit of Christianity toward those in need was strong within him, though his reserve and modesty shut it from the eyes of men until they came into close contact with him. Only thus could he really be known. But the distribution of his bequests revealed the breadth of his sympathies. Out of an estate only relatively large, he has left generous legacies to his church, to his college, to the local library, to the hospital, to a workingman's club, to the missionary society at work among many nationalities in foreign lands, and also to the missionary societies seeking to uplift and save the needy, both of our own people and of the numerous races which have found a home in this country. The comprehensive reach of these various bequests is suggestive. Through religion, education, and the ministry of healing, they touch the life of man at many points, and in many lands. "It was the will of a high-minded man," a fellow citizen recently said, and, we add, of one who loved his fellowmen. Drawn several years before his death, it strikingly represented his own sympathies and beliefs, and is remarkable as the will of so young a man.

Would that his example might be imitated by more young Americans to whom have been given the privileges of wealth, education, and in-

fluence. If the same spirit inspired all our young men, how swiftly would come the realization of Christ's ideals for social regeneration and the salvation of the world!

Thus suddenly has ended, on earth, a life which seems to those who have known it, but just begun. Yet surely it has not been in vain. Remembering its struggle for usefulness in the face of ill health, its endurance, uprightness, unselfishness, sympathy and courage, we feel that he has fought a good fight in the world. No word of his indicated, at the last, that he knew the fight was nearly

over, as he must have known. His illness was borne with his usual uncomplaining courage and hopefulness; but a few days before his death, from a religious service near by, there floated in through the open window the words of the old hymn: "Jesus, lover of my soul; let me to Thy bosom fly!" And as he listened, his nurse saw the tears stand upon his face. In his weakened condition nothing was said at the time. It was simply the unspoken evidence of his trust in Him from whom he learned his love of men.

CLINTON, MASS.

ORGANIZED MISSIONARY EFFORT AMONG YOUNG PEOPLE—THE METHOD

BY REV. ERNEST BOURNER ALLEN

Pastor Washington Street Congregational Church, Toledo, Ohio

IT is well to know the laws by which action arises in our lives. In these great psychological laws is marked out the road to progress and permanence.

I. THE PHILOSOPHY ABOUT MISSIONARY INTEREST.

1. There must be, first of all, the appeal to fact. The actual conditions must be fairly, fully, freely presented. We do not want appeals so much as we want the *facts*. They will make their *own* appeal. There is great meaning in the advice of Murat Halstead to a young editorial writer: "Give a good many facts in your editorials; base them on facts." It is involved in what Dr. Charles Cuthbert Hall has called "a clear vision of the world," which men must have if the missionary motive is to appeal to them.

2. After facts come feelings. These are simply a realization of what the facts mean. Men do not feel who do not know the facts. Ignorance means indolence and indifference. Young people in such a condition are not

roused by denunciation or pity, but by getting the facts to them. When a normal Christian knows the facts then he cares.

3. The third law here begins. Given facts, followed by feeling, force will result. That is, action is the inevitable outcome. The man must do something to satisfy the feelings the facts have aroused. Vision, feeling, effort; that is the order and the law is good. "Out of this holy triad of powers there issues the passion of love for human lives."

2. THE PLACE WHERE INTEREST MUST BEGIN.

It must begin with you. A student in this country who had escaped the Armenian massacre led our missionary meeting. One sentence he uttered deserves to be written in fire upon our hearts. "You cannot mission others," he affirmed, "unless you mission yourselves." To diagnose your life may reveal the condition of your society; that may reveal the condition of your church. Your church may set the denomination on

fire. Get on fire yourself. The flame will spread. This personal element is absolutely essential. "If my hand slacked," said Antonio Stradivarius, "I should rob God; for while God is fullest good, he cannot make Antonio Stradivarius violins without Antonio."

3. THE SECONDARY OBJECTS OF ORGANIZED MISSIONARY EFFORT.

1. *Ease and endurance.* If you have ever read "David Harum," you remember how quaintly he declares that "every hoss c'n do a thing better 'n' spryer if he's broke to it as a colt." And again: "The's a good many fast quarter hosses: them that can keep it up for a full mile is scurse."

In other words, early training brings ease and endurance. Whatever facility in service, whatever capacity for continued toil, the splendid training of youth can afford, this it is our privilege to cultivate.

2. *Effectiveness.* A magazine rifle is better than a flint-lock musket. The man on the firing line must have the best equipment. One soldier to-day is worth one hundred who fought at Waterloo. The difference lies solely in their equipment. The equipment necessary in missionary effort among young people is ready for us to-day. The problem of organization can be met and solved. Let us face the work like men nor putter in the process!

SUGGESTION AND COMMENT

THE young people's department of THE HOME MISSIONARY is indebted to the Rev. Charles W. Shelton, Secretary of the New York Home Missionary Society, for the following striking and encouraging facts: In one of our Home Missionary churches a young Swede girl, because of her consecration, has been giving \$25 a month out of what she was able to earn as a cook toward the support of her pastor, in order that the Home Missionary Society need not be called upon to increase by this amount their aid to that church. In one of our Finnish churches, another young woman has pledged \$30 a month for the next year, out of a salary of \$50 a month, toward the building of their new church. A few years ago, one of our Swedish churches had gone as far as possible in the building of a new church, when for want of funds the work was stopped. The next Sabbath, just before the communion service, the pastor made an appeal to his people for a larger sacrifice and a deeper consecration. The result was that seventeen girls came forward and laid down on the communion table their bank books, all that they had been able to save up by years of hard service, as an offering for the Master.

AN ENCOURAGING Young People's Conference was held at North Woodbury, Conn., September 19 and 20, and was attended by representatives from nine Congregational churches in Litchfield County. Timely topics were considered. Great credit is due to the Rev. J. L. R. Wyckoff for his energetic efforts in arranging this conference. The delegates

present adopted the following policy, and recommended it to all the societies in the Union for the coming fall and winter: 1. To improve the quality of the missionary meetings. 2. To organize in each society a Missionary Committee. 3. To form a mission study class in each society.

THE Missionary Society of the Madison Avenue Reformed Church, New York City, affords a superb example of what a single missionary organization can do. About ten years ago their gifts were \$61. Last year they contributed \$923.43. This development is largely the result of the use of the pledge system and a generous use of stewardship literature.

THE first of a new and valuable series of Home Mission programmes, for Junior Christian Endeavor Societies, is in press. It has been prepared by Mrs. Washington Choate and will be found very attractive, suggestive and beneficial. A number sufficient to supply each attendant at Junior meetings with a copy will be sent on request.

THE children in Congregational Sunday-schools have it in their power to give great and valuable help to the Congregational Home Missionary Society, through the Thanksgiving Offering to Home missions that they are to make on November 29th. A full statement regarding this important offering will be found on the first page of this number of THE HOME MISSIONARY.

GLEANINGS

"AS one who has held a commission from the Home Missionary Society at intervals since somewhere in the seventies, I wish to join my testimony, with that of hundreds of others, to the loyalty of our great Society to its great trust. Years come and go and the management changes, but the fidelity of the Society to its work never fails. The man must hold a gifted pen who should be able to write the history of the debt of our Western churches to the churches of the East and to the Congregational Home Missionary Society."—REV. J. E. STORMS, Lincoln, Neb.

☞ At Pocatello, Idaho, plans have been accepted for a fine house of worship to be built of stone.

☞ At Deadwood, S. D., the church building has been improved and a floating debt of \$700 lifted. Rev. O. P. Avery is pastor.

☞ REV. R. S. NICKERSON resigned his pastorate at Challis, Idaho, September 20th and Rev. N. R. Curtis accepted the pastorate on the same day.

☞ A NEW church has been dedicated with great joy in the growing camp of Pearl, Idaho. Rev. W. V. Davis assumed the pastorate on the same day, August 30th.

☞ At Vernal, Utah, a new church was organized August 26th and Rev. J. M. Babcock is its pastor.

☞ SEVERAL new towns have been located on the Soo Line Extension, north of Glenwood, Minn., in which settlers are asking for church services.

☞ THE church at Weathersford, Oklahoma, has gone through the fires of affliction and emerged purified. Rev. L. G. Herbert is doing a fine work as pastor.

☞ THE new church building at Wagner, S. D., costing over \$2,000, was dedicated August 16th. Superintendent Thrall preached the sermon and raised over \$200 to pay last bills.

YAMPA, Colorado, three years ago, was considered a hard field for Christian work. Nothing had been done, and no one cared to take hold of the work. Over a year ago, the Home Missionary Society appropriated \$300 for this field, and Rev. Frank Fulkerson was commissioned to labor at Yampa. In twelve months he had a church membership of over 100, a new church building costing nearly \$3,000 and a parsonage costing nearly \$1,000. The Church Building Society was not asked to help. Their prayer meetings have averaged over fifty in attendance, and the people are supporting their own foreign missionary in India. The church assumed self-support at the end of the first year. Two saloons have been closed for want of patronage, and the whole complexion of Yampa Valley has been changed in a few months at an expense to the Home Missionary Society of \$300.

☛ REVIVALS of special interest have been reported from Art, Dundee, Hanceville, and several other points in Alabama. Rev. W. O. Self, pastor at Clio, has rendered acceptable service in many meetings. Several churches are planning to build new houses of worship.

☛ REV. C. F. SHELDON, of Waukomis, Oklahoma, has accepted a call to the church at Carrier, the seat of our Congregational Academy. The community is an exceptionally fine one and as yet our own is the only church organization. The people hope to keep out the saloon.

OUT of eighty scholars in attendance at one of our Sunday Schools at Atlanta, Georgia, forty-five can neither read nor write their names. These children work in the cotton mills and have no chance to attend school. Sunday School scholars from twelve to seventeen years of age who can neither read nor write constitute a difficult problem in religious education.

☛ LAWTON, Oklahoma, dedicated a fine church building September 27th, Superintendent Parker preaching the sermon. The pastor, Rev. C. H. Bente, who has been doing an heroic work, has resigned. His successor has not yet been chosen.

☛ REV. H. H. WENTWORTH, of Terre Haute, Indiana, has ideas about federation of churches of the Congregational order in a single district or city, so as to secure effective counsel and oversight as well as financial aid from the stronger to the weaker.

☛ THE St. Cloud and Sauk Rapids churches, Minnesota, are looking forward to the coming of their new pastor, Rev. E. V. Bjorklund, who was at one time pastor at Mankato and Kasota, but has labored of late years in Nebraska. He is not sorry to return to a more northern clime.

☛ IN fourteen days Rev. C. W. Bushnell, of Granite Falls, Washington, called at every house in his parish of thirty-six square miles. The miles of actual travel amounted to about seventy. He found 235 children of school age, some of the homes nine miles from church, and a pastoral visit the only opportunity for religious teaching.

☛ THE church at De Witt, Neb., having reached self-support, held a day of rejoicing Sunday, September 20th. Dr. Bross was with them and in the evening a series of special meetings was inaugurated under the lead of a returned missionary. The increased salary of the pastor, Rev. M. J. Millard, will exceed the total of the church subscription and the home missionary grant of last year.

☛ OUR church in Fruita, Oklahoma, under the care of Rev. C. R. Scafe, has been self-supporting since July 1st. A cordial expression of thanks to the Home Missionary Society for its past help was voted by the people.

☛ AN interesting feature of the Black Hills Association was the celebration of the twentieth anniversary of the Lead Church, which came to self-support June 7th. Within the last three years the membership has increased from forty to over one hundred.

☛ THE Kingfisher, Oklahoma, church, under the lead of Dwight S. Bayley, is growing in all departments. A Men's Club has been organized. This church is the home of the faculty of Kingfisher College and the majority of the students attend its services,

☛ OUR church at Tucson, Arizona, is enriched by the purchase of a pipe organ and by other tokens of unusual prosperity. At Tombstone and Jerome new parsonages have been completed.

☛ AT Robinson, Utah, Rev. T. P. Gales has resigned and was succeeded by Rev. L. Thomsen, September 15th. Mr. Thomsen has been succeeded at Lehi by Rev. George I. Adams as teacher-pastor.

☛ AT Cedarwood, Indiana, the church has dedicated a new house of worship, membership both of the church and the Sunday School is increasing and the people take kindly to Congregational customs.

☛ REV. L. S. CHILDS, of Seward, Oklahoma, has opened a Cradle Roll in his Sunday School; it has nineteen names on it and by this means he hopes to interest some mothers in religious things.

☛ AT Ranier, Oregon, the pastor, Rev. G. A. Taggart, after living under a tent for three months, has moved into a parsonage, reconstructed from a schoolhouse, purchased for this purpose.

☛ AT Glenwood, Minnesota, our church rejoices in a new pastor, a new meeting house, and a new parsonage. These improvements have been promoted by the coming of a new pastor, Rev. C. R. A. Blomberg.

REV. O. A. STILLMAN, of *Buffalo, Wyoming*, has an *outstation with an exceptional record. Its name is Klondike.* "We have here," says the pastor, "*the unusual experience especially for Wyoming, of an entire community attending preaching and Sunday School. We are very hopeful of Klondike.*"

☛ SPARKS, Oklahoma, is a new church under the pastorate of Rev. Harry L. Saunders. The town is new on three new railroads. An Academy to be under Congregational auspices has been located here. Work has been commenced on the building. Lots donated by the citizens are to be sold and the proceeds put into a building. Mr. Saunders will be only too glad to answer any inquiries from the many friends of Christian education.

☛ REV. C. A. BRECK's six months of service in Birmingham, Alabama, have resulted in making warm friends for him and leading a small group of enthusiastic Congregationalists forward to a hopeful outlook. A church manual has been prepared and printed, and a very desirable site selected for a church lot.

☛ REV. DAVID LEPPERT, of Huntington, Oregon, recently discovered a valley thirty miles long containing 1,000 people who had not heard a sermon in their own valley for twenty years. Rev. H. M. Smith, Sunday School Superintendent of the State, and Rev. E. H. Minick, are now preaching in the valley and organizing Sunday Schools for the people.

☛ MR. LEWIS HILSON, a senior in Rollins College, served the church at Fairhope, Alabama, during his summer vacation, with results which have greatly improved the situation there. Fairhope is an interesting colony of Northern people, located on the Bay, about sixteen miles below Mobile. A minister willing to partly support himself by his own industry would find the location and the climate attractive.

¶ IN Indiana, where the small proportion of foreign population is marked, we have three Congregational churches with services partly or wholly in a foreign tongue. In Michigan City there are German and Scandinavian churches and Ellwood has a flourishing Welsh church, the tin plate workers from Wales and their families being there in considerable numbers.

¶ STUDENT work in Minnesota has been more than usually satisfactory this year. W. R. McClane, from Chicago, has put Villard and Hudson on a good working basis with the Council Manual, made them accustomed to the yoke and in good shape for a permanent pastor. The Villard church has been repaired without and within. Mr. A. H. Currie, of Oberlin, has rallied the discouraged people at Lyle and laid a good foundation for his successor. Mr. S. R. McCarthy, of Hartford, was sent to Fosston, where he has so tactfully and wisely dealt with peculiar complications that the outlook is very encouraging. Messrs. Scott and Roraback, of Yale, labored under the direction of Pastor Heermance, of Mankato, in outlying districts for which the Mankato church had come to feel itself responsible. Their work was successful even to the point of embarrassment.

¶ REV. J. J. HULEEN, pastor of the Swedish Church at Spokane, Washington, has been greatly drawn by the needs of his countrymen in the Coeur d'Alene District in northern Idaho. Whenever he can spare a few days he hies to the mining regions and holds meetings at Mullan, Burke, Wardner, and other points, as time allows. It is too much for one man. He should be reinforced.

¶ REV. W. H. NEWTON spent three months in Bear Creek District Conference, Alabama, where eleven Free Baptist churches have come into affiliated relations with our fourteen churches, and his labors have almost radically changed the conditions in that northwestern part of the State. Mr. Newton's work is of that kind which leaves a strong influence of truth behind to work after he has passed on.

¶ REV. W. C. ALLEN, living at Washington, Indiana, supplies in addition the churches at East Mt. Carmel, Carmelsburg and Hosmer Church at Glezen. The distance covered exceeds sixty miles. Carmelsburg has received a fine organ, the gift of Mrs. T. P. Sanborn of Indianapolis. At Washington, afternoon schoolhouse services have resulted in twenty-one conversions.

¶ THE Yale Band for Nebraska has done splendid work during the summer. Mr. S. H. Buell, of the graduating class, will remain at Ravenna, having been called to the pastorate. Mr. Judson Cross awakened sufficient interest in the church at Silver Creek to induce them to call a permanent pastor, Rev. M. E. Gardner. Mr. Horace F. Holton has done a similar service at Bertrand, and Mr. Harold B. Hunting at Arcadia. Mr. Thomas Jones did faithful service in the western part of the State with the churches of Bruell, Keystone, and Morning Star. Mr. David E. Thomas brought courage and strength to the yoked churches of Bruning and Strang. Mr. Herbert L. Mills, of the Senior Class, Hartford, won the hearts of the people in Cherry Hill and Parkvale, Omaha, and arrangements are already made for his ordination.

AT the last communion, the church at Hood River, Oregon, received eight into fellowship and declared for self-support. No other church in the State, with one exception, has ever accomplished this in so short a time.

WOMAN'S PART

A Word in Season

BY MRS. WASHINGTON CHOATE

THE desire has been not infrequently expressed that some pages in our HOME MISSIONARY magazine might be devoted especially to those phases of work which most intimately concern our Woman's Unions; some space for programs or interchange of fresh ideas or suggestions as to means and methods. Congregational Work cordially admits our programs each month, but the spaces which we can call our own are few. It is, therefore, most becoming in us, who have so often expressed this want to welcome with grateful appreciation the department set aside for us in the fresh and artistic magazine, THE HOME MISSIONARY. No doubt from month to month the articles contained in this department find hundreds of interested readers, for these articles have been fresh, pointed, and helpful. But readers must be continuously supplied with the written or printed word. Who among us is willing to write that others may read?

We are sure that there are many willing hearts who hesitate because they feel they cannot render such a service acceptably. But something to say, easily and clearly stated, is all that is needed, and are there not many with just the talent for this service who are carrying it hidden in a napkin either because they fail to recognize their ability for such work or else hesitate to make the effort? Surely we ought not so frequently to express the wish for just this opportunity for the exchange of ideas bearing on our work and then to admit either lack of ideas or lack of talent or lack of appreciation, by failing to use the chance given to us.

But some one may say, "the Unions should do it." Who constitute the Unions if not the busy, large-hearted, clear-minded women who are endeavoring to carry on our woman's home missionary work in each State—individuals who, hand in hand, are trying to save our own country? Therefore, response from the Unions must be response from these individuals.

In this day of wide education of mind, heart and hand among women, when the pen flows so readily for the Club paper, when nothing seems beyond the ability of a consecrated and enthusiastic woman, where are those who will help along this line of our home missionary endeavor by being willing to contribute to this department for which we have all so earnestly longed? The word that is in your heart that may be helpful to others, that is what we want; "A word in season, how good it is."

A Vermont Experiment

TO THE EDITOR OF THE HOME MISSIONARY:

As I read of destitute places where the people are going unchurched and unshepherded because the fields are so many and the laborers so few, I often ask why are other States so slow to imitate the example of the plucky little Green Mountain State in calling into requisition the force which is lying back waiting, earnestly longing for an active part in God's great plan of saving the world, but restrained by woman's natural timidity from taking places which these women in Vermont have proved so efficient in filling.

Scores of unmarried women are waiting to know what the Lord would have them do. They may not be able to preach eloquent sermons, but a quiet talk with a heart in it has often proved more effectual than learned discourses. They may not have the education of the seminaries; but a love for souls, a knowledge of the Bible; it may be a course of training in

some Bible Institute, with plenty of common sense and willingness to endure hardship as a good soldier, are equipment most powerful, as has already been proved in the State where it has been tried. Why, then, do not other States fall in line and thus help on the chariot wheels so often blocked for want of trained men willing to fill humble places?

J. P. WASHBURN.

NORTHFIELD, MINN.

Commenting on the foregoing suggestion, Dr. C. H. Merrill, of Vermont, thus writes:

The work of the young women in the State of Vermont can hardly be called longer an experiment, as it is now twelve years since it was started and it has passed through the varying experiences which every new movement must undergo.

During these twelve years, forty-three young women have been employed for different terms of service, ranging from a few months to ten years. At first they were sent out two by two, and their stay was limited to a few weeks. Emphasis was placed upon visiting from house to house, personal work, cottage meetings and work among the children. It was the design at the outset to reach the regions from which few if any come to church services. These young women went into the "gores" lying between the parishes, into communities where a church building had long stood without an organization, owing to sectarian strife, and into places where the church had died out, leaving a building falling to decay. In some of these places they accomplished what seemed the impossible, and started churches that are now supplied without missionary aid. But as the work developed there was a call for them to assist the pastors in their parish work and in revival services, and later they were in demand to prepare mission churches for the coming of a pastor. In some of these cases the pastor did not come, so satisfied were the people with their supply, and this stay was prolonged to years. In one case the worker is now entering upon her seventh year of continuous service for the same church.

No woman has yet been ordained to the Congregational ministry in the State of Vermont, and the question has seldom come up. The workers have had a training fitting them for personal service rather than for the teaching function of the pastor. Most of them have been in attendance upon some Training School, at Northfield or Chicago; a few have had experience in other forms of mission work. Nearly all evangelical churches have been represented on the force, which was specially the case at the beginning. As they have been put in charge of small churches, more care has been taken that they should be familiar with our polity.

Success has been due to a variety of conditions. First of all it must be considered that such work is in accord with the divine law of supply and demand. Fields are waiting for laborers, and in the female membership of our churches there is a large unutilized supply. For certain forms of Christian work women are specially adapted. The Vermont plan has simply been bringing the supply to the demand. Then much credit has been due to the especially fine class of workers secured. The personal equation enters largely into any success, but in this work it is indispensable. With few exceptions the whole force, while differing in gifts, training and experience, has met with acceptance and favor. The worker has been set to solve problems which for years defied every attempt at solution, until the community had settled down in hopeless despair. And she has often, with little counsel from outside, brought to it such loving, tactful, patient persistence of effort that success has crowned the end. Then, too, the workers have been loyally supported by the State. In very few instances have pastors looked upon them askance or treated them other than cordially. The Women's Home Missionary Union soon asked that the support of this work should be assigned to the apportionment they make for the State,

and of late they have met most of the expense, and where the workers have once been they have won their way. Quite singularly, the chief opposition to women taking part in public services has come from the women in the community, and in evangelistic services converts in many places have been principally among men.

Others possibly can better answer why a similar success has not followed attempts in other States. The first condition of success mentioned above certainly obtains everywhere. The second may not have been secured in so large a degree in other States as in this, though in some instances successful workers have gone from Vermont to inaugurate work that has not been followed up after their return. Possibly it may be the third condition that militates most against success. A lack of cordial support of pastors, and endorsement by the leaders and officers of the missionary organizations of the State will soon discourage many who are desirous to make the attempt.

Program for Woman's Home Missionary Unions for November—Texas.

1. Singing "*I Love Thy Kingdom, Lord.*"
2. Scripture Reading, *I. Cor., 13th chapter.*
3. Monthly Report of Local Auxiliary.
4. Brief mention of some facts in the history of Texas previous to its becoming a Republic.
5. Her contest with Mexico—Who were heroes?
6. Statehood.
7. Geographical description of State and resources.
8. State of Education and of Religion.
9. What Congregationalists are doing.
10. What other denominations have done.

11. Prayer.

12. Singing—"God bless our native land."

Aids to Program.

Mrs. H. S. Caswell-Broad's new booklet on Texas will be indispensable in preparing this subject. Address of Supt. Rees at Syracuse on Texas. "Open Doors," a leaflet by Secretary Washington Choate. All the above can be secured by applying to the Congregational Home Missionary Society, Fourth avenue and Twenty-second street, New York City.

A very concise and comprehensive book just out, entitled "Texas, a Contest of Civilization," by G. P. Garrison, published by Houghton, Mifflin & Co., should be owned by every Woman's Auxiliary Library. J. H. Brown's "History of Texas, 1685 to 1892," is a valuable book. Information from other denominations can be obtained by addressing Mrs. J. F. Pingry, Presbyterian Home Missionary Board, 156 Fifth avenue, New York; Mrs. D. L. Williams, Secretary of the Methodist Woman's Home Missionary Society, Delaware, Ohio; Miss Mary C. Reynolds, Secretary Woman's Baptist Home Missionary Society, 510 Tremont street, Boston, Mass.

As this is Thanksgiving month the closing hymn may appropriately be national.

"God bless our native land!
Firm may she ever stand,
Through storm and night!
When the wild tempest rage,
Ruler of wind and wave,
Do thou our country save
By Thy great might."

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APPOINTMENTS AND RECEIPTS

APPOINTMENTS

September 1903

Not in commission last year.

Alling, M. E., Rogers, Ark.
Bentley, Frank D., Edmonds, Wash.; Bjorklund, Ernest V., Sauk Rapids, Minn.; Bowen, Fred., Cleburn, Texas; Butler, G. S., General Missionary in Ga.
Chambers, James A., Edmore and Lawton, No. Dak.; Cook, Harry B., Parkfield and San Miguel, So. Cal.; Cunningham, Robert, A., Marietta and Nassau, Minn.
Davis, Travis, Shepherd, Ga.; Davis, W. V., Pearl, Idaho; Du Bois, Charles M., Menokin and Logan, No. Dak.
Ebert, William D., Blosburg, Pa.
Hanson, Walter B., Cleveland, Windsor and Canadian Settlement, No. Dak.; Herbert, L. G., Weatherford, Okla.; Herbert, S. H., Apache, Okla.; Hinkley, Mrs. Abbie R., Worthing, So. Dak.
Jones, Harry H., Atlanta, Ga.
Mills, Herbert L., Omaha, Neb.; Moore, John W., Wheatland, Wyo.
Oldfield, W. J., Clark, So. Dak.
Parsons, E. Dudley, Minneapolis, Minn.
Read, James L., Littleton, Colo.; Roebrig, Otto, Alliance, Neb.; Roroback, Albert E., Mankato, Minn.
Scott, Evan W., Mankato, Minn.; Scott, James F., Anadarko, Okla.; Smith, George A., Atlanta, Ga.; Smith, William, St. Louis, Mo.
Thompson, Joseph B., Henry and Brantford, So. Dak.
Vernon, Daniel E., Chattaroy, Wash.
Washington, Alonzo G., Appleton, Minn.; Woodcock, Albert C., Cass Lake, Minn.

RE-COMMISSIONED.

Adams, Clinton B., Philadelphia, Pa.; Arnold, William A., Washougal, Wash.; Atcheson, William H.; Tekoa, Wash.; Axtell, Archie G., Trenton, Neb.
Babeock, Joel M., Vernal, Utah; Benedict, Arthur J., Tombstone, Ariz.; Bente, Christopher H., Lawton, Okla.; Bickers, William H., Willow Springs, Mo.; Blomquist, Charles F., Bagley, Minn.; Bryant, Stephen O., Tryon, N. C.; Bushell, Richard, Black Diamond, Wash.
Camfield, Lewis E., Academy, So. Dak.; Champ-
lin, Oliver P., Fertile, Minn.; Chapman, Richard K., Gettysburg, So. Dak.; Crater, George W., Wash-
tucna, Wash.; Crist, William L., Kensal, No. Dak.;
Davies, James, Wessington Springs and Lane, So. Dak.; Davis, Daniel S., West Palm Beach, Ga.;
Dent, Thomas J., Aberdeen, So. Dak.; Dickson,
John W., Park City, Minn.; Dyke, Thomas, Mel-
ville and Edmunds, No. Dak.
Edgar, E. H., Flagler, Colo.; Ellis, John T.,
Dustin, Neb.; Evans, Thomas, Brewster, Neb.
Fairbanks, Charles C., Dawson, No. Dak.; Fran-
cis, Henry, Minneha, Okla.; Frazer, Charles W.,
Guanajay, Cuba; Fulgham, Philip O., Beechwood
and Cedarwood, Ind.

Gales, T. P., Robinson, Utah; Gorton, Philo,
Bowdle, So. Dak.; Grob, Gottfried, Sutton and
Stockham, Neb.; Grupe, Charles W., Riceville, Pa.
Healy, Franklin D., Simmit, Idaho; Hullinger,
Frank W., Colorado City, Colo.
Isaacs, William J., Spencer, Neb.
James, Bartlett B., Baltimore, Md.; Jefferies,
John, Minersville, Neb.; Jevne, Charles A., Buchanan
and Pingree, No. Dak.; Jewett, George O., Gage,
Okla.; Jones, John E., Willston, No. Dak.; Jones,
J. Lewis, Ione, Ore.; Josephson, H. F., General
Missionary in Minn.
Kershaw, Charles H., Herndon, Va.; Kingsbury,
N., San Jacinto, Cal.; King, C. C., Huff Meadow,
Stone, Mountain, Braswell and Tucker, Ga.
Lind, N. J., General Missionary in No. Dak.;
Loomis, Eli R., Olympia, Wash.
McConaughy, Frank, Deer Park, Wash.; Minich,
D. H., Malheur, Ironside and Brighton, Ore.; Moore,
Mark E., Letcher, So. Dak.; Mueller, Rudolph C.,
Medina, N. Dak.
Nellor, Charles H., Guernsey and Torrington,
Wyo.; Newton, H. E., Atlanta, Winder, Gilmore
and Stilesboro, Ga.; Noyce, George T., Wilcox,
Neb.
Olsen, Severt, Peebles, No. Dak.; Owen, Edward
P., Willow Creek, Okla.
Parks, William U., Spearfish, So. Dak.; Pederson,
Jens, Jamestown, N. Y.; Perrin, David J., Spring-
field, So. Dak.; Peters, John, Bertha, Minn.; Phillips,
Charles H., Jamestown, No. Dak.; Pierce, Robert S.,
Urbana, Neb.; Pile, Francis, Upland and Campbell,
Neb.; Powell, James B., Renville, No. Dak.; Pres-
ton, Charles W., Thedford, Neb.; Pringle, W. A.,
Wyndemere and Dexter, No. Dak.
Quattlebaum, Wilkes H., Rochelle, Ga.
Raab, Irving T., Ft. Wayne, Ind.; Ray, George
W., Ft. Worth, Texas.
Sahlstrom, Lars A., St. Paul, Minn.; Schaerer,
John, Curtiss, Wis.; Searles, George R., Belview and
Scaforth, Minn.; Shuman, Henry A., Burwell, Neb.;
Sinnott, Charles N., Harvey, Neb.; Smith, A. J.,
General Missionary Work in Okla.; Smith, Edward
L., Myron and Cresbard, So. Dak.; Smith, Frank N.,
Tintah, Minn.; Snow, Walter A., Minneapolis,
Minn.; Stewart, Jesse B., Dawson, Ga.; Swain,
Carl J., Sauk Rapids and Cable, Minn.; Swanson,
John E., Lincoln, Neb.; Swartout, E. P., Lebanon,
So. Dak.
Taylor, Herbert J., Lake Park, Minn.; Thomp-
son, Thomas, Wagner, So. Dak.; Tillman, William
H., Americus, Ga.; Torrens, D. J., Mt. Carmel, Pa.;
Turner, Leonard A., Hennessey, Okla.
Vogel, Albert H., South Milwaukee, Wis.
Walton, James A., Velva, No. Dak.; Watt, James,
Glen Ulin, No. Dak.; Welles, Simeon B., Havana,
Cayuga and Teewaunkon, No. Dak.; White, F. D.,
White Oaks, New Mex.; Wilkinson, William A.,
Minneapolis, Minn.; Williams, E. M., Hermosa,
So. Dak.; Williams, John M., Colville, Wash.;
Williams, William T., Aten, Neb.; Woodworth,
Arthur V., Manvel, No. Dak.

RECEIPTS

September, 1903

For account of receipts by State Auxiliary Societies,
see page 314.

MAINE—\$306.40.

Maine Miss. Soc., by W. P. Hubbard, Treas., 250;
Biddeford, 2nd, 13.06; Castine, Jr. C. E., 1.34;
Kennebunkport, So. Ch., 8; 1st, 3; Saco, 1st, 31.

NEW HAMPSHIRE—\$1,216.76; of which legacies,
\$1,171.76.

Bennington, C. E., 10; Claremont, 35; Frances-
town, Legacy of H. A. Downes, 100; Hollis, Estate
of Mary A. Lovejoy, 1,046; Milford, Estate of A. C.
Crosby, 25.76.

VERMONT—\$666.75; of which legacy, \$600.

Woman's H. M. Union, Mrs. C. H. Thompson,
Treas. A Friend, from N. H., 15; Fairfax, Mrs

C. E. Beeman, 2; Greensboro, 5.25; Highgate, Ch., 2.15; Manchester, 9.16; St. Johnsbury, So. C. E., 10; Westminster, C. E., 5; Westminster, West, 8.23. Total.....\$56.79

Rochester, 9.96; Springfield, Estate of F. Parks, 600.
MASSACHUSETTS—\$2,602.20; of which legacies, \$2,467.56.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas. By request of donors, for Salary Fund, 2.27; Chelsea, 3rd, 14.97; East Weymouth, 1st, 18; Granby, Estate of S. M. Cook, 1,000; Haverhill, Estate of J. H. Carleton, 500; Haydenville, 9.40; Monterey, 1; Northampton, Dorcas Soc., 1st. 75; Pittsfield, Estate of Mary E. Campbell, 967.56; Sheffield, 12.

Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund, 2.

RHODE ISLAND—\$11.28.

East Providence, Armington's Corners, Sr. C. E., 2.30; Jr. C. E., 3.98; Riverpoint, a birthday memorial, 5.

CONNECTICUT—\$7,632.23; of which legacies, \$5,959.55.

Miss. Soc. of Conn., by Rev. J. S. Ives, 550.28; Bristol, 1st, Salary Fund, 16.69; Darien, 51; East Haven, 37.50; Enfield, Estate of Catherine Kingsbury, 246.75; Franklin, 1.83; Greenwich, Stillson Benev. Soc., to const. Rev. G. F. Ekins, G. A. Merritt, Mrs. H. S. Mead, Mrs. S. Mead, Mrs. S. A. Mosher, Mrs. R. Bridge and Mrs. R. T. Root, Hon. L. M.'s, 500; Groton, S. S., 3; Groton, "S. H. A." 10; Hartford, Estate of Mary C. Bemis, 5,662.80; Middlebury, 24.12; New Britain, S. S. of the South, 12; New Haven, Ladies' H. M. S., 1st Ch. of Christ, 137.50; New Haven, United Ch. S. S., 40; Norwich, Park, 177.84; Old Lyme, 1st, 37.92; Salisbury, W. B. H. M., 11; Somers, Estate of A. A. Glover, 50; Stratford, 14; West Hartford, Mrs. O. P. Talcott, 20.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Wallingford, Ladies' Benev. Soc., 25; Woodbridge, Golden Rule Band, 3.

Total.....\$28.00

NEW YORK—\$290.37.

Albany, W. L. Learned, 50; Aqueboque, 7; Bangor, T. Adams, 5; Ch. 2.49; Brandon, 1.35; East Bloomfield, 1st, 11.95; Hopkinton, 12; Middletown, a few boys in Miss Rhodes' S. S. class of the 1st, 5; New Lebanon, 7.36; New York City, M. S. Hardy, 1; Rockaway Beach, 1st, 8.14; Rocky Point, C. E., 4; Schenectady, 14.47; Warsaw, 10.61.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. 150.

NEW JERSEY—\$38.08.

Dover, Bethlehem Swedish, 1.58; East Orange, Swedish Free, 2.50; Little Ferry, German, 6; River Edge, 1st, 28.

PENNSYLVANIA—\$32.56.

Chandlers' Valley, 2.82; Coaldale, 2nd, 3; Harford, 13.74; Neath, 6; Spring Creek, 3.50; Warren, Bethlehem Swedish, 3.50.

GEORGIA—\$10.

Columbus, 1st, 4; Ft. Valley, 1st, 5; Wiliford, Rev. W. H. Quattlebaum, 1.

ALABAMA—\$7.43.

Received by Rev. A. T. Clarke: Cooley, 1.33; Birmingham, Pilgrim, 6.10.

LOUISIANA—\$15.52.

Hammond, 12.02; Iowa and Vinton, 3.50.

FLORIDA—\$2.71.

Bonifay, Potolo and Westville, 1.25; Tangerine, 1.46.

TEXAS—\$16.25.

Denison, 1st, 10; Tyler, 1st, 6.25.

INDIAN TERRITORY—\$7.32.

Vinita, 7.32.

OKLAHOMA—\$12.30.

Received by Rev. J. G. Lange, Sparks, 5.25; Kingfisher, 5; Tabor, 2.05.

TENNESSEE—\$8.17.

Woman's Missionary Union, Mrs. J. C. Napier, Treas., 8.17.

OHIO—\$10.00.

Bellevue, Mrs. C. E. Boise, 10.

INDIANA—\$11.00.

Terre Haute, Plymouth, 11.

ILLINOIS—\$105.00.

Payson, J. K. Scarborough, 100; Rockford, J. W. Briggs, 5.

MISSOURI—\$10.00.

St. Louis, Immanuel, 10.

WISCONSIN—\$8.20.

City Point and Grand Rapids, Scands., 1.50; Clintonville and Navarino, Scands., 6.70.

IOWA—\$17.31.

Iowa H. M. Soc., by J. H. Merrill, Treas., 17.31.

MINNESOTA—\$107.36.

Backus, 90; Aitkin, 4.48; Fosston, 1.67; Hancock, 5.11; Koochiching, 4.25; Marietta, 4; Nassau, 3.75; Minneapolis, Lowry Hill, 21.30; St. Cloud, W. T. Clark, 5; St. Paul, Pacific, 7.01; St. Paul, People's German, 5; Wabasha, 5.50; Winona, Scand., 1; Worthington, 8.71; Received by Rev. G. R. Merrill, D.D.: Minneapolis, Pilgrim, 72.47; Plymouth, 46.87.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Alexandria, S. S., 3.20; Anoka, 7.50; Austin, 19.63; Big Lake, 5; Cannon Falls, 5; Cottage Grove, 15; Cream, 4.50; Crookston, 5; Dawson, 10; Duluth, Pilgrim, 24.50; Edgerton, 5; Faribault, 82.25; Fairmont, 3.45; Fergus Falls, 10.75; Fraser, 4; Freeborn, 6; Glencoe, 10; Glenwood, 9; Jr. C. E., 2; Grand Meadow, 2.50; Hawley, 4.75; Hutchinson, C. E., 10; Little Falls, 15; Marshall, 21.70; Minneapolis, Como Ave., 15; L. Hollister, 5; Vine, 7.44; Jr. C. E., 2.50; Open Door, 14.05; Fremont Ave., 6; First, 17.69; Pilgrim, 30; C. E., 12.05; Oak Park, 5; 5th Ave., 10; Lyndale, C. E., 10.55; Plymouth, 100; Lowry Hill, 30; Park Ave., 11.22; St. Louis Park, 10; Moorhead, 5; Morris, 14.95; S. S., 3.40; C. E., 4.65; New Ulm, 1.37; Northfield, 50; Pelican Rapids, 10; Plainview, 6; St. Paul, Plymouth, 20.62; Pacific, 7.50; Merriam Park, Olivet, 10; St. Anthony Park, 15; Park, 12.25; Sauk Centre, 8.03; Sherburn, C. E., 5; Spring Valley, 10; South Park, 10; Stewartville, 5; C. E., 5; Jr., C. E., 1; Waseca, 10.60; Winona, 1st, 45; Worthington, 30.01; S. S., 1.75; Zumbrota, 20.28; C. E., 5.55; S. S., 7.35.

Total.....\$897.34

Less expense.....17.00

\$880.34

KANSAS—\$2.00.

Westmoreland, C. E., 2.

NEBRASKA—\$405.37; of which legacy, \$347.63.

Avoca, 1st, 7.50; Crete, German, 3.20; Farnam and Stockville, 5.64; Grand Island, 10; Lincoln, Salem, German, 4; Lincoln, Swedish, 2; Pickrell, C. E., 2.25; Sargent, 7.33; Wahoo, 14; Wallace, 1.82; Weeping Water, Estate of Eugene I. Day, 347.63.

NORTH DAKOTA—\$34.59.

Received by Rev. M. E. Eversetz, D.D.: Glen Ullin, Ebenezer, German, 20.47; Menoken and Logan, 1.62; Sanborn, 15.50.

SOUTH DAKOTA—\$88.73.

Received by Rev. W. H. Thrall: Vilas, S. S., 9.55; Aberdeen, Plymouth, 4.11; Albee, 17; Revillo, 15; Bonesteel, 8; Clear Lake, 5.81; Lake Henry and Drakola, 2.50; Lake Preston, 2.50; Lesterville, Ward, 4.26; Mitchell, 10; Valley Springs, 8; Wessington Springs, Beulah, 2.

COLORADO—\$47.05.

Received by Rev. H. Sanderson: Red Cliff, 9; Junior C. E., 6.35; Beulah, Mrs. G. Johnston, 5; Collbran, 1st, 3.10; Craig, 1st, 13.30; Denver, Villa Park, 6; Platt Valley, 4.30.

CALIFORNIA—\$33.55.

Compton, 1st, 2; El Paso de Robles, Plymouth, 2.25; Los Angeles, Olivet, 22.30; Brooklyn Heights, 7.

OREGON—\$88.65.

Cedar Mills, German, 7.50; Willsburg, 11.79.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas., 53.36; Dora, Mrs. S. F. Abernethy, 10; Forest Grove, 6.

Total.....\$69.36

WASHINGTON—\$25.00

Seattle, Index, 5; Sylvan, 1st, 8; Washougal Bethel, 12.

SEPTEMBER RECEIPTS.

Contributions.....	\$4,293.64
Legacies.....	10,546.50
Interest.....	\$14,840.14
Home Missionary.....	707.28
Literature.....	83.37
Books.....	.80
	10.85
	\$15,642.44

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in September.

Rev. Edwin B. Palmer, Treasurer.

Abington, 1st, 7; Amherst, 2nd, 10; Andover, a friend, "R," 40; Ashfield, 31.73; Belmont, Waverly, 5; Boston, Italian, 10; Brimfield, Hubbard, N. S., Est. of, 50; Brookfield Conference, 9.87; Burlington (addl.), 1.25; Cambridge, Hope 15; Charlemont, East, 20; Chicopee, 1st, (addl.), 3; Cohasset, Beechwood, 5; Dighton, Segreganet, Noyes, Rev. F. J., 1; Dunstable, C. E. Soc., 5; Easton, Center, Fuller, Rev. A. H., 4; Finns, 25.28; Fitchburg, Davis, Miss B. C., 5; Gardner, 1st, 120; Gloucester, West (Taft Service), 40; Grafton, Evan., 60.07; Greenfield, 1st, 42.75; Hanson, C. E. Soc., 1.60; Holbrook, Winthrop, 11.04; Hyde Park, Blue Hill Evan. Soc., 8.50; Lawrence, Swedes, 4.40; Longmeadow, Benev. Association, 110.19; Malden, Map, Swede, 6.50; Manchester, 24.30; Marion, a friend, 25; Melrose, friends, for Cuba, 2.27; Middleboro, 1st (addl.), 4.75; Milford, 44.05; Norwegians, 8.50; Oxford, 1st, to const. Mrs. Harriette E. Carpenter, L. M., 30; Pepperell, 17.21; Pittsfield, 1st, 38.61; French Mission, 10; Plymouth, Italians, 46.50; Pilgrimage, Ch., 5.13; S. S., 8.37; Plympton, 7.25; Pole Returns, 2.55; Quincy, Hough's Neck, 18.31; Reading, 15; Reed, Dwight, Fund, Income of, 127.50; Springfield, a friend, 100; Michand, Gustave, 5; Wall Fund, Income of, 70; Walpole, 2nd, 18; Waltham, Trin., 54.96; Wellesley Hills, Hood, Rev. E. C., special, 55; West Boylston, 1st, 6.90; West Stockbridge, Center, 5; Village, 14; Whitcomb, D., Fund, Income of, 37.50; Winchester, 1st, Pastor and Deacons (D. N. Skilling's Annuity), 97.50; Worcester, Piedmont, 25; Union, Bible School, 17.69.

Woman's Home Missionary Association, by Miss Lizzie D. White, Treasurer.

Falmouth, Waquoit, gift, 13; Grant towards salary and expenses of Miss Mary Osinek, 40.25; Grant towards salary of Mrs. E. May, 35.
Summary, Regular, 1,595.03; W. H. M. A., 88.25; Home Missionary, 1.00. Total.....\$1,684.28

THE MISSIONARY SOCIETY OF CONNECTICUT.

Ward W. Jacobs, Treasurer, Hartford.

Receipts in September, 1903.

Bristol, Swedish, 3; Canaan, Pilgrim, 35.15; Columbia, 12.99; for C. H. M. S., 12.99; Glastonbury, 1st, for C. H. M. S., 432.37; Guilford, 1st, 45; Hartford, Talcott St., 5; Higganum, 11; Middletown, 1st, 40.64; Milton, 11.25; Nepaug, Church and C. E., 15; New Haven, Swedish Emanuel, 10; North Stamford, 11.25; Ridgefield, 1st, 21.01; Stony Creek, M. K. Northam, Personal, 2; Suffield, 25.46; Wapping, 17.05; Westbrook, 9; West Suffield, 51.39; West Woodstock, 13.86; Woodstock, Swedish, 3.25.
Total.....\$788.66
M. S. C.....\$343.30
C. H. M. S.....445.36
\$788.66

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in August and September.

Clayton S. Fitch, Treasurer, New York.

Brooklyn, Manhattan Terrace, 5; Homer, 9.75; Lincklean, 3.03; Middletown, North, 17; Moriah, Estate Mrs. Cyrenus Reed, by B. L. Brown, Exr., 10; Roscoe, a friend, 2; Sale of office screen, 3.
Total.....\$49.78

OHIO HOME MISSIONARY SOCIETY.

Receipts in September, 1903.

Rev. J. G. Fraser, Treasurer.

Andover, R. C. McClelland, 5; Brighton, 5.31; Cleveland, Park, 9.53; Lenox, 4.50; Lyme, 24.69; Mansfield, 1st, 103.60; Nelson, 5; Newark, 1st, 2.50; New London, 17.60; Oberlin, 1st, 74.69; Painesville, Union, 2; Richfield, 5; Rock Creek, 12; Sharon, Pennsylvania, Ch. and S. S., 5.50; Steubenville, 21.70; Sullivan, 10; Sylvania, 2.50.

OHIO WOMAN'S HOME MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer.

Burton, W. M. S., 5; Charlestown, W. B., 2; Cincinnati, Walnut Hills, W. M. S., 10.80; Claridon, W. M. S., 1.70; Cleveland, Pilgrim, W. A., 5; Park, W. M. S., 2.25; Fredericksburg, W. M. S., 1; Geneva, W. M. S., 6; Gomer, L. L. L., 2; Greenwich, W. M. S., 3; Mansfield, Mayflower, Jr. C. E., 2.50; Marietta, Oak Grove, M. B., 2.55; Harmar C. E., 5; Nelson, C. E., 2; New London, W. M. S., 1.60; Springfield, C. E., 5; Toledo, Washington St., W. M. U., 14.47; Central, W. M. U., 5; Unionville, W. M. S., 5; West Millgrove, C. E., 1.

FOR SLAVIC WORK.

Ohio Woman's Home Missionary Union.

Unionville, S. S., 7.
General.....\$393.99
Slavic.....7.00

Total.....\$400.99

MICHIGAN HOME MISSIONARY SOCIETY.

Rev. John P. Sanderson, Treasurer, Lansing.

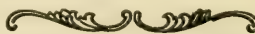
Receipts in July, August and September.

Alamo, C. E., 5; Atwood, 2.75; Baldwin, 2.89; Beacon Hill, 2.93; Brimley, 2; Cannon, 1.5; Carmel, 4; Cooks, 5; Detroit, 1st, 100; Drummond, S. S., 30; East Paris, 6; Eastport, 1.25; Ellsworth, 3; Fredonia, 5.25; Gilmore, 4.30; Helena, 2.17; Kalama, 1.93; Kalkaska, 7; Kalkaska, Jr. C. E., 1.30; Kendall, 4; Kettle District, 1.85; Merrill, 5; Michigan Center, 2; Muskegon, Highland Park S. S., 1.83; Northport, 18; Olivet, 18.25; Owosso, C. E., 5.70; Redridge, 11.55; Royal Oak, 1.34; Saranac, 2; Standish, 5; Stanton, 13.75; Tawas City, 2.50; Vanderbilt, 2.50; White Rock, 2.25; Wolverine, 6.46; A Friend, 25; Michillinda Resorts, 8.75; Interest, 75; W. H. M. U., by Mrs. E. F. Grabill, Treas., 558.22.
Total.....\$933.08

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in July, August and September, 1903.

Bloomfield, Conn., barrel, 62.35; Coventry, Vt., Missionary Circle, box, 70; Hollis, N. H., Ladies' Reading and Charitable Soc., barrel, 86; Lancaster, N. H., Missionary Soc., barrel, 32; South Coventry, Conn., Ladies' Soc., barrel, 103; Torrington, Conn., L. A. S., barrel, 26.48; Walton, N. Y., L. H. M. S., of 1st, barrel, 56.75; Warsaw, N. Y., Ladies' Soc., box, 90; White Plains, N. Y., L. A. S., barrel, 97.
Total.....\$623.58



WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. **NEW HAMPSHIRE.** *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minor, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. **MINNESOTA.** *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. E. R. Shepard, 2931 Portland Ave., Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. **ALABAMA.** *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. **MASSACHUSETTS AND RHODE ISLAND.** While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. **MAINE.** *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. **MICHIGAN.** *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7. **KANSAS.** *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8. **OHIO.** *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. A. E. Thomson, 313 Washington St., Lorain; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. **NEW YORK.** *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. **WISCONSIN.** *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. E. G. Uppike, Madison; Secretary, Mrs. A. O. Wright, Madison; Treasurer, Mrs. Jefferson Gregg, Wauwatosa.

11. **NORTH DAKOTA.** *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. **OREGON.** *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13. **WASHINGTON.** Including Northern Idaho *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, Mrs. Edward L. Smith, 520 Boylston Ave., N. Seattle.

14. **SOUTH DAKOTA.** *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield. *Black Hills District*, Mrs. J. B. Gossage, Rapid City.

15. **CONNECTICUT.** *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. **MISSOURI.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. **ILLINOIS.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18. **IOWA.** *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradley Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Miss Fanny Bailey, 1800 Seventh St., Des Moines.

19. **NORTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. **NEBRASKA.** *Woman's Home Missionary Union*, organized November, 1887. President, Mrs. M. A. Bullock, 635 N. 25th St., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. **FLORIDA.** *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22. **INDIANA.** *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary, Miss Annie M. Smith, 107 N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. **SOUTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized May 1888. President, Mrs. Warren F. Day, 949 S. Hill St., Los Angeles; Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. **VERMONT.** *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. **COLORADO.** *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. E. F. A. Drake, 518 Mack Block, Denver; Secretary, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Treasurer, Miss I. M. Strong, 3127 Humboldt St., Denver.

26. **WYOMING.** *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. **GEORGIA.** *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. **LOUISIANA.** *Woman's Missionary Union*, organized April, 1889. President, Mrs. I. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. **ARKANSAS, KENTUCKY AND TENNESSEE.** *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31. **NORTH CAROLINA.** *Woman's Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. W. D. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. **TEXAS.** *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinkley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33. **MONTANA.** *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34. **PENNSYLVANIA.** *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35. **OKLAHOMA.** *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. **NEW JERSEY.** Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized

March, 1891. President, Mrs. Amory H. Bradford, Montclair; Secretary, Miss A. H. Bissell, 289 Orange Road, Montclair; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. **UTAH.** Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38. **INDIAN TERRITORY.** *Woman's Missionary Union*, organized April, 1892. President, Mrs. John McCarthy, Vinita; Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39. **NEVADA.** *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40. **NEW MEXICO.** *Woman's Missionary Union*, organized November, 1892. President, Mrs. Coral W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.

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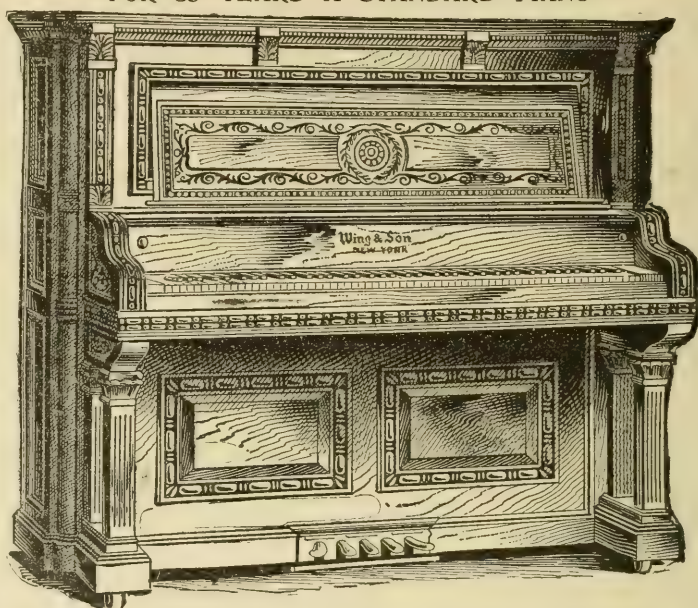
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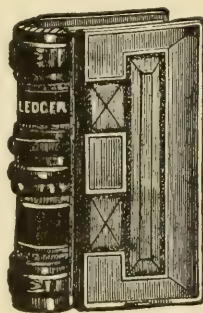
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 A Watch With a History—Illustrated, N. S. Olds
 A Journey Among the Stars—Illust'd, Frank W. Mack
 In the Great North Woods—Poem, Eben E. Rexford
 Where Pilgrim and Puritan Met—Illustrated, Hezekiah Butterworth
 In Rip Van Winkle's Land—Poem, Minna Irving
 Nature's Chronometer—Illustrated, H. M. Albaugh
 Abandoned Farms—Illust'd, Howard W. Coggeshall
 The Three Oregons—Illustrated, Alfred Holman
 Ancient Prophecies Fulfilled—Illus., George H. Daniels
 The Stories the Totems Tell—Illustrated, Luther L. Holden
 A Little Country Cousin—Illus'd, Kathleen L. Greig
 The Mazamas—Illustrated, Will G. Steel
 When Mother Goes Away—Poem, Joe Come
 A Little Bit of Holland—Illust'd, Charles B. Wells
 The Romance of Reality—Illust'd, Jane W. Guthrie
 The War Eagle—Illustrated, Mary L. Austin
 Under Mexican Skies—Illust'd, Marin B. Fenwick
 Niagara in Winter—Illustrated, Orrin E. Dunlap
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THE HOME MISSIONARY

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TIMELY TRUTHS—TERSELY TOLD

Missionary Labor Succeeds

HOWEVER great the discouragements that a missionary has to meet, the fact remains that no department of Christian work is more encouraging, or can show larger returns for the effort expended. The soil may be hard, but newly broken, it has more fertility than that long under the plough. The foreign missionary church generally doubles its membership once in five or six years; the home missionary church dismisses two or three times as many members to stronger churches as it receives from them.

Reports of church additions bear interesting testimony to the peculiar blessing of God upon missionary work. Some years ago the Vermont Domestic Missionary Society, which had been only helping churches that asked for aid, undertook some advance work, employing students during their vacation, and sending them to fields where there were no churches, or where the churches had shown no signs of life for years. The labors of these inexperienced men were so blessed that, though much was in districts remote from churches, we have to set against each fifty-two weeks of this broken service more church additions, and twice as many net additions, as stand against each year of ministerial service in the self-supporting churches of the State.

Or, comparing the expense of these results, we find that each dollar contributed to this form of pioneer work led the people, who otherwise would have heard no preaching, to contribute as much more, and these two dollars were used of the Lord to secure as much increase to the churches as five dollars expended at home. Or, comparing the percentage of increase of these very weakest churches with that of those that are self-supporting, which may indicate roughly the comparative efficiency of lay-labor in the two classes of churches, we find during the three years reported in these thirty-nine missionary fields a gain in church membership of thirty-five per cent., while in the self-supporting churches we notice only seven per cent. Other examples of the peculiar success of missionary labor will appear wherever the facts are reported.

And this is in accordance with what we may call the natural history of supernatural work. There are special helps to missionary earnestness, much to hold the missionary to that simple reliance upon God that is the condition of the bestowal of spiritual blessings.

The members of a strong church may not perhaps be justly charged with saying, "I am rich and increased with goods and have need of nothing," and still may have less of that sense of simple dependence which God rec-

ognizes in bestowing His best gifts. Where a good minister preaches well, and is paid promptly; where excellent deacons serve in their place, and clerk, treasurer, superintendent, committees, and sexton may be relied upon to discharge their several functions with perfunctory correctness, there is danger that the well-appointed machine may seem capable of producing the best results by its own movement, and the necessity for individual activity, or for earnestness in prayer, may not be felt. As prosperity tests most severely the individual character, so popularity and all favoring circumstances make it difficult for a church to walk by faith. In the prayer-meetings of the little churches, do we not notice more of the cry from the depths of helplessness, and have we not felt how in such extremity God reveals Himself? The Christian alone with God is strongest; the little, praying band of hardly more than enough to claim the promise to those who are agreed as touching that they will ask, uniting their petitions for a definite object that is very close to every one, and for securing which they cannot divide the responsibility among many—a helpless, dependent little band—is likely to pray so that the Heavens are moved in answer. As one prays when the life of his best-loved hangs trembling in the balance, as one prays upon whom the Lord has laid the burden of the unsaved soul of his child or his friend, as one prays when he sees the city wholly given to idolatry and he alone to cry out against it,—so the foreign missionary, or the pastor of the little home missionary church, often wrestles with God until he feels that peculiar strengthening of faith which is the evidence that God is moving to answer. It is easier to lean upon God when one has not much else to lean upon, and to walk by faith when one has not much sight.

So we explain the wonderful success of missionary labor. We congratulate the missionary upon his

advantages, and understanding the conditions of his success would humbly imitate them if we may, and cultivate simple dependence upon "God Who giveth increase."

Henry Linsbath.

ST. JOHNSBURY, VT.

Plain, Everyday Home Missions

The matter that weighs most on my mind, as the outcome of several years' close connection with the working of a Home Missionary Board, is the chronic difficulty of inspiring our churches with a steadfast devotion to the work. To present only the spiritual ideal of love and help, and of longing to bring on the kingdom of God, is practically insufficient. The modern temper is such as to require the presentation of concrete facts encircled with a halo of romance and imagination; facts that assume the form of a good story or a spectacular attraction.

Now, the situation of most of our Home Missionary churches has nothing romantic about it. It is a plain, unadorned case of hard and often discouraging effort to sustain existence and do the simple work of a church without any stimulus of exceptional possibilities, notable sacrifices, or picturesque accompaniments. It is all the harder for the missionary church, and at the same time draws less upon the responsiveness of the churches that have to give the support. Receipts come in slowly, without enthusiasm, and there is the same old difficulty from year to year in keeping them up to the level of the need. There is a tendency to criticise the boards because they do not make things more exciting by undertaking new work in stimulating fields, when it is hardly possible to maintain the old.

What the ministers and churches

need to realize is that the very thing we have to do, in the name of Jesus Christ and in love for his kingdom, is to settle down to this work as a steady call, without exceptional incitements; a call to be met as we meet our monthly bills for food and clothing, as a part of the business of life. We cannot change this situation, nor manufacture romantic situations out of air. It must be the same, essentially, year after year, to the end of the chapter.

And it is the very essence of success in this good work to bring ourselves to face and accept this plain aspect of the case in the spirit of a devotion to the kingdom of heaven that is far above dependence on picturesque situations or romantic stories, or openings of unusual brilliancy and promise. Battles are not frequent in war; the army has to inure itself to the routine of the camp, the drill and the march. The very heart of the Master's illustration of the faithful and wise steward in the fourteenth chapter of Luke lies in his presentation of the work which ultimately leads to his promotion as the steadfast and unexciting duty of preparing the regular meals for every day as it comes. There is nothing exciting about it, but he just keeps at it, steadily and faithfully, and gets his recognition for it; while the fellow who tries to make things brisk and exciting, gets his *congé*. That is our lesson. Can the churches rise to the real greatness of steadfastness without exceptional stimulus and band-play? That is a question that affects a great deal more of church-life than the home-missionary problem; and any one is at liberty to apply it at his leisure.

And perhaps it is the most valuable suggestion from this aspect of our time, that it calls attention to the fact that the real stimulus for the church's work cannot come from interesting circumstances, but must well up from the deeps where we hold communion with the Divine Spirit, and let his life get into us.

Any other stimulus than that is superficial and temporary at the best. I know of nothing we need so much to learn as that.

H. P. De Forest

DETROIT, Mich.

The Gracious Tide

Have you seen the mud-flats of the shore when the tide was out? Disgusting expanse of weed and slime! And here and there are the craft, from the ship to the shallop—every one listed upon its side and fast in the mud. Not one of them all can be righted by bar or lever; not one move from its place by man's utmost effort. He who tries it will only sink himself in the same mire.

But listen! From afar off comes the murmur of the tide. As you look, it sweeps inward from the sea. The swelling ocean is behind that tide of advancing foam. Now it touches the stranded craft with its kiss of promise. Onward it rolls to sprinkle the children playing in the sand. And see, now, the shallops and the ships! There is no tugging and straining, no suggestion of effort. They are quietly upborn on the bosom of the sea. And now men have but to spread the sail and catch the push of God's wind, or let loose in their cylinders the tremendous impact of another of God's titans, steam—and away go the ships.

Brethren, if our ships are stranded on the flats, the reason is, *the tide is out*. We lift and tug in vain to move them. No energies, no devices of ours are adequate. There they lie, inert and listed over, so heavy and so helpless. Nothing can lift them, and set them each on its course, but the tide of Love's Omnipotence. But when that swelling sea rolls in upon them, out of the bosom of the Infinite, how easily, nay, how irresistibly, they will stand upright, how surely speed them upon

voyages of blessing! Listen, brethren, for the far-off murmur of the tides of God!

Frank T. Bayley

DENVER, COL.

How We Did It

In looking over the reports from the churches one is impressed by the number of churches that do not contribute to all of the Missionary Societies of our Church; also the small amount contributed by many. It is true that many of our Churches are weak numerically and financially and have a hard time to meet their own expenses, yet I doubt if each would not in the end be stronger if they occasionally looked beyond self and gave to the great work of Christ's Church.

If our Churches are not doing all they might, the fault must lie somewhere, and I think it is with the pastor. It is my observation that a Church will take no more interest in missions than its pastor does, and if he is indifferent the Church will be negligent of its duty. Since this is so, the pastors should feel that the success of our Missionary Societies depends upon their faithfulness in presenting the cause of missions. A recent experience of mine may be helpful. It is the custom of the Church here to take an annual offering for Home Missions. This offering being the first missionary offering of the year. A few weeks previous to taking the offering this year I received a letter from the State Secretary, stating the needs of the society, the amount that we had received from the society and the amount we should raise to meet our proportion of the year's work. The amount seemed large for the present condition of the Church, much more than was given last year, but I determined to raise it. A month before the time for the offering I gave out

the notice of it, and repeated it each Sunday. The Sunday before the offering I read the letter from Dr. Douglass and made an appeal. The Sunday for taking the offering was stormy, so that we did not have the usual number present. That day in money and pledges we received two-thirds of the amount. I took note of those absent, and the following week sent letters to them stating the needs and asking them to contribute, enclosing an envelope, in which their offering was to be placed and dropped in the collection box the following Sunday or handed to the pastor or the treasurer. The response was gratifying. In this manner the whole amount was raised. The ladies of the Church gave ten dollars in addition, making our total offering for Home Missions nearly double that of last year. What we did I believe any Church can do, provided the pastor has the will to do.

Geo. Alfred Wickwire

LARCHWOOD, IOWA.

The Prophetic Function of the Home Missionary

The popular notion of the home missionary is that he is always in a mining camp, in a new railroad station, in a village that is trying to be a city. But the fact is that the missionary often goes now—and more and more must go, where the people go—to the great cities. His function must be in increasing measure, as St. Paul's was, in them. We must get at these lower alien forms of our population where they are, in a congestion already as acute and as dangerous as in the old world. No policy of our Society has been wiser than to find, inspire and ordain missionary prophets out of Scandinavians, Germans and Bohemians, and support them in large cities among their own people.

It is not, however, our great area, nor the mixed and in many cases degraded quality of our population, nor the congestion of our cities, nor the evil effects that are connected therewith, which constitute the most exacting appeal, the most significant opportunity for the modern Congregational prophet. These are enough, but there is more. It is certain formidable moral, or perhaps we might more appropriately call them immoral, tendencies of American life which most imperatively call for the magnifying of the prophetic function of missions. Here the degeneracy of the family, and of family life and sanctions, forces itself upon our attention as a most threatening evil. Degradation of ideal and practice at this point, as history abundantly proved, means swift degradation everywhere. Yet this is our peril. The apartment or tenement house; the enormous growth of club life; the doing of business on wheels; the advent of women in commercial and professional life, disinclined to domesticity, independent, self-asserting; familiarity with revolutionary theories respecting the relation of the sexes; facility of divorce—all these are putting the home under severe strain.

Perhaps the worst result is not the rapid increase of crimes against chastity, startling as this is; but the absence of moral restraint in the home, the decay of family religion, the lack of true child nature, and the consequent religious ignorance, indifference, irresponsibility and impiety, in which thousands of our youth are growing up. Deterioration here goes on with speedy progression. These irreligious youths, untaught in, and contemptuous of, the sanctity of the family must soon be the fathers and mothers of another generation. What is the outlook for the home and for all the conserving influences of character and conduct which home signifies?

Daniel Merriam.

WORCESTER, MASS.

The Gospel of the Kingdom

In the order of our Congregational churches and in our Congregational Home Missionary Society, which is simply a convenient name for our Congregational church life in its endeavor to minister to the immediate needs of our beloved country, we have, as I believe, the most efficient instrumentality for doing the work which is set before us. It is flexible and free; it is energized by a consecrated spirit and high purpose. No man can righteously criticise its administration or its temper. It does well and faithfully what we who stand behind it enable it to do. If anything or anybody is fairly subject to the challenge of the times, it is not the Society, but we, the Congregational Christians of America, who must answer the challenge. Now if what is wanted of us is that we shall suddenly, and as if by some wholesale heavenly magic, transfuse American society into the glory of the New Jerusalem; that we shall with a Presto! close the chasms that yawn between wealth and poverty; that we shall thrill the huge areas of social and economic life, commerce, trade, property, and idle hoodlumism with an electric shock of regenerative grace; that we shall take hold instantly and strongly of the great obtrusive facts of world life and bring them peacefully under Christian conditions, nay, if it be demanded of us that our Christianity shall materialize in some broad shape that shall be institutional and formally impressive, or in some system of thought or worship that shall be closely traditional or conventional; we can only say to such a challenge that we seek to hold by the aim and method of the Master. We remember that He defined His own coming as the spread among men of the spirit of benignity. The surest evidences of His conquest are not to be found in the upbuilding of a system or the planting of an institution, but in the spread of true and tender human feeling and fraternal ministry.

There are times and places where the existence and power of His kingdom will be better evinced by a hospital tent or rough boards, or a prayer meeting in a dug-out, than by a solemn service in a cathedral of hewn stone. "Helping a lame dog over a stile," as Charles Kingsley phrased it, may at times be truer service of God than preaching in a pulpit. Let us ask what is being affected in general sentiment in the mutual regard and sympathy of mankind, what is the Christ spirit doing for the sufferer, for the blind and the lame, the lunatic, the leper? What has it done, what is it doing for the poor, the slave, the prisoner, the savage; for the ignorant, for little children, for woman? Apart from imposing a creed or cultus, what is it doing in inspiring a desire to annihilate social chasms, in bringing men to stand one in another's place, to see each through the other's eyes, to bear one another's burdens and so fulfill the law of Christ?

Who is best qualified to answer such questions as these? Whom shall we Congregationalists of America depute to respond in our behalf

in these days of ours to the everlasting challenge which is thrown down at the feet of our holy religion? who has the best right to answer for Him who Himself, without where to lay His head, was anointed to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive and recovering of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord? There is a man who can answer for us, but he is too modest. I will answer for him. It is one who has joyfully taken for his mission to carry a cup of cold water to his thirsty brother, caring little for any emphasis on the cup, whether it be gold or silver, of vulgar tin or modest pottery; caring only for the dying need and for the water of life which can vanquish thirst with an eternal satisfaction. It is, of all Christ's disciples that I know, the humble, the self-forgetting, unworldly, Congregational Home Missionary.

S. E. Herrick.

BOSTON, MASS.

DR. SCHAUFFLER'S AUSTRIAN VISIT

DR. H. A. SCHAUFFLER reached Cleveland September 22nd, after a three months' leave of absence by favor of the Executive Committee. He spent his vacation in Europe, taking the opportunity to visit his old mission field in Austria, where he reports wonderful progress. The early history of the mission for many years was one of severe conflict with powerful enemies who were determined to crush the new work. All the more delightful was it for Dr. Schaufler to find that a work which had begun in the face of mighty inimical forces had been wonderfully blessed and greatly prospered. In Prague he found four churches organized in four different parts of the city with an aggregate of over 550 members, three of them occupying build-

ings owned by the Y. M. C. A., which is legally acknowledged and has a right to own property and conduct services. In other parts of Bohemia and in Vienna the work is equally prosperous. All this has an important bearing on our Slavic work in this country. Had not the missionaries, Schaufler and Adams, become acquainted with the Bohemian language and people in Austria they would not have been prepared to initiate missionary work for Slavic immigrants in this country, and now a number of the members of the churches in Bohemia are immigrating to this country and strengthening our Slavic churches here, all of which is a token of the close connection between home and foreign missionary work.



A CALIFORNIA HOP-FIELD

THE GOLDEN STATE

A LAND OF OPPORTUNITY

By REV. J. K. HARRISON

A BEAUTIFUL statue, now among the lost treasures of art, once stood in an ancient city of Greece. Lysippus, who created it from its marble bed, made it stand on tiptoe to indicate that it could stay but for a moment; put wings on its feet to suggest the swiftness of its flight; covered the forehead with long hair to hint that men might seize it as they met, but left it bald behind to show that once gone it could not be caught. The name of the statue was *Opportunity*.

It is thought that this creation of the beauty-loving Greek has been seen several times on the far coast of the Pacific. California has been and is peculiarly the land of opportunity.

No State has had a more romantic history; none holds the tourist or resident with more charming interest; none is harder to describe.

In almost every way it is distinct from all other States. It has had a record of *Missionarying* such as no Eastern State has seen. More than a century and a quarter ago the length of California was traversed by sandaled Spanish priests. To them indeed it seemed a region of wonderful opportunity. The trail they made on foot through the wilderness they called "El Camino Real"—that is, the Royal Road, or more literally, the King's Highway—and along this road at a day's journey apart, they planted the monuments

of their heroic faith, the old mission churches in a long line from San Diego to Sonoma.

These Franciscan monks were men of indomitable courage, strong of purpose, and full of resource. Without conveniences, with few tools, under the necessity of inventing a new building material, with ignorant natives for workmen, and for foremen and architects men trained only in theology and churchly sacrament, they built the massive walls, the graceful towers, the long lines of corridors, that to-day, even in their decay, are full of the beauty of Italy and Spain.

While, on the Atlantic Coast, a new nation was being born in pain and baptized in blood, here, by the sun-down sea, a European civilization was developing in pastoral calm. With palm and pepper tree, among oranges, olives and gardens of flowers, with flocks and herds over valley and hill, the mission fathers ruled

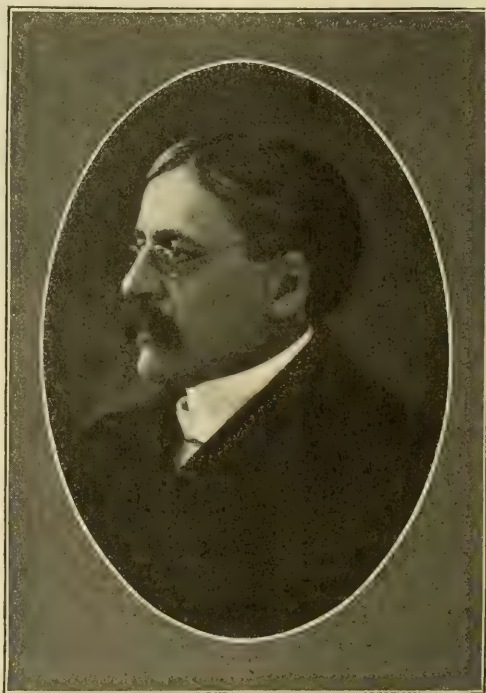
over the scattered Spanish peasantry and simple Indian. California was to them a rich possession.

"Through sunny leagues her empire stretched away,
Domain as fair as King e'er looked upon."

But the Spaniard of that day was not fitted to fill up the measure of opportunity, and God did not will that the civilization to be established here should be the ill-born child of a decadent nation. When the proper time came, He sent here

the strong manhood of the Atlantic and Middle West; men to whom life was real and earnest, and not the mere existence of the lotus eater, living "where it always seemed afternoon." To them also came the vision of opportunity. But little more than half a century since they came, and marvelous are the developments. What to the Spanish fathers for one hundred and thirty-three years was simply the land of ease and dreamy delight, is now a State of vast activity and immense productiveness.

"Cities dot her
rich domain,
From seagirt
West to snow-
crowned east-
ern heights."



REV. J. K. HARRISON

Her ports are filled with fleets of nations. On Berkeley hills and Palo Alto plains are universities of commanding influence, thronged by the sons and daughters of the West. After fifty brief years, California already outreaches Massachusetts in the ratio of college students to total population as well as in sav-

ings-bank deposits, in proportion of churches and schools, in newspapers, in the circulation of public library books and in other like things.

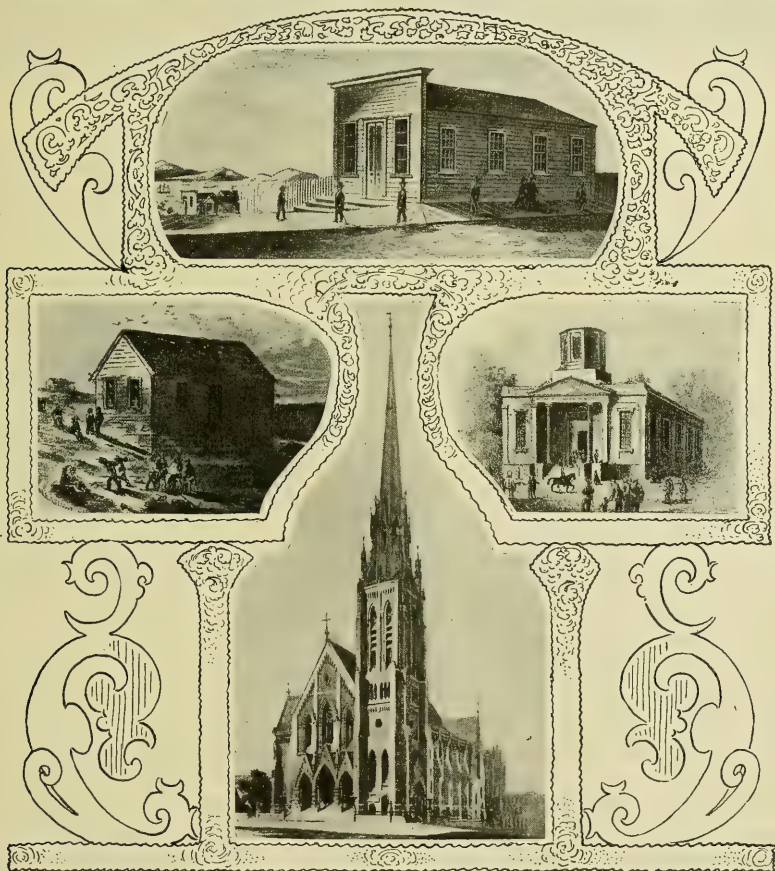
But it was not alone the seeker of wealth, the promoter of industry and commerce, who saw the vision of opportunity. Hardly was the ink dry on the treaty which ceded California to the United States, before the American Home Missionary Society was planning to enter and occupy the new territory. Before the

discovery of gold had been reported, Rev. H. S. Willey and Rev. J. W. Douglass had been commissioned and started for the Pacific Coast by the way of New Orleans. They found upon their arrival in San Francisco in 1849 the Rev. T. D. Hunt, who had come from Honolulu and had been chosen the chaplain of the town. He soon organized the First Congregational Church. Other ministers and churches came rapidly. The roll of these pioneer ministers is one that should not be forgotten. Hunt, Willey, Douglass, Benton, Blakesley, Lyman, Warren, Pond, Hale, Pierpont, Lacy, Kellogg, Frear, Tenney, Jones, Rowell, Rankin, and others.

In ten years the ministers numbered thirty-seven and there were

twenty-four churches. Of the ministers, twenty-four had been commissioned by the Home Missionary Society, and all but three of the churches were the result of their labors. The record of these early missionary days reveals on the part of the pioneer ministers a strong combination of energy and wisdom. They saw and seized opportunities. Nothing is more admirable than the all-round alertness with which they sighted the strategic points and threw themselves into the struggle.

Wherever population went they followed. In many cases they were teachers as well as preachers. They were, without a single exception, loyal to the flag. The General Association at every one of its meetings



FIRST CHURCH, SAN FRANCISCO, CAL., WITH ITS EARLY BUILDINGS



SAN GABRIEL MISSION

from 1861 onward affirmed the devotion of the churches to the Union. These resolutions were in every instance unanimously adopted. The plot of Senator Gwin to divide the State into two, one free and one slave, was first exposed by *The Pacific*, and came to naught.

Not one of the great benevolent movements by which modern society is characterized but found in these early churches sympathy and practical support. In 1851 they took upon themselves the establishment of the first religious journal on the coast, fittingly named *The Pacific*. This was at that time a pure venture of faith. They knew not from week to week whence the money would come to pay the printer. Education in its primary and its higher branches was not neglected. The schools of Dr. Willey in Monterey (1849), and of Mr. Douglass in San José (1849) and of Mr. Douglass in San Francisco (1848) were the first three in the State.

In the spring of 1853 sixteen ministers and a few laymen, after a long, fatiguing and expensive journey,

gathered in the mountain town of Nevada City. They met in a new church built among the pines through the efforts of Rev. J. H. Warren. The bell in its tower was the first to ring out the call to divine worship in all the mountains of California. In this little company there was enthusiasm born of high courage. They considered all the leading interests of the young State. Outside of church work their main attention was given to the subject of education; and there, in that isolated mountain town, among the murmuring pines, was born the College of California, which afterward became the nucleus of the State University at Berkeley, now the third largest in attendance in the United States.

It would not be right, even in this brief article, to pass over the influence of the Christian laymen who came in the day of beginning. They were not numerous. Very few business men among the hurrying crowds came to the help of the churches. When he did, the service he rendered was invaluable. Prominent among such laymen was Major-General A. B.



MISSION DOLORES, FOUNDED 1776

Eaton, a soldier trained to system, who brought that system to bear in the church work of the young city. He was a man of experience, well informed of the great movements of the day, who saw and appreciated the strategic importance of the State and coast. In all the religious and social efforts of the time he was prominent to help.

Another equally helpful layman was Captain Ebenezer Knight, the agent of the Pacific Mail Steamship Company, then the most important commercial enterprise on the coast. He allied himself to the religious element of the city. Among other things he saw that when Steamer-Day, as it was called, fell on Sunday, it deprived the city entirely of a Sabbath. He soon changed this so that when Steamer-Day came on Sunday, it should be observed on Saturday previous. The benefit of this change it is hard to estimate. It was a formal recognition of the Sabbath from a quarter of the city where it had never been observed before, and was followed by the

closing of business to a large extent on the Lord's Day. The good influence of such a man at such a time and in such a prominent position can hardly be overstated. There were other laymen also, like Hawley, Flint, Benchley, Chapin, Kellogg, McKee, Rankin, and Smith, whose names will ever be revered in our Congregational history.

During all these years the First Church of San Francisco has been known as "the mother of churches." There is hardly a struggling Christian endeavor that has not welcomed at some time her generous aid. No one of her splendid pastors has been more helpful and sympathetic than the present one, Dr. George C. Adams. The First Church of Oakland—Dr. C. R. Brown, pastor, though not as old—has been no less prominent in building up the Congregationalism of our State. To-day these churches give more than a third of the missionary money used in our State work. In all the strategic centers we are well represented. San Francisco has 13 churches; Oakland, 10; Berkeley

3; Alameda, 1—a total of 27 in the Bay region. In Sacramento, San José, Fresno, Santa Cruz, and other of the large centers, we are well established. In still other churches not so prominent by reason of location, there are men whose influence is no less vital to the progress of our Christian work. I refer to the missionaries who labor in mine and camp and rural districts, forming the major part of our field, men like James H. Strong and Emmanuel Hoskins, whose quiet work, typical of scores of others, has been blessed of God in the upbuilding of a vast commonwealth by this Western sea. The outlook for the future is hopeful.

Recently the churches of northern and central California assumed the full care of their own home missionary churches, and the third year of self-support finds the work even more forceful and progressive than when it depended on the East. In Pacific Theological Seminary at Berkeley we have a well-endowed, thoroughly equipped institution, with a splendid faculty led by our Congregational nestor, Dr. J. K. McLean. The

Woman's Home Missionary Union, under such women as Mrs. Perkins, Mrs. Lucas, and Mrs. Haven, has proved a valuable adjunct to missionary work.

After fifty years of occupation, opportunities are only beginning to be appreciated. Resources are unlimited. The mountains are still rich in treasure, the forests of redwoods cover vast areas. No land in the world reveals a more attractive countryside. Everything grows; the orange grove and the wheat field lie side by side. The lemon thrives on the hill of corn, the fig-tree and the vineyard look over into the field of hemp. The English walnut drops by the side of the apple, the prune and the olive.

"Each gracious boon that Nature offers
man
As guerdon for his toil—may here be won."

To such a land people will come; they are coming. Before our churches the door of opportunity stands wide open like the "Beautiful Gate" of the Temple. Since last April four new churches have been organized; several others will soon be ready.



CALIFORNIA CORN



THE VINTAGE SEASON

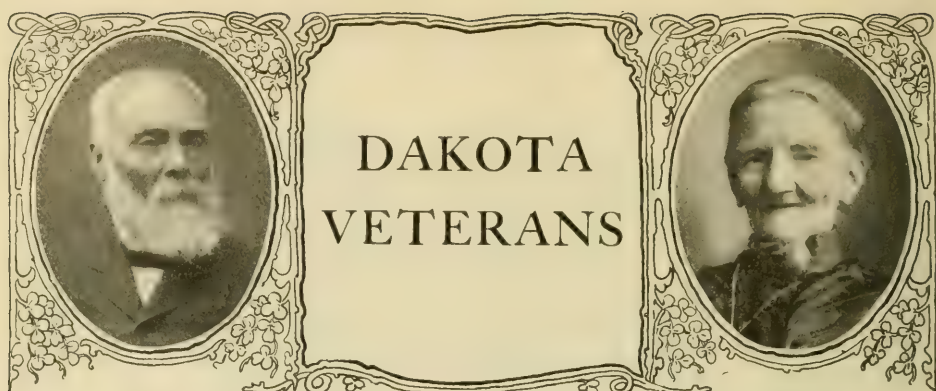
Because of our great area there are yet large regions unreached by religious influences. The Golden State has from the beginning been missionary ground. Nearly every one of our churches has been nurtured through days of feebleness by the Home Missionary Society. We are not ashamed of its record, nor of the churches gathered and ministered to

by her kindly hand. They have been a blessing to the State.

With all soberness, and out of deep conviction, we say that the cause and kingdom of Christ demand that a work so well begun in this commonwealth be carried on, not only without loss, but with added energy and wisdom, and to this end let the friends of home missions pledge themselves.



HOME MISSIONARY CHURCH AT REDWOODS



DANFORTH B. NICHOLS, D.D.

MRS. NICHOLS

THE aged deserve honor, and none more than the veteran soldier of the Cross who bears in his body the marks of long and faithful service. Dr. Danforth B. Nichols, better known throughout South Dakota as "Father Nichols," has recently passed his eighty-seventh birthday. A few days before that event his beloved wife for sixty-one years and his faithful co-laborer in every missionary endeavor, passed to her rest leaving behind a sweet and tender memory. We are glad to bring to the eyes of our readers the faces of these precious toilers, and to commend them for their own and for their work's sake. Dr. Nichols, with all his years, is still in vigorous health, and is even now making ready for special evangelistic services, with the hope of a fresh harvest of souls. From his latest report, which is retrospective in character, we make the following extracts:

I REACHED this territory twenty-four years ago lacking four months. It was then one territory; after a time it became two, North and South, and finally two States, North and South Dakota.

My first field was the town of Bon Homme. When I went there, a member of the church applied to me to have her name stricken from the roll. I told her that was not what I came for, but to bring them into closer touch with the gospel. It was not long before two of the leaders in the dances were brought under the power of the gospel, were baptized,

and became active members of the church.

I found two trenches dug for a house of worship, in one the foundation stones were laid, and a pile of brick, which grew less till not a brick was left. Two miles north an acre of ground was given for a church. I wrote here and there for a door, a window, a roof, a tower, and all. The day came when the corner-stone was laid.

Many came forward and dedicated themselves to God. The bell in the tower rang out first on Easter Sunday. Much seed has been sown. Some

reveal the blade, some the ear, and some the full corn. A score of years later, when my fourth successor came to cultivate this field, he found germs, sprouts, buds, ears and full corn, the outgrowth of the humble ministrations of the writer.

A rival town was started eleven miles to the north on the railroad, where less than a dozen families gathered around the railroad depot. I received an invitation to preach in the new town. There was a new one-story building going up. The doors were not hung, the windows were not in, carpenters were in the audience, tools on the benches, shavings covered the floor. We pushed back the tools, brushed the pulpit end of the platform, put the tallow candles in their places, where they furnished light for the services.

Deacon B. sat on a nail keg in front of the pulpit. The people, some on nail kegs, some on the farther end of the benches, some among the shavings on the floor. We had a good meeting. Our next was in an agricultural house among seeders, planters, and harvesters; next in a dwelling, where we could be provided with a dinner, without going two miles for it after service; next the waiting

room of the depot, where we began a Sunday-school. The church was organized in a tent. To-day stands a church with stained glass windows, the outcome of what God will bring from humble beginnings.

The story of Mission Hill need not be long. Sixteen years ago this very month we began in a small way; a church was organized with five members, one male and four females. The number has been multiplied by 3, 4, 5, 6, 7, 8, 9, 10. Another memorial church edifice has been erected and a parsonage. The church was christened Mission Hill, and the name put on the church to show what it stands for. That name was confirmed by the Postmaster-General, when he appointed the preacher postmaster, and ordered the name printed on the backs of all letters coming to and going from the office. A town was founded. The two railroads have depots at Mission Hill and two large grain elevators.

The old minister has nearly completed a century of life. If I live until one week from the present time, I shall have left behind me eighty-seven years. The worker dies, but the work goes on.



MISSION HILL, CHURCH AND PARSONAGE

THE GOSPEL FOR THE ITALIANS

By REV. JOEL S. IVES, Secretary

THE Connecticut Railway and Lighting Company are constructing an immense dam across the Housatonic River in the town of Kent, Connecticut, planning to transform the water-power thus obtained into electricity and to carry it along their electric lines forty to fifty miles to Bridgeport and Stamford. This is another index-finger pointing to the changes which are going on in our communities. The reach of the enterprise is across the seas, for some eight hundred Italians are accomplishing in a few months what could hardly be brought to pass if "native" help were the only possibility.

But what shall a little, quiet New England village do with a gang of a thousand "Dagos" dropped into their midst, almost doubling their population in a day?

It is to their honor and the proof of the tenacity of the Puritan conscience that the minister, the Rev. Herbert K. Job, and an earnest, efficient worker, Miss Mary A. Hopson, bravely attacked the problem and also accomplished good result.

Fortunately the Rev. Canio Cerreta, pastor of the Italian Congregational church in Bridgeport, was near enough to make a weekly visit, and later Mr. Vincenzo Esperti, the colporteur of the Connecticut Bible Society, gave his entire time to work among them. The exceedingly suggestive picture shows Mr. Esperti preaching from the steps of one of the shanties, and the earnest, attentive faces of the listeners. At the different camps there is no opportunity to furnish seats for the worshippers, and yet, after their hard day's work, they are willing to stand so as to join in the singing and listen to the

preaching. Notice one fellow who has brought a soap box for a seat, but is too anxious to see and hear!

Saturday evening classes are held at the church, where the English Testament is the text-book, and some of the men will walk three or four miles to secure this help. The Lord's Prayer, the Apostles' Creed and Christian hymns are taught in the English and the Italian languages. Copies of the Testament or of the Gospels are distributed and often purchased. Some of the men brought with them Testaments in parallel columns.

Two men after one of the evening meetings stopped Mr. Esperti on the road and said, "We want to follow Jesus."

This missionary endeavor is of value, not only for what is directly accomplished, but because these men will soon scatter to different parts of the State. Indeed, some of them have gone to Kent from places where Italian work is carried on. It is part of the seed-sowing so needful among this large class of our population. The exceedingly interesting diagrams in the November HOME MISSIONARY give the number of Italians in the country from figures of the census of 1900 as 484,027. During the year ending June 30, 1902, 178,375 Italians landed, and during the next year 230,622, while for the twelve months ending with September last, the number was 233,048—153,000 came in six months. It is the most marvelous race movement since the Goths and Vandals overran the Roman Empire. There is a larger immigration from southern Italy than the natural increase of the people. And it is an immigration largely of men, many of whom will find their wives

on this side of the sea. Our present Italian population is easily a million and rapidly increasing.

In Connecticut a good beginning has been made in missionary work. Rev. Guiseppi Merlino conducts a hopeful mission in Windsor Locks. Rev. Pasquale R. de Carlo is pastor of a growing church in Hartford, where the City Missionary Society is putting up an admirable building which will serve this church along institutional lines. At New Haven, Mr. Guiseppi Rapp is nearly ready to form a church organization; while at Bridgeport, last January, a church was organized and a building dedicated—the first Italian Congregational church to worship in its own building in the country. After some years of work by the Baptists in Stamford, an Italian church there voted to become Congregational and is

now in charge of Mr. Antoninodi Miceli.

The charts already referred to teach another lesson, *viz.*, that in every case large numbers of immigrants are grouped around Boston and New York. That is, that southern New England is the storm-center of our immense alien population, and so long as the average amount the immigrant brings with him is \$16—and the southern Italian only has \$10—it will remain true that the bulk of our annual increment of a million will remain on the Atlantic coast.

But let the Gospel Trumpet blow a final blast. The Gospel is the POWER OF GOD UNTO SALVATION to the Italian, the Hun and the Slav, as truly as to the Puritan and the Pilgrim. These world movements are a part of the Divine plan. The Perfected Kingdom of God is sure.



GOSPEL SERVICE FOR THE ITALIANS

LETTER FROM DR. J. D. KINGSBURY TO A FRIEND IN THE EAST

My dear Brother:—

I want to tell you of my late experience. I am in the canyons of Idaho. I reached here by long stage ride from Red Rocks over the ranges, through the valleys, over the heights of the Rockies, along the beautiful Salmon River, and up through the Canyon to the Camps—103 miles of mountain stage riding, and safely arrived, with grateful heart to meet the warm greetings of friends who welcomed me so heartily a year ago.

You remember how we came into this place? No church of any kind nearer than 30 miles. My missionary was met by the principal men, with these words, "You bring the Gospel here?" "This is where the saloon reigns. This is where sin has its home. Go away with your Gospel." But my man had tact. He said, "I am sent here. I do not feel at liberty to go." Then the meeting in the hall. The full attendance, the tender feeling

The appearance there of those boys grown up, who had never heard a Gospel sermon. The descent of the spirit of God. The breaking down of the hard heart and melting into love, and the sweet testimonies of converts. The organization of the church. The dedication. The flocking of the whole people. Tears of joy. Songs of jubilation. Enthusiasm of joy, with love and hope, and conscious communion with God as we dedicated the house to the worship of the Father, the Son and the Holy Ghost.

Never in my life were such sweet words spoken, such tender farewells, as at Gibbonsville. Now I am here again. The troubles have come to the Camp. The mines are doing poorly, and, of course, the church suffers.

Here is what I want to show you and help you to show to others, that our work is not lost when trouble comes to the Camp, or the center where the church is planted. We are doing a larger work. Our pastor here is the best horseman in the realm. He is unwearied. His bride is the church. There is no pastor in any direction for 30 miles.

He goes to Noble, down North Fork, 12 miles away, to preach in the schoolhouse. He goes to Lemhi, 30 miles away, with words of comfort. He goes over the trail 14 miles to Indian Valley. He visits "Big Hole," 35 miles off. He knows every cabin on Fourth-of-July Creek.

He has made himself a friend of the people who live on the heights of the Rockies, in the mines, in the canyons, in the lone cabins of the ranchmen in far away places. He is the beloved pastor for 40 miles around.

When we planted the little church we placed a torch which sent its

cheering light to people in all the realm. The commissioning of a man seems sometimes a formal thing, appointing to a local work. Not so. It is the sending of a pastor into a realm. He is a welcome guest everywhere. An apostle of love to old and young.

One woman, 35 miles away, where I took dinner, when I offered her money, said: "Bless your heart, no. You sent us our pastor. I am a Catholic. But this man is my pastor. He is a man of God. We all love him. He comes to us in sickness. We turn to him when we bury our dead ones. He makes all our lives better. The whole country is changed since he came." That is the testimony of all.

I want you to know that the influence of the Church is not measured by members. Ah, my beloved brethren, read the schedules and tables, and make the most of them. But remember that there is an unwritten history. A history that cannot be written. The Church and its pastor send the influence far. It makes us remember the beautiful line, "Behold, how far that little candle throws its beams."

The very fact of having a church to mark the Sabbath, to call to worship, to repeat the ordinances of baptism and the Lord's Supper, to give comfort and cheer by the pastor, and consolation in the name of a loving God. That is a wonderful thing and becomes a source of unspeakable joy.

I wish you could mount a horse and go with me on Monday morning. I wish we could have the whole Committee in procession, going over the old Indian trail, over the Rockies, to the valley, to hold service in the schoolhouse in the valley.

It would give you an idea of the ministry of our Society which you cannot get from letters or from human speech. To see the cabins where they live. To meet the homely welcome at their homes. To see their expectant faces in the dim light of the schoolhouse. To join in song, in prayer. To listen to their fervent "Amen." To hear their artless expression of joy in the Gospel that comes from the ministry of the church, and to feel the throb of joy as you part from those newly found friends, and to know the blessing of giving the Gospel to the needy, the destitute.

I venture to say that one such ride over the trail would give your dear heart a new conception of our exalted privilege of labor in Home Missions.

I am writing a long letter. My heart is full. The work is before me in its breadth, in its constant need, with its increasing call for more men, more work, more love, more service. All the work is fruitful. No good work fails. We may not see it through the dimness that obscures, over the track of 3,000 miles. But the secret history is written in the lives of men and in God's great book. The work of Missions, the work of God. It is grand. It is blessed. It grows, broadens, and reaches the secret lives of men and women in glen and prairie and camp. It is full of promise. The fields are white. The harvest is near. The Lord is with us. Promises are fulfilled, and blessed be His Name forever.

J. D. KINGSBURY.

EDITOR'S OUTLOOK

The Treasury

IT is an encouraging fact that during the seven months of the fiscal year ending with the first of November, the receipts from contributions of individuals and churches to the Congregational Home Missionary Society have been somewhat in excess of the receipts from the same sources last year. The gain is far less than it should be, in view of the importance of the work, and the general prosperity of the country, but it is an indication that there is no less interest in Home Missions and that still larger growth may be hoped for in the near future. The receipts, however, from legacies, during the first seven months of the year, have shown a rather remarkable decrease as compared with last year, and this factor in the situation brings the total of receipts for the first seven months considerably below the receipts for the same period last year. As an illustration of the comparative receipts from legacies for individual months: In May, 1902, the receipts were \$34,953.86, and in July \$56,369.56. In May of the current year the receipts from legacies were \$3,794.37, and in July \$2,689.29. This falling off in legacies, comparing one year with another, is a phenomenon by no means unfamiliar in past years. That it has no serious significance as an indication for the future is shown by the fact that the record of unpaid legacies on the books of the Society is larger than it was four years ago. The immediate situation, however, calls for serious consideration, not only on the part of the Executive Committee of the Society, but on the part of churches, individuals, and Auxiliary

Societies throughout the country. The appropriations for the work of the current year, which are necessarily made long in advance of the time of expenditure, in addition to the loans which have been required to meet the expenses thus far, will call for somewhat more than one hundred thousand dollars between November 1st and April 1st, in excess of the amount received during the same period last year. It is likely that the amount to come in from legacies during these five months will be larger than it was last year; but there is no present prospect that the excess will be enough to make up the additional amount needed. It therefore devolves upon the givers who recognize the great work of the Society, and the great importance of keeping it free from debt, to take up promptly the question of larger gifts.

Missionary Receipts

THE present condition of the Home Missionary treasury is described in the preceding note. Were the situation of one Society an exception the statement might stand without further comment. But it is not an exception; the strait of one is only the symptom of a financial condition from which none of the Six Societies is wholly free.

Since the great industrial panic of 1893 ten years have passed, and prosperity unprecedented has come to bless the land. Losses have been recouped, manufactures are booming, crops and mines are remunerative, work and wages abundant, and a large proportion of the nearly 1,000,000 immigrants of the past

twelve months have been attracted to America by the abounding opportunities and rich prizes of labor.

If there be one exception to the rule of recovery, it is found in the receipts of our missionary societies. They have not recovered from the great disaster of 1893. Comparing the contributions of churches and individuals to the Six Societies in 1892, with those of 1902, the last completed year, the aggregate of such contributions is \$125,000 less than it was ten years ago. One Society has made a significant gain, another a slight advance while the other four show a dead loss; and so far as new work is concerned, not one of the Six has taken a step forward in its missionary appropriations during the decade. All gains have been absorbed in the payment of debts. An honored secretary of the American Board at a recent meeting of the Manhattan-Brooklyn Association announced with solemn emphasis, that in ten years the Board had not increased its missionary apportionments by a single dollar.

The situation challenges sober thought and searching inquiry among the churches. Many explanations and solutions will be given and all of them probably are entitled to some weight. It has been a decade of doctrinal unrest; and doctrinal agitation, at least while it continues, has never been favorable to evangelistic fervor. The Societies themselves have been under critical inquiry, and while no one doubts their loyalty to the missionary interests of the churches, the discussion of administrative questions is sure to beget distrust, chills the zeal of many a giver, and checks the inflow of funds. Times of material prosperity also lead to the increase of luxury which naturally deadens the spirit of sacrifice and encroaches upon gifts to missions. Among Congregationalists also the irrepressible passion for outside and special appeals has withdrawn thousands of dollars from the regular channels, until, as Mr. Oleson

has shown in the October HOME MISSIONARY, three-quarters of a million of dollars a year are now going from our churches to "outside" objects to the loss and embarrassment of our regular missionary enterprises. And to all these may be added one other cause, which is also an effect and which indeed covers every cause and includes every effect—a distinct lack of consecration to the primitive idea upon which the church was founded, and which inspired the last command of the Master—*the discipling of all nations*.

Young Men to the Rescue

Let no young man fail to read, and then to read again, the story of Richard Wells Foster, as told by his pastor, Dr. W. W. Jordan, in the Young People's Department of the November HOME MISSIONARY. A ministerial friend, not given to emotional hysteria, confesses that he could not read it without tears. What so affected him was not the suffering and brevity of a young life cut off in its first bloom, though these are profoundly pathetic. It was the wonderful clearness of vision, on the part of a young man gifted with wealth, ambitious as all young men are to win prizes of success, keenly alive to the enjoyments which young blood craves, and which his fortune made possible—yet a vision that pierced and transcended the dazzling mists that fascinate the senses of so many youth and seized upon the higher meanings of life. We are apt to think that only years of vain striving and bitter disappointment can clarify the mortal vision, and that such wisdom can be expected only of men old in experience and disenchantment.

Richard Wells Foster is a new type, and his spirit and example thrill, even to tears, the hearts of men who have learned that the holiest duty on earth is to serve their fellow man in the name of God and that the hope of the nation and of nations lies in the oncoming Kingdom of universal righteousness.

That a young man of twenty-five should have grasped the mighty truth, and in his life and death should have magnified it so nobly, is one of the signs of the times. Young blood, young brains, young hope and zeal are the demand of the twentieth century. They are to-day the life of the business world. But the King's business is no less imperative than the call of mammon. The story of Richard Foster is a voice, crying, not in the silent wilderness, let us hope, but in the city and the exchange, in the college and the church, a clarion call, summoning young men in every walk of life and of every grade of fortune to noble, self-sacrificing deeds.

High-Toned Advertisements

All readers of THE HOME MISSIONARY can render an invaluable service to the magazine by patronizing those who advertise in its pages. Our advertising pages, it is believed, will be full of interest to all readers and will add largely to the attractiveness of the magazine. None but advertisements of the very highest character are admitted. Readers who correspond with our advertisers are kindly requested to mention THE HOME MISSIONARY. By so doing they will confer a great favor and will materially aid the Society in producing a missionary magazine thoroughly modern in every particular.

IMMIGRATION RECORD FOR 1903

Report of Commissioner General Frank P. Sargent, of the Bureau of Immigration.

AGGREGATE OF STEERAGE IMMIGRATION, 857,046, an excess over last year of 208,303—32 per cent.

FROM EUROPE, 814,507.

FROM ASIA, 29,966.

ALL OTHERS, 12,573.

FROM ITALY, 230,622 (an increase of 52,247 over last year).

FROM AUSTRIA-HUNGARY, 206,011 (an increase of 34,022).

FROM RUSSIA, 136,093 (an increase of 28,746).

FROM GERMANY, 40,086 (an increase of 11,782).

FROM SWEDEN, 46,028 (an increase of 15,134).

FROM IRELAND, 35,310 (an increase of 6,132).

FROM ENGLAND, 26,219 (an increase of 12,644).

The Commissioner refers to the great danger to the country found in the colonizing of alien communities in our great cities. "Such colonies," he says, "are a menace to the physical, social, moral and political security of the country. Remove from the sweat shops and slums of the great cities and given the opportunity to acquire a home, every alien, however radical his theories of government and individual right may have been, will become a conservative—a supporter in theory and practice of these institutions under whose benign protection he has acquired and can defend his household goods." He recommends raising the standard morally and intellectually of immigrants admitted.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O · SHELTON · ASSOCIATE
SECRETARY ✻ ✻ ✻ ✻

TO each of us, personally, has been intrusted a great and a glorious task, the task of taking the Gospel to every creature. It is not for a Society that we ask or give; it is FOR HIM, and because of our relation to Him. It is our privilege to draw so near to Him that we shall hear His voice, know His will, and receive from Him wisdom and power for the execution of His plan.

STUDIES IN HOME MISSIONS

A NEW text book on Home Missions, for use in Young People's Missionary Study classes and in Women's Home Missionary Unions, is in course of preparation. There has been a large demand for such a course, and we are gratified to be able to announce that it will be ready for use on January 1. The lessons will first be published serially in the Young People's Department of THE HOME MISSIONARY. Thirteen lessons will be provided in this form.

Young people's Missionary Committees who will plan a course of study and reading in Home Missions for three months, beginning in January, will be furnished with advance copies of the lessons in leaflet form.

Throughout the Congregational Young People's Societies there is a growing sentiment in favor of alternate Home and Foreign mission courses. Inasmuch as adequate literature is now to be prepared for use in connection with Home Mission study, it is believed that a very large number of Home Mission study classes will be formed at once.

Will you form such a class in your

society? Please write at once for further information regarding this valuable course.

YOUR HEARTY CO-OPERATION INVITED : :

An unprecedented subscription offer is made to all Congregational young people for the purpose of introducing THE HOME MISSIONARY and its Young People's Department to all members of Congregational Young People's Societies.

This is the offer: THE HOME MISSIONARY will be sent for three months to any address for ten cents.

Are you chairman of the Missionary Committee of your Young People's Society? If so, will you not kindly acquaint the members of your committee, the officers of your society, and other active members, with this offer? Every young man and woman in Congregational churches should regularly read THE HOME MISSIONARY.

In the Department for Young People will be found the most timely articles and suggestions on all phases of mission effort which have a relation to Congregational young people. This department contains valuable

contributions by experienced and successful young people's workers of all denominations, on missionary methods, on missionary activities, on missionary incentives, on missionary literature, and on missionary heroism.

Every person who reads this page is cordially invited to co-operate with us in the introduction of this magazine to at least ten thousand Congregational young people during the next two months. Sample copies, subscription blanks, and attractive leaflets, announcing this unusually attractive offer, will be sent on application.

THE FAMILY CHRISTMAS GIFT TO MISSIONS

We earnestly trust that all readers of the Young People's Department of THE HOME MISSIONARY may take a generous part in the Congregational Family Christmas Offering to Missions. It is not suggested that the custom of exchanging gifts at Christmas time be discontinued. The suggestion is rather that we reduce somewhat the costliness of the gifts we make to friends that we may increase our gifts for the carrying out of the Master's will by making possible a wider proclamation of the Gospel.

The members of Congregational churches, by heartily uniting in making a generous offering, will greatly aid the missionary work of the denomination. Such a gift at this Christmas season will be in harmony with the great principle which governed the life of the Master, who, though He was rich, yet for our sakes, became poor.

The total gift will be apportioned to the six Congregational Missionary Societies in accordance with a plan which the representatives of the Societies have agreed upon. Friends who desire to observe Christmas in this beautiful way may secure a unique Christmas gift box, printed in gold and colors, by addressing The Congregational Christmas Offering Committee, Room 822, 287 Fourth Avenue, New York City.

SOME ENCOURAGING ACTIVITIES THE PAST YEAR

Many encouraging beginnings have marked the first year of the work of the Young People's Department of the Congregational Home Missionary Society. Among the activities of the year worthy of note are the following:

1. The making of a directory of the officers and chairmen of Missionary Committees in over one thousand Congregational Young People's Societies.
2. The setting apart of two entire sessions of the Annual Meeting, held at Providence, R. I., to the work among young people.
3. The planning of a Sunday-school Thanksgiving Offering to Home missions. This suggestion had a generous response and will doubtless become an annual feature of the work.
4. The outlining of a Home Mission study course, to be ready for use January 1st.
5. The preparation and publication of programmes for use in Young People's Home Mission meetings. An average edition of 16,000 copies was required to meet the demand for each of the three programmes issued.
6. The formulating of plans, in co-operation with the other five Congregational Missionary Societies, for a Committee of the Six Congregational Societies on Young People's Missionary Work.
7. The holding of Young People's Missionary Conferences at important centers, two of them being exclusively in the interest of Home Missions.
8. The opening of the offices of the National Society on two occasions for the use of the Young People's Missionary Committee of the Christian Endeavor Societies of Manhattan.
9. The establishing of a Young People's Department in THE HOME MISSIONARY.
10. The compiling of a complete

list of the most desirable Home Mission books.

11. The publication of six new and valuable pamphlets on Young People's Missionary work: "Christianize America;" "Higher Ideals of Christian Stewardship;" "The Debt of American Young People to Their Country;" "The Value of Organized Missionary Effort;" "How

to Secure and Maintain a Trained Missionary Leadership;" "The Value of Motive."

12. The outlining, in conference with the Committee of the Six Congregational Societies on Young People's Missionary Work, of a plan for the securing of a free-will Congregational Family Christmas Offering to Missions.

FUNDAMENTAL QUALIFICATIONS FOR EFFECTIVE MISSIONARY COMMITTEE SERVICE

THERE are at least four qualities of character which every young man and woman must possess who would become an effective member of a Missionary Committee.

1. A member of a Missionary Committee should be thoughtful. An unthinking worker is useless. An idealess person accomplishes but little and retards the efforts of those who are competent. All effective Missionary Committee work is the result of careful thought. Many Missionary Committees accomplish but little because their members think too little about their work. They do not map out a plan. They do not pursue a definite object. Every committeeman should have the work entrusted to him on his mind to such an extent that he will be able to make practical suggestions every month for the betterment of the missionary department.

Always it is safe to put more thought into one's undertakings. Mr. Garfield, when a freshman at Williams College, stood by his window and saw in the window of his chief competitor in mathematics the light shining a little longer than he was wont to keep his own light burning. He resolved at once to devote more time to the recitation room. That decision was carried out and he soon stood peerless in scholarship.

The amount of time that a member of a missionary committee spends in studying and planning how he may improve the quality of the work of his committee determines in a large measure his value to the cause of Christ in that special department.

2. A missionary committeeman must also be dependable. Workers who can always be relied on are treasures whose pastors like to keep in memory's jewel case. No young man or woman should accept a place on a Missionary Committee without purposing to render unwavering and conscientious service. A Missionary Committee should do earnest work in behalf of the utmost possible extension of the Kingdom of Christ, and those who are unfaithful have no right to a place of responsibility in connection with it. It is the young men and women who are enthusiastically loyal to their trust, who are prompt and regular in attending the meetings of their committee, who keep every appointment they make, who do as they agree, who never shirk, that are required.

3. A missionary committeeman must have a definite purpose. The Latin proverb, "He that chases two hares will catch neither," is applicable to the work of all who seek to further the missionary cause. A clear-cut aim is an immense help.

It is wise for every worker on a

Missionary Committee to have a well-defined purpose and to bend all his efforts to the accomplishment of that purpose. A steadfast resolve to accomplish a high, definite aim makes great achievements possible.

It is essential that each member of Missionary Committees understand the nature of the work of the committee, and the part of that work it is his special duty to perform. Such knowledge will help the intelligent committeeman to set before himself a mark toward which he may constantly and energetically press. A good story is told of Andrew Jackson, who, because of his indomitable will, was called "Old Hickory." Soon after his death a friend of his met an old family servant, and began asking him a few questions about his late master. "Do you think," he said, "that the General has gone to heaven?" "'Deed, I dunno, sah; dat jis' depen's." "Depends on what?" "Jis' depen's, sah, on ef de Gin'ral wanted to go, sah, er not," said the old darkey, with firm confidence in the General. "Ef he wanted to go, sah, he am dah, sho'; an' ef he did'nt, he ain't, sah." Clearness of aim, and an invincible determination to reach the mark set, have enabled men to climb to the heights in art, in business, and in the professions. Without a well-defined purpose a missionary committeeman cannot hope to fulfill his important mission. He must know his opportunity and strongly resolve to meet it.

4. It is also absolutely necessary, in order that a Missionary Committee may be true to its opportunity, that its members dedicate their lives unreservedly to the Master. This cannot be impressed too deeply upon every heart. The wonderful possi-

bilities of large usefulness before every Missionary Committee of a young people's society are not yet adequately comprehended by all.

In the old town of Bedford, England, where the inspired Bunyan wrote his immortal allegory, stands a monument on one of the village squares. It was erected to the honor of this man who was great because good, who became immortal because he lived that Jesus might wear a crown of glory. These sublime words are on his statue: "It has eyes lifted up to Heaven—The best of Books were in his hands—The law of truth was written on his lips—The world was behind his back—It stood as if it pleaded with men." The worker on a Missionary Committee may wisely heed these suggestive sentences, and go forward in his work with an eye of faith lifted up to Heaven, for it is thence his truest inspiration comes; with the best of books—the Word of God—in his heart and hand, for it alone is the sword which the spirit uses to cast down the strongholds of evil and the trowel with which he builds up men into the likeness of Christ; with God's law—the law of truth—written upon his lips, for by it men are convicted of sin; with the world behind his back, for no man who lives for worldly pleasures or gains can be a vessel meet for the Master's use.

Thus let all members of Missionary Committees act in their places of responsibility, at their posts of duty, as if they pleaded with all in the circle of their influence, to take a deep interest in the greatest of enterprises—the bringing of the world to a knowledge of Him, who alone is the way, the truth, the life to all men, and who alone is worthy to receive glory and honor and praise, world without end.

IF we pray "*Thy kingdom come,*" we are bound to fight for it, and to fight hard; to strike for it, and to strike home; to wrestle mightily, and at all costs, against the corruption of its truth and the adversaries of its holiness.—Phillips Brooks.

YOUNG PEOPLE IN ALASKA



A DOG TRAIN

Our Work in Alaska

BY THE
REV. WASHINGTON CHOATE, D.D.

THE Alaskan work of the Congregational Home Missionary Society has been established at three points—Douglas Island, Nome, Valdez.

Douglas Island lies opposite the city of Juneau and is the location of the Great Treadwell mine. Here a church was organized in 1898 and has a membership of 40. There are peculiar difficulties in this field from the fact that the entire population is connected with the mining interests and the mines run night and day, seven days in the week, throughout the entire year, with the excep-

tion of the Fourth of July and Christmas. The population is 2,500. The pastor of the church is Rev. Thomas Coyle, who is a most energetic young man, devoted to the work and with a large influence among the miners of that camp.

The second church established by this Society was at Nome in 1900. This church, after some three years of assistance by this Society, became self-supporting and for a year or more has received no Home Missionary aid. The pastor is Rev. C. E. Ryberg. The work is sustained by the people of the mining camp, and the church no longer reports to this Society as to its conditions. We hear incidentally that it is doing good work, and we believe that it is strengthening.



THE START FROM THE HOSPITAL, CAPE NOME

The third point is Valdez, where a church was organized also in the year 1900. This church, from the beginning until the present time, has been under the pastorate of Rev. D. W. Cram. It is known as the "Christian Endeavor Church," having been sustained largely by the Christian Endeavorers of the United States. This church has grown during these years, having a membership of 22 at the present time. There is but one other church in a population of 2,000 people—an Episcopal church of 10 members.

With the first of October Mr. Cram resigned his pastorate and returned to the States. Rev. William Burnett sailed from Seattle on November 1st for Valdez and he now becomes the pastor.



ALL READY FOR SUNDAY SCHOOL

Some Conditions at Douglas

BY THE REV. THOMAS COYLE.

In addition to the members of the Congregational Church, at Douglas, Alaska, there are large numbers of adherents. These latter, by special

effort, can be drawn to church, but only one shift at a time, as the mines never shut down, night or day, except on the Fourth of July and Christmas.

I worked for brief intervals during my seminary course in several differ-



ESQUIMAUX GIRLS IN SUMMER DRESS



ESQUIMAUX—PRYING FISH

ent and difficult fields, and during the eight years of my ministry I worked in the State of Washington, but for sheer indifference and stolidity in spiritual matters this community is by far the worst of any that I have been in. No community can systematically break the Sabbath as this one does and not be degraded by such desecration.

There is a work to be done among the children. With a ball-game every Sunday with the young men from the nearby town of Juneau, we have had to struggle to keep the children at the Sabbath-school. We averaged sixty per Sabbath. Children's Day was omitted last year, but immediately after I came we arranged for its celebration and sent \$7.35 to the Congregational Home Missionary Society.

I shall continue to work away, and not lose my grit.

A Winter at Valdez

BY THE REV. D. W. CRAM

We found Valdez almost a buried city. On the day that we landed there were nine feet of snow on the level, and afterwards seven feet of fresh snow fell. The cabin in which we made our home, one room,

twelve feet by fourteen feet, was completely covered, except the peak of the roof, and on that there were at one time three feet of fresh snow. We ascended a flight of six or seven steps in order to get from the house to the trail that leads to the street.

But worse than all the snows are the periodical winds that blow off the glacier three or four months of the winter season. It is fortunate that these winds are periodical, for if they were not people could not live here at all during the winter. These "blows," as we call them, last all the way from thirty-six hours to fifteen days. The wind comes in great gusts that seem to sweep everything before them. Sometimes these gusts last for several minutes, and then there is a lull before another comes.

Sunday morning we awoke with the consciousness that one of these glacier winds was upon us. When I opened the door I found the snow had drifted half way to the top of the door, and had filled the entrance completely for some distance back. It was impossible to shovel this snow in the terrible storm, and circumstances rendered it necessary for me to get out of the house. At the first

lunge I went in the snow up to my shoulders.

I was afraid I could not get to the church, a little over four blocks away, and yet I thought I would try. Just as I had put on my overcoat, overshoes, and leggings, and was about to make an attempt to get to the church, there was a heavy knock on the door of our cabin. On opening the door I found a man there, almost exhausted. His brother lived in the next block to us, and he was on his way to see whether they were completely "snowed under." He had gone a few feet past our doorway, and one of those heavy gusts had caught and almost suffocated him. As he lay helpless in the snowdrift he looked up and saw smoke coming

out of our stovepipe; he struggled through the snow back to our cabin and remained for two hours, resting and drying himself out.

This man said it was useless for me to attempt to reach the church, so I decided to wait until evening, at least. In the afternoon one of the young men of the Christian Endeavor Society came to see what condition we were in and told us not to attempt to attend the service and that he would conduct the meeting.

Only twelve were present at that meeting—eleven men and one young lady. After the Endeavor Society meeting it was announced that the pastor was buried in a snow drift and that there would be no preaching service.

FRESH THOUGHTS FROM NEW LITERATURE

THERE is a great deal more Christian comity in our missionary work than some critics would have us believe, especially that critic who gets his judgment from a car window flying through a town at the rate of sixty miles an hour. He sees so many steeples—he counts everything that looks like a spire—like a man I heard of, who even counted the ambitious dome of a hennery for a spire. Everything counts for a spire in the eyes of that man, and he rushes into print with a harrowing tale of the awful wickedness and the awful multiplicity of churches, and the awful waste of men and money on the frontier. Well, brethren, whatever truth there may be in it, does not hold between Presbyterians and Congregationalists, because we have our practical way of settling all those difficulties. We have our compact, and it is a working compact. It works.

... Never since the day of Pentecost has there been so much real union between denominations as there is to-day. Never such mutual charity between them; never such respect for things in which we differ, and never, never, I am sure, such loving accord in all evangelistic and missionary work. I say then, let brotherly love continue. . . . In the name of the Congregational Home Missionary Society, in the name of the Congregational churches that stand behind it, I give you a loving God-speed for the new century. Let there be only one contention between us, which

shall redeem the larger portion of this fair land to King Emanuel; and I pray God, brethren, that when we shout together the harvest home, your share in the glorious result will be both abundant and rewarding.—*Dr. J. B. Clark*, in "Centennial of Presbyterian Home Missions."



THERE are Christian workers to-day who feel that nothing is doing except it is being done according to their plans, and have only criticism for those who attempt the use of a new method, or put in operation some new plan which they have never before tried. This is, to say the least, not brotherly, and to put it more emphatically it is not Christlike. Let this be the test of any and every method. It is useful and of value only in so far as it works to bring men to the hearing of the Gospel, and eventually persuades them to come to Christ. . . . There is a Scriptural warrant for changing our methods in the Church until we have one which compels the attention of the lost and seems to have the approval of God. How long did the shepherd look for his sheep; the woman for her lost piece of money, and for how long a time did the father wait for his boy? *Until* the lost was found, and this word "*until*" gives us our Scriptural authority for repeated change in methods of service.—*J. Wilbur Chapman*, in "Present-Day Evangelism."

YOUNG PEOPLE'S HOME MISSIONARY PROGRAMMES

SOME APPRECIATIVE WORDS

HUNDREDS of Chairmen of Young People's Missionary Committees and leaders of Young People's Missionary meetings have expressed their very hearty appreciation of the programme furnished by the Young People's Department of the Congregational Home Missionary Society for use in Young People's meetings on October 25, entitled, "What the Bible Teaches About Giving." An edition of 16,000 copies was required to meet the demand. Many letters received from those who used these programmes are extremely encouraging.

¶ A WELL KNOWN Christian Endeavor worker at Traverse City, Mich., writes: "I was just wondering, as I looked over the topic card and saw that it was my turn to lead next Sunday, if I would be likely to receive anything that would be of help to me, and lo! here comes all that I need. Such a splendid programme! I do thank you most heartily for it. These programmes are just what tend to stimulate an interest in missions."

¶ FROM A WORKER in a Congregational church at Greene, N. Y., comes this message: "The programmes just received. They are fine."

¶ FROM SELMA, ALA., comes this cheering note from a Congregational pastor: "I thank you for the programmes. I am going to put them in the pew Bibles, so that they can be used at times in the church services. This programme is the thing for our Mission churches. Thank you for the help you gave us."

¶ THESE APPRECIATIVE WORDS are from Alton, Ill.: "We were very glad to receive the copies of the programme. Our young people expressed themselves as having had the best missionary meeting held in a long time."

¶ A WORKER at Claridon, Vt., writes: "I cannot commend too highly the way

the Society is reaching all the churches, both small and great, with the missionary appeal."

¶ FROM DENMARK, IA., these earnest words come: "Am very much obliged for the material. I am trying to work up more interest in missions among members of our Christian Endeavor Society. These programmes are a great help."

¶ FROM CLARION, IA., we received these sentences: "I am exceedingly grateful for the programmes. The last one ('Our Duty to the Stranger') made a very good exercise. I made a few additions to it and gave the young people the whole evening service. They enjoyed it and so did the audience."

¶ "OUR LEADER made good use of the programmes," writes a Cedar Falls, Ia., friend: "Many expressed appreciation and some inquired if they might take them home for further study. Nearly all of the copies were taken in that way. The meeting was a very successful one. We appreciate the assistance of the Missionary Society in making the monthly meetings a success."

¶ THIS WORD OF APPRECIATION comes from Anoka, Minn.: "Please accept our sincere thanks for your kindness in sending programmes for use in our Young People's meetings. We find that they are helpful and interesting. It gives me much pleasure to report a growing interest among our young people in those less favored than ourselves. They have this year pledged \$25 for the support of the home church and a like amount or more, if they can raise it, for northern Minnesota."

¶ "VERY MANY THANKS for the programmes," writes a Detroit, Mich., worker. "I have found your leaflets of great use in awakening interest in Home Missions. Some of those on 'Our Duty to the Stranger' are still in active use, being passed from hand to hand."

¶ FROM LYNN, MASS., this note comes: "The programmes were very much enjoyed. The service was quite different

from anything we have had lately. We thank you for them."



¶ AN AUGUSTA, GA., Committee worker writes: "The programmes were a great help to us and made the meeting one of deep interest. Please accept our thanks."



THOUGH FULLY TWO HUNDRED other cordial and appreciative messages have been received, the foregoing are sufficient to indicate the helpfulness of the programmes furnished.

We add but one other message. It is from Westminster, Conn.:

¶ "I HAVE already acknowledged the receipt of the programmes. The meeting was the best missionary meeting we have held in many months. I am sure it has kindled a new interest and we shall send you \$—, all the cash in our treasury at the present time. The statement on page two of the programmes I brought before the meeting. We will help to raise the 20 per cent. in increased contributions needed by the Congregational Home Missionary Society, and trust that the \$112,000 you plead for may be secured."

SUGGESTION AND COMMENT

BY the suggestion of Mr. S. B. Carter, of our Executive Committee, a Young People's meeting in the interest of Home Missions was held at the Congregational Church, Brighton, Mass., on Sunday evening, October 25. Good delegations, representing six Congregational Churches, were present. Addresses were given by Dr. F. E. Emrich, Secretary of the Massachusetts Home Missionary Society, and by Don O. Shelton, of the Congregational Home Missionary Society. An encouraging interest was manifested on the part of the large congregation in attendance, and reports since received indicate that the Young People's Societies represented will undertake an aggressive effort in behalf of the cultivation of a deeper interest in Home Missions.



THE prize missionary banner was recently won for the third time by the Littleton, N. H., Congregational Young People's Society. The contribution to missions averaged \$6.98 per member.



THE Christian Endeavor Societies of New Hampshire contributed \$1,077 to Home Missions last year.



A YOUNG PEOPLE'S MISSIONARY CONFERENCE of exceeding great interest and profit was held in the Congregational Church at Melrose Highlands, Mass., November 6 to 8. The Conference was planned at the request of the Missionary Committee, of which the Rev. F. B. Hunnewell, Reading, Mass., is chairman, by Mr. Harry Wade Hicks, of the American Board. Thirty-seven registered delegates were in attendance, in addition to fifty other young people's leaders, who were not registered, but who attended one or more sessions. The opening meeting was addressed by the Rev. Dr. Beard of China, by the Rev. Francis E. Clark, D.D., and by Mr. Don O. Shelton. The succeeding sessions, held on Saturday and Sunday,

were addressed by Mr. Hicks, Mr. Shelton, the Rev. George A. Hood, of the Congregational Church Building Society, and by the Rev. F. P. Hunnewell. At the closing evening session, in addition to addresses by Mr. Hunnewell and Mr. Hicks, four delegates spoke on the benefit derived from the Conference. Some of the apparent results of this Conference were: 1. A very profound conviction as to the importance of organized missionary work. 2. An entirely new conception of the magnitude and scope of the organized missionary work of the church. 3. A purposeful missionary motive arising naturally out of the thoughtful discussions on Saturday and Sunday afternoons. 4. Definite equipment for work given to the delegates as contrasted with mere temporary inspiration.



FOR the following very practical suggestion our readers are indebted to *The Christian Endeavor World*: "Many societies could fill missionary barrels for the workers on the frontier. Get into correspondence with a minister's family, through your board of home missions. Make a list of articles that you wish your barrel to contain—something that will minister bodily and mentally to every member of the family. Divide this into as many shares as you have members and friends willing to help. In case of a suit of clothes for the missionary, the coat might constitute two shares, the trousers another, the vest another, etc. A book, a file of magazines, a pair of gloves or mittens, might each stand for a share. A dress for the missionary's wife would be several shares. Sell these shares at auction, the bidding to be in cents, and the money thus raised to pay the freight. Each one buying a share is to furnish the article or proportionate part of it that his shares call for." For information, Congregational young people may address, The Congregational Home Missionary Society, 287 Fourth Ave., New York City.

THE SOWING AND THE REAPING

Continuing Needs of the West

THE testimony of Rev. C. P. Clarke, of Spokane, Washington, has special weight, coming from one who has had an experience of years as a New England pastor. The West is still the "judgment day" of America, and what the West shall be, America must become:

Having had nine years' experience in a part of Massachusetts, where the native population was decreasing and their places being taken by foreign races, I appreciate the fact that Massachusetts and other eastern states must look after her own unchurched people. At the same time it must not be forgotten that the West is growing beyond all precedent, and while it may be called prosperous financially, it is still, with a few exceptional localities, far from being able, even with its present aid from the East, to meet the needs of a rapidly developing country. One has little to spare for the higher life when starting life here. One of my most earnest families must live in a house through which the winds blow freely, for it is not yet clapboarded. Wrapping paper takes the place of clapboards. The carpet is gunny sacks, ripped open and sewed together. The food is mostly salt pork and potatoes. This is not exceptional. If all Christians gave in proportion to their means, as this family does, of money and labor, the Kingdom would soon come. They are not ashamed to go to church for lack of clothes. The men and boys all have a clean jumper and a pair of overalls for best—poor, but earnest and full of love for the church.

Many are different. We have a population that are ignorant and vicious, priest-ridden and sin-blinded. I pass on my rounds the Roman Catholic Church where services are held on alternate Sundays. The adjournment is to a nearby grove for beer and base-ball during the summer.

We are not without hope. Six months ago, when I came to the State, gambling was open and unrebuked. An anti-gambling law has since been passed, and in this fair city is better enforced than one would expect. You must know the ropes to find entrance to a gambling den, or even to know where to find one. Attempts not entirely fruitless have been

made to abolish other wickedness, and the daily papers, one and all, are vigorous in their efforts to suppress vice and always have a good word for every worthy effort for righteousness. Many thanks to our helpful allies!

A Sixty-Mile Parish

Our German preacher, Rev. R. C. Mueller, Medina, North Dakota, might plead some excuse for discouragement in view of his vast field and his scattered flock. But with his faithful ponies for human dependence and his trust in the conquering Christ, he sends this cheerful message:

My field stretches over an area of sixty miles, and my ponies have to do very much traveling. There are few roads in this part of the country, and it is always hard to find the way from place to place. It is easy to get lost among the hills. One day I rode around among the hills for three hours looking for one family, and came back to the place from which I started. On a Sunday night, driving home, a dense fog overtook us, and I lost my way. If it had not been for my ponies, who knew the road better than I, we should not have got home at all that night. Such is the life of a Dakota missionary. But what of all this! "Our God is marching on," conquering the hearts of the people, and saving them from the devil and destruction.

Congregational "Confirmation"

As a church we have never been afraid to borrow from other churches whatever forms or methods are suited to promote our work. In this spirit Rev. W. A. Snow, of Minneapolis, adopts an Episcopal form which he finds helpful. No church holds the monopoly of any form which is fitted to confirm the faith of believers.

On June 21st, our "confirmation" service was held. Several pastor's classes, which had been in training since winter,

were united for the service. Not every one who took the class work was in the confirmation service. I explained the meaning of church membership, and set the standard so high that none who were not in earnest presented themselves. Indeed I had to urge some whom I judged fit to come. The service consisted of a public examination at the morning hour of worship, occupying from thirty to forty minutes. Then, each kneeling, the Episcopal formula of confirmation was repeated by the pastor, while his hand was placed on the head. Then all were received into the church on confession of faith, and a certificate of confirmation presented to each candidate. The service was impressive, and many wet eyes in the audience testified that it was something more than a form.

Hand-Picked Fruit

Rev. Paul Leeds, of Kinder, Louisiana, has had success in winning souls. The following narrative confirms the power of gospel truth when faithfully preached and illustrates once more the wisdom of following up the public teaching of the Word with the personal ministry of the teacher.

One Sunday night after service as I started up the stairs to my room, the door bell rang, and on opening the door there stood a young man whom I had noticed as giving very close attention during the service. He told me at once that he started home, and before reaching the gate felt that he must come back and decide the question of salvation. We went up to my room and using the Word with its promises, I got the way clear, and on our knees we both spoke with the Father, he claiming the redemption and giving himself up. He was soon to leave town, going to a place where there was no Congregational church; so at his request we called a meeting of deacons and friends, and he received baptism and was taken into the church. Several letters from him and reports from others indicate the sincerity of his changed life.

Later on, one night after prayer meeting, I had walked home with a neighbor lady and her young niece. The young lady, about sixteen, had raised her hand for prayer at the meeting. We talked it over on reaching home, and she decided to yield herself to Christ right then and there. We were on our knees praying about it, when I heard someone at the gate calling me. I went out and found the brother, who with his family keeps house in the parsonage for me. He was deeply moved and said, "Hurry home, I want you to pray with my brother" (a

young man living with us). We went up to the room and found him in tears, deeply distressed. He tried to go to bed after the meeting but could not, so went out to the woods near the town and got down before God and cried out to Him, and finally came home and called for his brother, a deacon of the church. Then with the Word and prayer, we helped the young man, God giving him peace and assurance. Such deep conviction was a precious treat to us workers, and I would delight to see it constantly. The young man began to pray and labor at once with others, and is a faithful worker in the Christian Endeavor Society and in the Sunday School.

All Things to All Men

The variety of service performed by our Slavic missionaries is illustrated in the following narrative of Miss Therese Prucha, missionary among the Slovaks of Pennsylvania.

My work during the summer was of various kinds. Besides making visits, I taught women how to sew and had to help prepare two brides for their wedding. I was also cook and did various kinds of work. Three weeks I helped to take care of children in a family very sick with diphtheria. The neighbors feared to go into the house; indeed, it was forbidden them; but when I saw that the parents were very weary, and that without help they would neglect their children, I went and helped them as much as I could. The children recovered and my help was greatly appreciated. This summer I devoted much time to the girls. My room is a refuge for some of them. When they have joy or sorrow, they usually come to me and tell me about it. When they are a day or two without work, they usually come to me until they can either find work themselves or I find it for them. Since spring I have given sixty-eight night lodgings. On one hand it seems to be troublesome to share one's comforts, of which one has little enough; but on the other hand, I have the best opportunity to speak with them and to read the word of God to them, and to pray with them and also lead them to pray themselves. I am ready to do all I can for the girls, who have neither home nor good friends. Some time ago a girl came from the old country and her aunt sent her to me to find her a place for service. She remained with me from Saturday to Monday, and on Monday I took her to an English family and gave her a New Testament, and asked her to read it diligently. After a couple of weeks she told me that she reads the New Testament every evening. She attends our meetings diligently, and

a month ago bought herself a nice Bible, without which she never comes to the meeting.

Not long ago a girl who began to understand divine truth, was without a place, and wanted to go to visit her parents in Maryland; but I feared that she would not return, and that the unconverted parents—the father a drunkard—would deprive her of what she had already acquired. Therefore I invited her to my room. She gladly accepted my invitation and was with me until she found another place. I believe that soon she will give herself wholly to the Lord, and will be strengthened in faith; and that she will then go to visit her parents and will be to them a light and an example, so that they also may come into a knowledge of the truth.

The Spirit's Power

From our Scandinavian General Missionary, Hans F. Josephson, of Minnesota, comes this touching story of converting power:

The meetings at Glenfield and Jim Lake were blessed by the awakening of sinners. More than twenty persons were converted in the meetings at these places. Among them was a man and his wife who were gloriously saved. Although wealthy farmers and in possession of every earthly thing to make a home happy, they were most unhappy. They had been unfaithful to each other and lived a reckless life. The man had twice driven his wife from home at the point of his revolver, threatening to shoot her. Their case had also been in court. It was a pity to see the man come into the tent, his small boys with him, and so full of hatred to his wife that he could not bear to look over to the other side of the tent, where she was sitting. During the meetings, however, the Holy Spirit got hold of them both, and the blessed Gospel of Jesus Christ so melted their hearts that in the after-meeting they both sought the Lord for mercy.

It was a sight never to be forgotten to see these two on their knees, bathed in tears, confessing their sins to each other and to God, and praying for forgiveness. What a blessing to those children! Through later correspondence we have learned that they are both continuing on the Lord's side, and are living a happy life together. Several others were most wonderfully saved.

The Good Prospect at Matanzas

Friends of the Cuban work will be heartened by Mr. Herrick's estimate of the possibilities of Matanzas.

I am more and more convinced that we have a fine field, and that the decision to enter this "barrio" of Versailles was a wise one. Our population is from 4,800 to 5,000. We are the only Protestant church in this ward. The mission has passed the experimental stage, and is well advertised and recognized as one of the institutions of Versailles. We are in close touch with the municipal authorities. The Mayor is very kind, and extends police protection whenever desired.

The wisdom of selecting this ward is furthermore evident in view of the present and prospective developments. The new government wharf and railroad spur, costing \$400,000, are here approaching completion. This runs through Versailles and will attract new residents and business houses. Versailles is the summer resort of Matanzas, and is filled during the hot season with a fine class of visitors. Many will soon build residences here. The ward has a bright future. The most encouraging feature of our work is the continued interest of the young people, a large number of whom attend, aiding greatly in the service of song. No other Protestant mission in the city has so large a number of young men in its congregation.

The General Missionary

Read the following from one of our General Missionaries, Rev. David B. Gray, of Portland, Oregon. Our sympathies should be enlarged towards these most helpful and laborious workers:

In looking over my diary, I am impressed with the variety of calls made upon a general missionary. At the beginning of the quarter, I find that as one of the executors of an estate, we have just made our final report which shows among other bequests \$1,000, to the Congregational Home Missionary Society, and \$3,500 to the Oregon Home Missionary Society, which last saved from wreck a church property in the city which had become disastrously involved.

On the second day of the quarter, I find a reference to a serious need which had been pressed upon my attention. For years past the Congregational neighborhood in Portland have maintained a Sunday School at intervals, when they could find a place to hold it. It was a new section of the city growing rapidly for two years past, and now for nearly twelve months no place can be found for the Sunday School. Several Congregational families had come in; the need of a building was imperative. The growing population consisted of mechanics and laborers of all sorts, and clerks starting new homes. It

was a great joy to many families when told that an effort would be made to build a sanctuary. Many said that they had not had a visit from a minister in two years. One Baptist family said, "Won't you have prayers with us before you go?" An Episcopal lady said, "I heard you were in the neighborhood and were intending to build a church, and I was so glad that I sat down at once and wrote my husband who is away on business, and asked him how much I might pledge." One man who had pledged \$10, said at the second meeting, "I am a poor man and I am not a Christian, but I want a place for my children to go to Sunday School and will add \$15 to my first pledge." But what I needed most for the success of the attempt was a "starter." Hearing of a stranger across the river, I determined to try for him. Taking a brother who knew him to introduce me, I visited Mr. — and laid the case before him. He seemed much interested, and promised to do something and soon after pledged \$1,000. This brought \$1,500 from another source. Pledges on the ground followed fast, lots were secured and now a building is begun, to cost \$4,500. I would venture to ask you brethren at the office if you have not some easier place for me for a little while, were it not that the beloved Philip Brooks said in one of his sermons, "Let us not ask for the easy things!" I always thought he said about the right thing, and so I am content.

Changes at Valdez

To many who have felt a personal interest in the Valdez work, and in Mr. and Mrs. Cram, the news of their retirement from that field on account of Mrs. Cram's health will occasion deep regret. In his valedictory report, Mr. Cram says:

This report closes my work in the North for the present. It is now going on four years since I entered the service of this Society in the field at Valdez. From a very small beginning the church has come to be a power in the community, and stands to-day as the best-organized band of Christian workers in southeastern Alaska. There is not another church that is doing the practical work that this one is doing on the southern coast, with its reading-room and library, and all of the departments of work; and the man who takes up the field will find each department manned with competent officers, ready to do all in their power for the work of the Master.

With such an encouraging state of affairs, you may rest assured that it was not without some feelings of regret that I

tendered my resignation. Only one reason compelled me to decide to do it—that of Mrs. Cram's health. She was the Librarian and had the general oversight of that work, and aside from this worked in the Sunday School and the Christian Endeavor Society, and attended all of the other services, while a large share of the responsibility of the ladies' work rested upon her, besides that of doing her own housework. Add to all this the absence of many comforts of civilization, and it is not to be wondered at that her health was giving way under the strain. As we faced the coming of another winter, with possibly ten feet of snow on the level, I decided that it was our duty to turn the work over to another, and come back to the States, for a while at least. It was for this cause, and for this alone, that I have taken these steps.

The Louisiana Way

Conditions and methods in missionary work are as various as the States themselves. There is something quaint in the Louisiana method as described by Rev. A. F. Kirchner, of that State.

Our first meetings were held in the front of a store. For cushioned seats and opera chairs we had boxes and boards planed on one side. For "lazy-backs" we used stiffening of the backbone. The people came, comfort or no comfort—there was the will. When the roads got deep (this place is in a rice district) and two horses or mules were not sufficient to get there, four were hitched to the wagon, and the "all aboard!" was given in such a way, emphasized by the crack of the whip, that everybody knew "we'll go anyway"—even the mules would move their long ears in mule-like recognition of the fact. The Sunday School grew. The people moved to get a schoolhouse. They got it. The day school followed. Now and then I came among them; we visited, had a service on Sunday, usually in the day time, as the mosquitoes are bad at night, making it very uncomfortable for man and beast, but especially for the beast while hitched. These meetings and visits finally led up to the business of church organization, which was consummated June 23d, of this year.

To show the spirit of the people in this instance, when asked concerning the support they would give the work—this took place at the Council—they said, "We will give according as the Lord prospers us." We assure you our hearts are in the work, since we are willing to leave our own churches to unite here where there is no church. These people represent different

denominations, and it had its weight with those who are not Christians.

Multiplied Trials

Rev. J. L. Jones, of Ione, Oregon, has been tried in his field and home in a way that appeals warmly to Christian sympathy.

All was chaos during and after the Heppner flood which brought destruction to Heppner and terror to all the inhabitants of the Willow Creek Valley. One thing I noticed, not because I was prejudiced that way, but because it was a fact—namely, that the people whose hope was in God, were the most calm at that time. Others worked just as hard to relieve suffering, but true faith, hope and love brought much assurance to the hearts of the true believers.

At Lexington, the flood nearly wrecked the church, besides destroying much property, and my own people were among those who suffered the heaviest.

We went to work immediately to remedy matters, clearing out mud six inches deep from the church-floor, applying to sister churches for aid, receiving a most hearty response, and planning how to restore the church, so that we could hold services there again.

These months have been months of great trial to us, as a family, on account of Mrs. Jones' health. On September 23d she left us to be with her Saviour, and it is much better for her, though not for us, as far as we can see now. My four little ones will greatly miss a mother's care, and I shall miss her helpful counsels and sweet companionship.

During Mrs. Jones' illness, how kind the people have been to us, doing all in their power to help us! One brother in the ministry truly said: "If people out West were as religious as they are kind-hearted, there would be nothing left to be desired as far as church and church-work are concerned." I must add that Superintendent Clapp has proved himself a true brother, coming here to fill my place for a Sunday, and coming again of his own free will to officiate at Mrs. Jones' funeral. His counsel and help, as well as that of our other friends, have greatly "smoothed the rugged road" of our sorrow. This great trial has, however, brought us all here closer together; and in the town Mrs. Jones was

so universally loved and respected, that during the funeral all the stores, and even the saloons, were closed.

Transforming Faith

From our foreign workers come some of the best and most touching testimonies to the transforming power of the Gospel. This is specially true of the Slavic department. Miss Barbara Mlynarik, of Stockdale, Pennsylvania, contributes the following:

The missionary work at Stockdale seems to prosper more and more, and this fills our hearts with gladness and joy. Our meetings are larger than before and more people are taking part in the meetings. Some give earnest testimony of what Christ has done for them, others pour out earnest prayer. One young man, who was yet unable to give testimony in the meetings, said earnestly: "I cannot pray yet and cannot give any testimony, but I will give a hymn to sing." From that time the young man is progressing in his Christian life, and causes us much joy. Once I heard him as he asked our minister to write some prayers for him on paper that he could learn them by heart. He thought all Christians learn prayers by heart. The minister tried to explain this subject to him, and told him that true Christian prayer is from the heart in spirit and truth.

Another man, a Roman Catholic, came to our meetings about two months ago. He is well educated. When he came first to our prayer-meeting everything was new to him. But he bought a Bible and earnestly studied it. He found the truth, and in one of our meetings he surprised us all when he arose and spoke earnestly about Christian life and gave splendid testimony. From that time he is always among the first ones to testify about Christ. Oh, how nice he talked last night in Christian Endeavor, while we studied, "What can we learn of Moses?" He said that especially leaders ought to take Moses for an example; he pointed to the Roman Catholic priests, and his testimony was something beautiful. It would be too long to repeat all that he said, but we all see that he has a true idea about true Christian life.

WOMAN'S PART

Epaphras

BY HOPE HILLIS

NOW many "faithful women" would gladly lighten the burdens borne by our noble home missionary workers if only our purses were deep and full, or our time unoccupied! Can we who are busy with household cares have no real share?

I like to think of Epaphras. We know little of him. I imagine his life was quiet, simple and commonplace. Yet certainly it brought a blessing to many. What a summing up of his life-work is that found in Col. iv, 12! "A servant of Christ, always laboring fervently for you in *prayers*, that ye may stand perfect and complete in all the will of God."

Why may not we too "labor fervently in prayers," even while our hands are busy with many tasks, and who can ever measure the blessings which such labor might secure? May we not ask for "great and mighty things," as in Jeremiah xxxiii, 3. We have the promise, "Call upon me and I will answer, and will show thee great and mighty things, that thou knowest not."

Programme for Woman's Home Missionary Unions for December—The Art of Giving

1. *Responsive Exercise.* Address Mrs. H. A. Flint, 604 Willis Ave., Syracuse, N. Y., for required number free of cost.

2. *Prayer.*

3. *Hymn.* See Responsive Exercise.

4. *Reading.* In order named the following passages before distributed:

Deut. 16:16-17. Ezra 2:69. Exod. 35:22. I. Chron. 29:8-9. II. Kings 12:9. Isa. 32:8. Prov. 3:27. Ps. 41:1. I. Cor. 9:14. Acts 20:35. I. Cor. 16:2. I. John 3:17.

5. *Personal Experience* in methods of Giving, one or two being ready to lead.

6. *Nuggets*, culled by the leader before the meeting of which the following may serve as illustrations:

"How Much Ought I to Give?"

"Give as you would if an angel
Awaited your gift at the door,
Give as you would if To-morrow
Found you where giving was o'er;
Give as you would to the Master,
If you met His loving look;
Give as you would of your substance,
If His hand the offering took.

"He is dead whose hand is not opened wide
To help the wants of a human brother;
He doubles the joy of his life-long ride
Who yields his fortunate place to another;

And a thousand million lives are his
Who carries the world in his sympathies."

... "By their collections ye shall know them." That is the way that the officers of our religious societies read their Bibles toward the end of the Society year.

The size of your offering does not depend upon what you take out of your pocket, but upon what you leave in it.

A Christian should never be troubled because he is asked to give. If he cannot give, he may well be sorry—he should be alarmed. Lack of money is by no means so serious as the lack of a generous disposition. A man often shuts the door in the face of his best friend when he shuts out an appeal to his benevolence.

7. *Reading.* Chapter on Tithes from "Aunt Abby's Neighbors," by Annie Trumbull Slosson, and published by Fleming H. Revell, New York and Chicago. Price, \$1.

8. *Free-will offering.*

9. *Singing*, "I gave my life for thee."

[NOTE.—It will add to the interest of the meeting if a copy of "Thanks-

giving Ann," which may be obtained free from the C. H. M. S., 4th ave. and 22d st., New York City, is given to each person present. To be used as a prescription and taken the first Sabbath of each month for six consecutive months. Cure certain.]

A Gift of Home Missions to the Foreign Field

BY REV. J. L. MAILÉ



Miss Nina E. Rice, daughter of Rev. and Mrs. O. V. Rice, of Los Angeles, and a member of the First Church of that city, has lately started on her journey of many thousand miles to her station as teacher in the

girls' school at Sivas, Turkey, under the appointment of the American Board. Although the Ottoman Empire is in troublous times, Miss Rice and two accompanying missionaries have not hesitated to go forth to re-enforce a very important work chiefly among the persecuted Armenians.

Miss Rice was born in the parsonage of a home missionary field in Nebras-

ka, where her father and mother wrought for years building up what is now a strong, self-supporting church. Her parents were educated at Tabor College, which was and is a home missionary institution. The missionary spirit in the home was an important factor in the development of her character. The stress of conditions which usually attend the gaining of an education by one who goes forth from the home missionary manse, gave fiber to the determination of Miss Rice, which has enabled her to graduate from the Los Angeles Normal School and Pomona College.

At the latter institution, home missionary families and fields are numerous represented; indeed, this vital and pre-eminently Christian College is in every fiber the product of home missionary culture. Its graduates have taken high stations and reflect on their Alma Mater the virility and strength of their honorable success. In this instance, distant Turkey stands indebted to American home missions; and a devoted life begun in the humble parsonage of a Western home missionary field, and inspired by a Western home missionary college, is now to become a factor of light and life in that distant land where apostolic labors once bore fruit. Thus home and foreign missions react upon each other and bless us all.



APPOINTMENTS AND RECEIPTS

APPOINTMENTS

October, 1903.

Chandler, E. S., Dunkirk, Ind.; Clews, William, Pueblo, Colo.; Collins, G. B., Perry, Okla.
Duncan, Calvin W., Ogalalla, Neb.
Greenlee, Clyde W., Pocatello, Idaho; Griffith, Thomas G., Cambria, Minn.
Hatfield, G. B., Bonesteel, So. Dak.; Hess, Henry, Butte and Naper, Neb.; Hodzer, John, Inland and vicinity, Neb.
Jones, Harry H., Pottersville, Ga.
King, Thomas, Absarokee, Mont.
Lyman, Henry M., Alexandria, Ind.
Payne, George W., Columbus, Ga.; Pinkerton, H. M., Glendo and Cottonwood Mission, Wyo.; Prentiss, John H., Priest River, Idaho; Proctor, William M., Tacoma, Wash.
Smith, J. A., Black Hills Mining Camp, So. Dak.
Thomas, David E., Strang and Bruning, Neb.
White, Levi, Indianapolis, Ind.

Essig, G., Beaver Creek and New Era, Ore.
Folsom, Arthur J., Alma, Neb.
Graham, Robert, Center, Neb.; Griffith, William E., Aitkin, Minn.
Henness, P. J., Niagara, No. Dak.; Howard, T. W., General Missionary in Minn.; Huntly, Mrs. A. T., Ree Heights, So. Dak.
Jenkins, David T., Hot Springs, So. Dak.; Jewett, George O., Independence and Hydro, Okla.
Kelts, William, Esmond, No. Dak.; Koehler, John P., Herndon and Traer, Kan.
Leppert, David, Huntington, Ore.; Lindsley, E. S., Verndale, Minn.; Luke, Joshua C., Arnot, Penn.; Luter, Elves D., Moss Bluff, Fla.; Lyons, E. C., Chokio, Minn.
McCarthy, S. R., Fosston, Minn.; Miller, Willie G., General Missionary in Fla.; Mirick, E. A., West Duluth, Minn.
Pearson, Olof L., Davenport, No. Dak.
Sabot, John, Holdingsford and Elmdale, Minn.; Slavinskis, Miss Barbara, Bay City, Mich.; Swinner-ton, George F., Minneapolis, Minn.
Thomsen, Ludwig, Robinson, Utah; Tillman, W. H., Americus, Leslie, Cordele and Sibley, Ga.
Todd, Henry C., Granite Falls, Minn.
Williams, Edward M., Hermosa, So. Dak.

RE-COMMISSIONED

Asadoorian, Avedis M., Iroquois, So. Dak.
Bell, John W., Condon, Ore.; Belsan, Miss Anna, Begonia, Va.; Brown, George E., Oacoma, So. Dak.
Clark, Allen, General Missionary in Minn.
Davies, Arthur, Clear Water, Minn.

RECEIPTS

October, 1903

For account of receipts by State Auxiliary Societies, see page 358.

MAINE—\$5.00.

Winslow, 5.

NEW HAMPSHIRE—\$2,095.63; of which legacy, \$2,054.63.

Boscawen, Estate of S. B. G. Corser, 2,054.63; Littleton, C. E., 10; New Ipswich, Proceeds of Children's Fair, 6; Plainfield, Mrs. S. R. Baker, 5; Somersworth, 10; West Lebanon, 10.

VERMONT—\$257.52.

Barre, 28.56; Richmond, 14; St. Johnsbury, North, 200; Waterbury, 14.96.

MASSACHUSETTS—\$5,107.70; of which legacies, \$4,074.25.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas. Income, Swett Fund, 75; By request of donors, 38.75—113.75; Ashby, Mrs. J. C. Houghton, 3; Ayer, 1st, 9.33; Barre, Two Friends, 1.50; Dorchester, 2d, \$2.41; East Weymouth, Estate of Mrs. Mary Sprague, 1,000; Franklin, E. F. Richardson, 2; Great Barrington, C. E., 2.68; Hubbardston, Estate of Olive G. Russell, 2,900; Indian Orchard, Evangelical, 2; Lawrence, Estate of Mrs. M. T. Benson, 20; Leominster, Woodbury Fund, from Otho, ch., 120; Lowell, Estate of L. R. Parker, 154.25; Royalston, 2.94; Sheffield, 10.84; Springfield, South, 80; Ware, Silver Circle, N. S. Hyde, 15; Worcester, A Friend, 25.

Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund, 563.

RHODE ISLAND—Legacy, \$207.00.

Pawtucket, Estate of Hugh McCrum, \$207.

CONNECTICUT—\$2,305.18; of which legacies, \$1,001.00.

Miss. Soc. of Conn., W. W. Jacobs, Treas. For Salaries Western Supts., 675; Ansonia, L. F. Anchutzy, 50; Bridgeport, 2d, 4; Bristol, 1st, 31.68; Chester, 15.40; Colebrook, 16; Columbia, Estate of

M. A. Preston, 1; Darien, .50; Glastonbury, Legacy of Frederick Welles, 1,000; Goshen, 51.43; Greenwich, "In Memoriam," 5; Hartford, H. N. Kaufman, 20; Meriden, "N. F." 1st, 5; Milford, 1st, 3.03; Milford, Plymouth, 36.91; New London, 1st, Ch. of Christ, 40.52; Niantic, 2.18; C. E., 1.63; North Woodbury, F. R. Ford, 1; Norwalk, 1st, 23.67; Norwich, S. M. Meech, .50; Plainville, Swedish, 2.10; Sharon, 1st, 14.10; Southport, 154.25; Thomaston, C. E., 14.50; Vernon Center, C. E., 5; Woodstock, S. E. of the 1st, 6.07.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Hartford, 1st, Y. W. H. M. Club, 50; Kent, Ladies' Miss. Union, 20; Putnam, 17.71; Southington, 10; Warren, 27. Total.....\$124.71

NEW YORK—\$777.50.

Angola, A. H. Ames, 5; Brooklyn, South, 118.41; Elbridge, 17; Fairport, 22; Newark Valley, 9.35; Perry, W. R. Bathrick, 1; Richville, English, 3; Welsh, 2; Riverhead, Sound Ave., 23.52; Sayville, 40.92; Sherburne, 518.47; Sherburne, S. S., 16.83. NEW JERSEY—\$516.95.

East Orange, "K." 110; Hoboken, Norwegian, 12.71; Newark, Belleville Ave., 42.20; Plainfield, S. S., 20.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas., 290.04; Jersey City, 1st, in memory of Miss Bertha Chamberlain, 30; Newark, Belleville Ave., 1; Young Woman's Aux., 11. Total.....\$332.04

PENNSYLVANIA—\$98.69.

Carbondale, 1st, 6.55; Mt. Carmel, D. J. Torrens, 5; Philadelphia, Central, 32; Philadelphia, Central S. S., 5; Wilkes Barre, Mrs. S. C. Whittemore, special, 10.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas. Philadelphia, Central, 27.64; Germantown, 1st, S. S. special, 12.50. Total.....\$40.14

DISTRICT OF COLUMBIA—\$10.00.

Washington, C. E., 10.

GEORGIA—\$38.75.

Atlanta, 3; Atlanta, Immanuel, 3; Doerun, 1; Hoschton, 4.25; Minerva, 4; Pearson, Union Hill, 5; Ritch, Antioch, 5; Waycross, White Hall, 5; Rochelle, Asberry Chapel, 1; Wilsonville, Rocky Hill, 7.50.

ALABAMA—\$43.10.

Art, Christian Hill, 2; Asbury, Union Hill, .55; Echo, Friendship, .50; Headland, Blackwoods, 1.85; East Tallassee, Liberty, 2.50; Tallassee, 1st, 2.25; Fairhope and Sonara, 3; Fredonia, Mt. Pisgah, .50; Newton Chapel, 1; Oak Grove, 1; Perote, Corinth, .50; Pleasant Hill and Brooks, 1; River Falls, Wallace, Provident Ch., Volnia, New Hope Ch., 4; South Calera, .25; Talladega, 18.08; Troy, Rev. W. O. Self, 3.12; Ybor City, Fla., Emanuel, 1.

LOUISIANA—\$6.41.

Roseland, 5.41; Union and Longstraw, 1.

FLORIDA—\$20.62.

Avon Park, Rev. S. J. Townsend, 5.37; Holley, Antioch, Destin, East Pass, 5.25.

Woman's H. M. Union, Mrs. E. W. Butler, Treas. Pomona, 10.

INDIAN TERRITORY—\$5.00.

Chickasha, 5.

OKLAHOMA—\$35.87.

Capron, 5; Hobart, 15.35; Kingfisher, 5; North Enid, 1.66; Vining, Ridgeway and Nashville, Pleasant View, 2.75; Washita Co., German Zionskirche, 6.11.

TENNESSEE—\$1.00.

Bonair, S. S., 1.

OHIO—\$140.50; of which legacy, \$103.10.

Fredericksburg, 12.40; Oberlin, Rev. H. B. Hall, 25; Painesville, Estate of Mary Stone, 103.10.

INDIANA—\$47.07.

Central, Beachwood and Cedarwood, 3.50; Hopkins, 12; Miller, S. S., 1.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Elkhart, 10; Indianapolis, Infant Class, North, .50; Trinity, 10; Union S. S., 3.57; Jr. C. E., 2; Ridgeville, Ladies' Aid, 5; West Terre Haute, C. E., 1.

Total.....\$32.07
Less expenses..... 1.50

\$30.57

ILLINOIS—\$93.75; of which legacy, \$63.75.

Chicago, Estate of Mrs. L. E. Clark, 63.75; Delavan, R. Hoghton, 25; Pittsfield, 5.

MISSOURI—\$505.33.

St. Louis, Pilgrim, 216.94; Webster Groves, 1st, 13.14.

Woman's H. M. Union, Mrs. A. J. Steele, Treas. Cole Camp, 1.50; Hannibal, Pilgrim, 1.15; Kansas City, Beacon Hill, 6; Clyde, Woman's Union, 21.80; Ivanhoe, 2; Olivet, Ladies' Helpers Union, 10; Prospect Ave., 1.50; Westminster, Woman's Union, 23; Lebanon, 4.05; Neosho, 3.65; Old Orchard, 6.95; Pierce City, 4.45; St. Joseph, 24.24; St. Louis, Compton Hill, 3.80; First, 16; Fountain Park, Woman's Union, 10; Immanuel, 3; Memorial, 6; Pilgrim, Woman's Assoc., 90.60; Sedalia, 1st, 2; Springfield, 1st, 4.74; Webster Groves, 43.30.

Total.....\$289.73
Less expenses..... 14.48

\$275.25

WISCONSIN—\$12.55.

Received by Rev. M. E. Eversz, D.D.: Rockfield, Rev. A. Ruegg, 10; Clear Lake, Scand., 2.55.

IOWA—\$68.12.

Iowa H. M. Soc., by J. H. Merrill, Treas., 68.12.

MINNESOTA—\$209.09.

Received by Rev. G. R. Merrill, D.D.: Minneapolis, Plymouth, 65.62; St. Paul, Plymouth, special, 25; Selma, 5; Edgerton, 2.35; Fairmont, 1st, 34.61; Little Falls, 8; Mankato, 40; New York Mills, 1.89; St. Paul, Bohemian, 13.50; Ulen and Felton, 2.50; Wabasha, 10.62.

KANSAS—\$5.47.

Traer, German, 5.47.

NEBRASKA—\$390.46; of which legacy, \$164.49.

Received by H. A. Snow, Treas.: Cambridge, 26.72; Cortland, C. E., 10; Ft. Calhoun, C. E., 10; Hildreth, 4.63; Holdrege, 4.41; Maple Creek, Ladies' Aid Soc., 25; Naponee, 6; Omaha, 1st, 5; St. Mary's Ave., 12; Riverton, 3.73; Silver Creek, 10.50; Stanton, 15.

Total.....\$132.99

Less expenses..... 15

\$132.84

Cowles, 4.35; DeWitt, 1st, Evangelical, 3; Ft. Calhoun, 12.50; Franklin, M. L. Wilson, 5; Friend, German, 16.65; Germantown, German, 15; Grant, Mrs. E. Selby, 4.20; Indianola, 1st, 6.87; Inland, 9.4; Wolbach, 5.85; German; Madrid, W. M. Stevens, 2.75; Mrs. C. H. Beaumont, 2.25; Monroe and Waitsville, 1.40; Pickrell, 3.95; Princeton, German, 5.12; Venango, H. Smith, 3.30; Weeping Water, Estate of E. I. Day, 164.49.

NORTH DAKOTA—\$74.56.

Carrington, 15; Fessenden, German, 18.75; Glen Ullin, 8.53; Medina, German, 5.70;

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Harwood, 10.58; Jamestown, 5; C. E., 4; Int. C. E., 1; Jr. C. E., 1; S. S., 5.

Total.....\$26.58

SOUTH DAKOTA—\$158.97.

Canton, 1st, 4.17; Carthage, 4; Hosmer, German, 9.70; Mission Hill, 2.10; Parkston, 25; bequest of J. Koenig, 50; Plankinton, 2; Scotland, 22.

Woman's H. M. Union, Mrs. A. Loomis, Treas., 40.

COLORADO—\$423.01.

Colorado Springs, 10; Eaton, 47.68; Greeley, 1st, 99.65; Trinidad, Rev. O. Umsted, 12.

Woman's H. M. Union, Miss I. M. Strong, Treas. 137.43; Buena Vista, 8; Colorado Springs, 1st, 15; Denver, 2nd, 10; Plymouth, 50; Elyria, C. E., 2.50; Harman, 3.75; Longmont, 10; Pueblo, 1st, 11; Villa Park, 6.

Total.....\$253.68

WYOMING—\$146.51.

Received by Rev. W. B. D. Gray: Big Horn, 5; Dayton, 4.58; Wheatland, W. Miss. Soc., 10; Cheyenne, 1.25; Green River, 13.25.

Woman's Missionary Union, Miss E. McCrum, Treas. Cheyenne, 1st, 66.08; Dayton, 1; Douglas, 2.75; Guernsey, 2.15; Lusk, 9.60; Sheridan, 1st, 6.35; Women's Miss. Soc., 14.50; Wheatland, 10.

Total.....\$112.43

IDAHO—\$64.54.

New Plymouth, Ladies' H. M. Soc., 21.54, Plymouth; Summit, 17.

Woman's Missionary Union, Mrs. G. W. Derr, Treas. Boise, 11; Pocatello, 10; Weiser, 5.

Total.....\$26.00

CALIFORNIA—\$17.05.

Received by Rev. J. L. Maile: Villa Park, 5.25; San Jacinto, 1st, 11.80.

OREGON—\$78.70.

Malheur and Ironsides, 7; Portland, Sunnyside, 30; Umatilla Co., Ingle and Freewater, 6.50.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas. 14.95; Portland, 1st, 20.25.

Total.....\$35.20

WASHINGTON—\$381.75.

Aberdeen, 1st, 3.40; Black Diamond, Pilgrim, 5; Blaine, 1st, 5; Brighton Beach, 7; Forks, 11.35; Odessa, German, Pilgrim, 10; Ritzville, 1st, German, 50; German Zion, 25.

Woman's H. M. Union, Mrs. E. B. Burwell, Treas., 265.

OCTOBER RECEIPTS.

Contributions.....\$6,681.13
Legacies..... 7,668.22

\$14,349.35

Interest..... 941.50

Home Missionary..... 109.38

Literature..... 1.45

\$15,401.66

AUXILIARY STATE RECEIPTS. MASSACHUSETTS HOME MISSIONARY SOCIETY. Receipts in October.

Rev. Edwin B. Palmer, Treasurer, Boston.
 Andover, Ballardvale, 64.33; Beverly, Dane St., 176; Boston, Brighton, C. E. Soc. service, 28.21; Charlestown, Winthrop, 33.55; Dorchester, 2nd, A Friend, 10; E-c-a-day Band, 10; Village, 20.11; S. S., 5; Greeks, 2.14; Italian, 10; Jam. Plain, Central, 221.03; Mt. Vernon, 84; Boxford, West, 5.67; Brackett Fund, Income of, 80; Braintree, South, 12; Brookline, Harvard, 93.36; Cambridge, Pilgrim, 12.99; Chicopee, Est. of Minerva R. Cushing, 3,342.89; (Falls.) 2nd, 22.83; Clinton, German, 14; Cummington, West, 10; East Bridgewater, Union, 9.69; Easthampton, 1st, 17.05; Erving, 7.89; Falmouth, 1st, 31.60; Finns, 24.53; Fitchburg, Rollstone, 22.96; Framingham, South, Grace, 51.82; Georgetown, 1st, 5.28; Granville, Center, 5; Greenfield, 2nd, 29.94; Gurney, R. C., Fund, Income of, 31; Liquidation Dividend, 300; Haile, S. W., Fund, Income of, 50; Hale, E. J. M., Fund, Income of, 50; Hanover, 2nd, 4.36; Hardwick, Gilbertville, 138.18; Hawley, 1st, 3.38; Holyoke, 1st, 38.06; Hopkinton, 34.50; Hyde Park, Cl. Hills, 4; Lakeville, Precinct, S. S., 6.85; Lawrence, Swedes, 4.40; Leominster, North, 23.22; C. E. Soc., 2; Lexington, Hancock, 100; Lowell, 1st, 20.38; Ludlow, 1st, 10; Lynn, Central, 50; Lynnfield, Center, A Friend, 2.50; Malden, Maplewood, Swede, 5; Marion, 1st, 10; Marshfield (Hills), 2nd, 22.97; Medford, South, Union, 33.67; Melrose, Highlands, .06; Monson, 60.01; Newbury, 1st, 24.64; Byfield, South, 10.25; Newburyport, Whitefield, C. E. Soc., 5; New Marlboro, 1st, 2; Newton, Auburndale, 30.35 (Center), 1st, 82.12; Eliot, 185; Newtonville, A Friend, 25; Norfolk Co. Conf., 27; Northbridge, Whitinsville, E-c-a-day Band, 15.03; Norwegians, 8.56; Orange, Central, 34.03; Plymouth (Manomet), 2nd, 8; Pole Returns, 14.69; Quincy, Atlantic, 10.01; Washington St., 12; Raynham, 1st, 9.78; Reading, 15; Reed, Dwight, Fund, Income of, 132; Rollins Fund, Income of, 20; Sandwich, 15.26; Sharon, 16.61; Sisters' Fund, Income of, 80; Somerville, Win. Hill, 10.50; Springfield, Hope, 18.58; Olivet, 15.35; Sudbury, South, Memorial, 6.06; Sweet Western Fund, Dividend, 75; Topsfield, 5; Townsend, 11.63; Wakefield, 24.30; Wall Fund, Income of, 48; Wellsley, Hills, Hood, Rev. E. C., 55; Weston, 1; Westport, Pac. Un. S. S., 9; West Springfield, 1st, 21; Whitcomb, David, Fund, Income of, 122; W. itin, J. C., Fund, Income of, 206; Whitman, 1st, 7.02; Winchester, 1st, 1.50; Windsor, 11; Woburn, Scand., 5.58; Worcester, Park, S. S., 25.86; Pilgrim, 28; Union, 70; Worthington, 26.25; Wrentham, 1st, 14.35.

Woman's Home Missionary Association, Miss Lizzie D. White, Treasurer. Grant in support of Miss M. Osinek, Pole Bib. Reader, 55.26; grant in support of Mrs. Ellen May, Italian missionary, 35.

Summary:	
Regular.....	\$7,213.22
W. H. M. A.	90.26
Home Missionary.....	2.60
Total.....	\$7,306.08

THE MISSIONARY SOCIETY OF CONNECTICUT. Receipts in October, 1903.

Ward W. Jacobs, Treasurer, Hartford.
 Bolton, 6.75; Bridgeport, 2nd, 23.50; Danbury, 2nd, 20; Swedish, 4.25; Danielson, 43.23; for C. H. M. S., 34.02; East Canaan, 7.33; Exeter, 10.66; Greenfield, 32; Litchfield, 1st, 54.35; Madison, 1st, "Ladies' Cent Society," 42.62; Middletown, 3rd, 15.80; Milton, Primary Class in Sunday School, 1.25; New Hartford, 8; New Haven, Dwight Place, 71.26; Taylor, 5; New London, 1st, 14.19; Swedish, 4.17; New Preston, Hill, 10; North Woodstock, 16.43; Norwich, Swedish, 2.83; Oxford, 11.20; Sharon, 11.70; Somersville, 4.40; Thomaston, 1st, 11.38; for C. H. M. S., 18.61; Thompson, 13.88; for C. H. M. S., 36.76; Voluntown, Ekonk, Rev. John Elderkin, Personal, 8; Waterbury, 2nd, 573.20; West Haven, 1st, 32.45; Windsor Locks, 165; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary, Hartford, 1st, Y. W. H. M. C., 25; Estate of Mary Ann Preston, late of Columbia, Conn., by Newton Fuller, Executor, 1-30th of part of residuum, 50. Total.....\$1,339.72
 M. S. C.\$1,250.33
 C. H. M. S.89.39 \$1,339.72

OHIO HOME MISSIONARY SOCIETY.

Receipts in October, 1903.

Rev. J. G. Fraser, Treasurer, Cleveland.
 Ashtabula, Finnish, 8; Barborton, (Coll.) 10; Berea, 12; Cleveland, Swedish, 6.75; Elyria, legacy of Mrs. Permelia Parmely, 100; Huntington, W. Va., 12; North Fairfield, 13; Oberlin, 2nd, 34.61; Paddy's Run, 15; Painesville, Union, 1; Ravenna, Ch., 23.28; S. S., 20; C. E., 6.72; Rootstown, K. E. S., 50; Saybrook, 14; Wellington, 20; York, 10.

OHIO WOMAN'S HOME MISSIONARY UNION.

By Mrs. Geo. B. Brown, Treasurer.

Akron, 1st, W. M. S., 20; West, 8.25; Alexandria, W. M. S., 2.50; Alexis, W. W., 3.25; Andover, W. M. S., 5; Ashland, L. A. S., 3.25; Ashtabula, 1st, W. G., 10; 2nd, W. M. S., 26.26; Austintown, C. E., 2.50; Bellevue, W. M. S., 11; Belpre, W. M. S., 4; Burton, W. M. S., 5; Chardon, W. M. S., 10; C. E., 2.50; Chillicothe, W. M. S., 5; Cincinnati, Columbia, W. M. S., 3.75; Walnut Hills, C. E., 2; North Fairmount, 8; Clarksville, W. M. S., 2.40; Cleveland, Archwood Ave., W. M. S., 20; 1st, W. M. S., 18; C. E., 2; Euclid Ave., W. A., 55; Kinsman St., W. S., 7.37; Pilgrim, W. S., 15; Franklin Ave., W. M. S., 3.50; Grace, 2.50; Bethlehem, W. M. S., 10; Lakeview, W. M. S., 2.80; Denison Ave., W. M. S., 3; Columbus, Plymouth, W. M. S., 14.50; North, W. M. S., 5; Eastwood, W. M. S., 6.25; Mayflower, W. M. S., 4.50; Conneaut, W. M. S., 12; S. S., 10.60; C. E., 3.90; Edinburg, W. M. S., 2; Elyria, 2nd, W. A., 12.50; Geneva, W. M. S., 10; Gustavus, C. E., 1; Hudson, W. A., 6.80; Huntsburg, K. E. S., 3.70; Kirtland, W. M. S., 3.50; Lafayette, W. M. S., 2; Lima, C. E., 2; Lock, W. M. S., 2; Lodi, W. M. S., 5; Lucas, C. E., 1.60; Lyme, 3; Mansfield, 1st, W. M. S., 85.05; Mayflower, 3; Marblehead, W. M. S., 5; Marietta, 1st, W. M. S., 6; C. E., 4.50; Har-mar, W. M. S., 6.30; Oak Grove, M. B., 2.10; Marysville, W. M. S., 10; Medina, W. M. S., Thank Offering, 5; Mt. Vernon, W. M. S., 15.25; Newark, 1st, W. M. S., 2.55; Oberlin, 2nd, L. S., 16; S. S., 5; Painesville, W. M. S., 19.20; Jr. C. E., 3; C. E., 2; Penfield, L. M. S., 3.50; Pittsfield, L. B. S., 2; Plain, W. M. S., 2; Ravenna, W. M. S., 10; Richfield, W. M. S., 2.40; Ruggles, W. M. S., 6; Sandusky, W. M. S., 6.75; S. S., 2.50; Sheffield, W. M. S., 50; Springfield, W. M. S., 2.50; Lagonda Ave., W. M. S., 5; Strongsville, W. M. S., 2.80; Sullivan, C. E., 1.57; Tallmadge, W. M. S., 22.21; Puritan Conf. Coll., 2.50; Toledo, 1st, W. M. S., to const., 2; H. L. M.'s to be named, 100; 2nd, J. M. C., 3; Washington St., C. E., 2; Central, S. S., 5; Plymouth, L. G., 9; Pri. S. S., 5.15; Twinsburg, W. M. S., 4.45; C. E., 2; Vermilion, C. E., 2.50; Wauseon, W. A., 3.80; Wayne, W. M. S., 1.20; Wellington, W. A., 14.75; West Andover, W. M. S., 3.25; West Williamsfield, C. E., 10; Williamsfield, W. M. S., 1.50; Windham, H. H., 6; York, 2.85; Youngstown, Elm St., W. M. S., 7.20.

FOR SLAVIC WORK.

OHIO WOMAN'S HOME MISSIONARY UNION,

By Mrs. Geo. B. Brown, Treas.

Unionville, S. S., 4; Jr. C. E., 1.50.	
Total.....	\$5.50

General.....	\$1,187.87
Slavic.....	5.50

Total.....\$1,193.37

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in October, 1903.

Rev. John P. Sanderson, Treasurer, Lansing.
 Bradley, 18.75; Cedar, 2.67; Charlevoix, 60.25; Dundee, 3.02; East Paris, 5; Kalkaska, 1; Laingsburg, S. S., 2; Lansing, Plymouth, 1.43; Maple City, 2.65; North Adams, 5; Olivet, additional, .50; Rapid River, 2.50; Vanderbilt, 2.13; Wayland, 18.75; Interest, 275; W. H. M. U. of Mich., by Mrs. E. F. Grabill, Treas., 405.08.

Total.....\$805.73

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in October, 1903.
 Benton Harbor, Mich., 1st, bbl., 38; Bridgeport, Conn., Park St. Ch., box and bale, 116.96; Brooklyn, N. Y., L. M. S. of Lewis Ave. Ch., box, 200; Clarendon, N. H., Ladies' Assoc., by Mrs. L. D. F. Mendham, bbl., 63; Cortland, N. Y., E. Side Mission, box and bbl., 75; East Windsor, Conn., L. A. S., box,

40; Elbridge, N. Y., box, 35.78; Lyme, N. H., Benev. Soc., box, 113; Manchester, N. H., L. B. S. of Franklin St. Ch., 4 bbls., 320; New Britain, Conn., H. M. S. of 1st, box, 159; Newtown, Conn., bbl., 14.25; New Haven, Conn., L. A. S. Ch. of the Redeemer,

box, 150; Norwich, Conn., W. H. M. S. of Park Ch., box, 100; Suffield, Conn., L. A. S. of 1st, bbl., 125.86; Vergennes, Vt., W. H. M. S., bbl., 150; Wellsville, N. Y., 1st, 2 boxes, 243.28.

Total.....\$1,944.13

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE. *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. MINNESOTA. *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. ALABAMA. *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. MASSACHUSETTS AND RHODE ISLAND. While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. MAINE. *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. MICHIGAN. *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabbill, Greenville.

7. KANSAS. *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8. OHIO. *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. A. E. Thomson, 313 Washington St., Lorain; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. NEW YORK. *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. WISCONSIN. *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. E. G. Updike, Madison; Secretary, Mrs. A. O. Wright, Madison; Treasurer, Mrs. Jefferson Gregg, Wauwatosa.

11. NORTH DAKOTA. *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. OREGON. *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON. Including Northern Idaho *Woman's Home Missionary Union*, organized July,

1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA. *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield. *Black Hills District*, Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT. *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18. IOWA. *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradley, Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Miss Fanny Bailey, 1800 Seventh St., Des Moines.

19. NORTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA. *Woman's Home Missionary Union*, organized November, 1887. President, Mrs. M. A. Bullock, 635 N. 25th St., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA. *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22. INDIANA. *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary, Miss Annie M. Smith, 107 N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. Warren F. Day, 949 S. Hill St., Los Angeles; Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. VERMONT. *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. COLORADO. *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.

26. WYOMING. *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA. *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. LOUISIANA. *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. ARKANSAS, KENTUCKY AND TENNESSEE. *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31. NORTH CAROLINA. *Woman's Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. TEXAS. *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinkley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33. MONTANA. *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34. PENNSYLVANIA. *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35. OKLAHOMA. *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. NEW JERSEY. Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. Amory H. Bradford, Montclair; Secretary, Miss A. H. Bissell, 289 Orange Road, Montclair; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. UTAH. Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38. INDIAN TERRITORY. *Woman's Missionary Union*, organized April, 1892. President, Mrs. John McCarthy, Vinita; Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39. NEVADA. *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40. NEW MEXICO. *Woman's Missionary Union*, organized November, 1892. President, Mrs. Coral W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.

GLEANINGS

THE church in Starbuck, Minn., organized less than a year ago, has built and paid for, with the aid of the Building Society, a commodious house of worship, and increased its contributions for its own support to fifty dollars per month. It now releases its pastor, Rev. R. G. Moore, to complete his studies in Chicago Seminary, not because it wishes a change, but as its sacrifice for his advantage.

On the 23d of September the wife of pastor J. L. Jones, of Ione, Oregon, died of consumption, leaving a family of four small children. Like the true soldier that he is, the husband takes up the work unflinchingly alone, which has taxed the energies of both of them hitherto.

REV. H. F. JOSEPHSON, General Missionary to the Danes and Norwegians, and his assistant, Mr. Christ Oftedal, have been conducting a two months' campaign in a gospel tent in North Dakota. The results have been most gratifying and a goodly

number have been brought into the light.

The pastor of the church at Webster, S. D., Rev. W. S. Hunt, spent his vacation in helping in the construction of a parsonage. Other parsonages are predicted for the early Fall and Spring, among them Estelline, Pleasant Valley and Waubay.

The church in Dustin, Neb., where Rev. John F. Ellis was ordained September 16th, is making extensive repairs on its church building. An entire new roof, a large vestibule, and a room for the primary department of the Sunday School are among the advantages gained. This is the only church for several miles around.

On the wide field occupied by the three churches, Comstock, Sargent and Wescot, Neb., pastored by Mrs. Mary A. Helser, they know how to push things. A Sunday School rally was held at Wescot September 16th, Mrs. Helser was ordained on the seventeenth and the cornerstone at Comstock was laid on the eighteenth.

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

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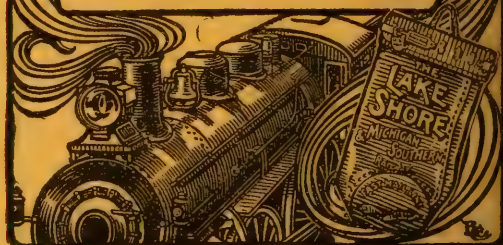
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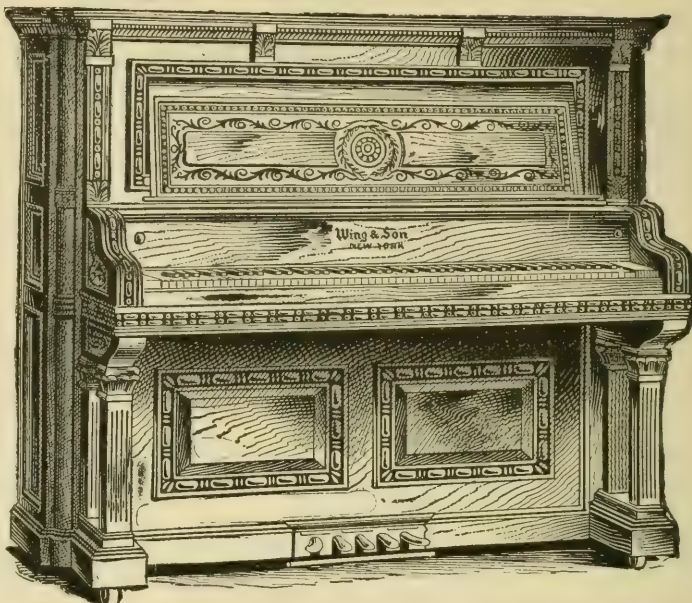
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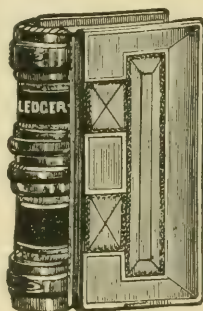
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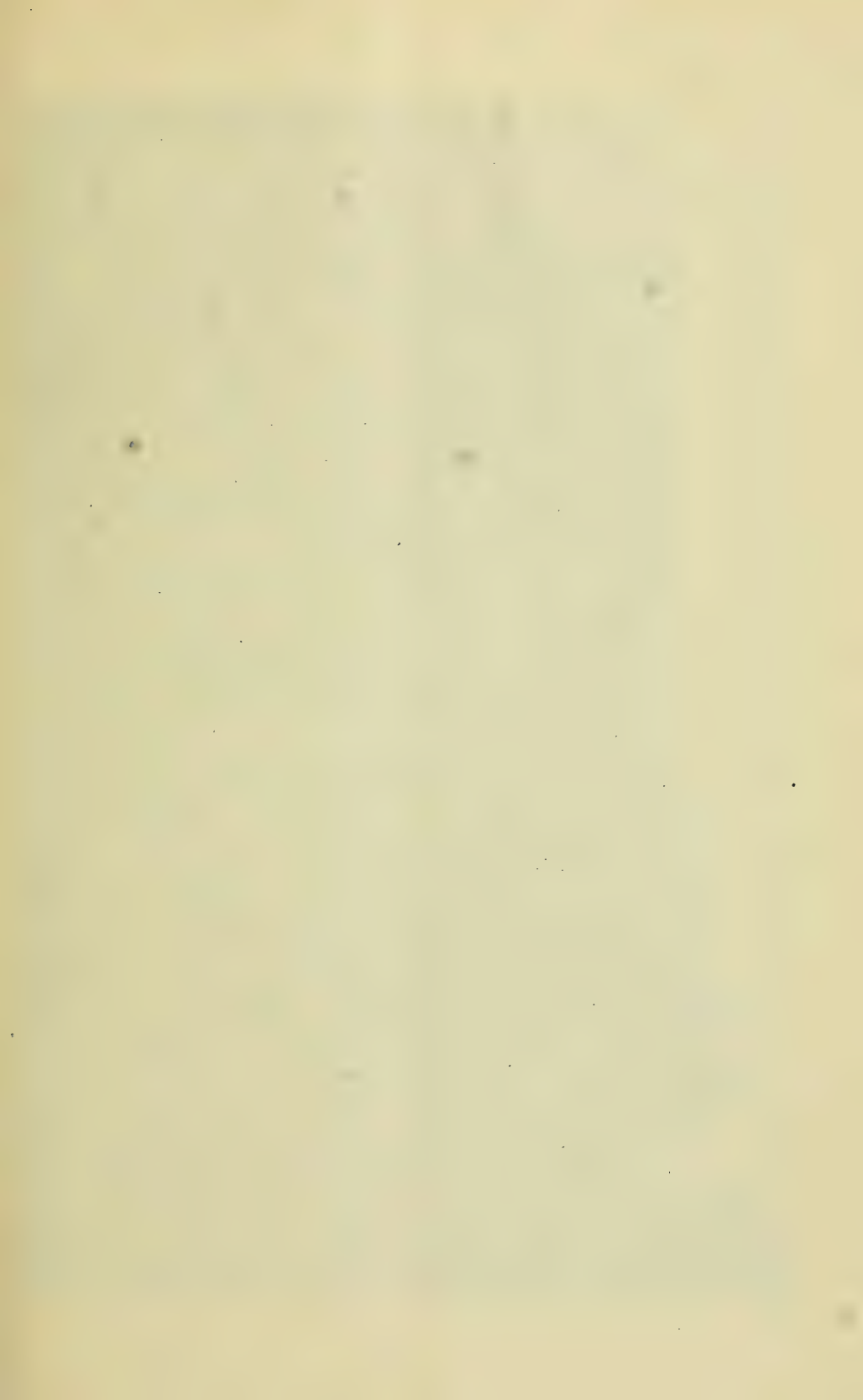
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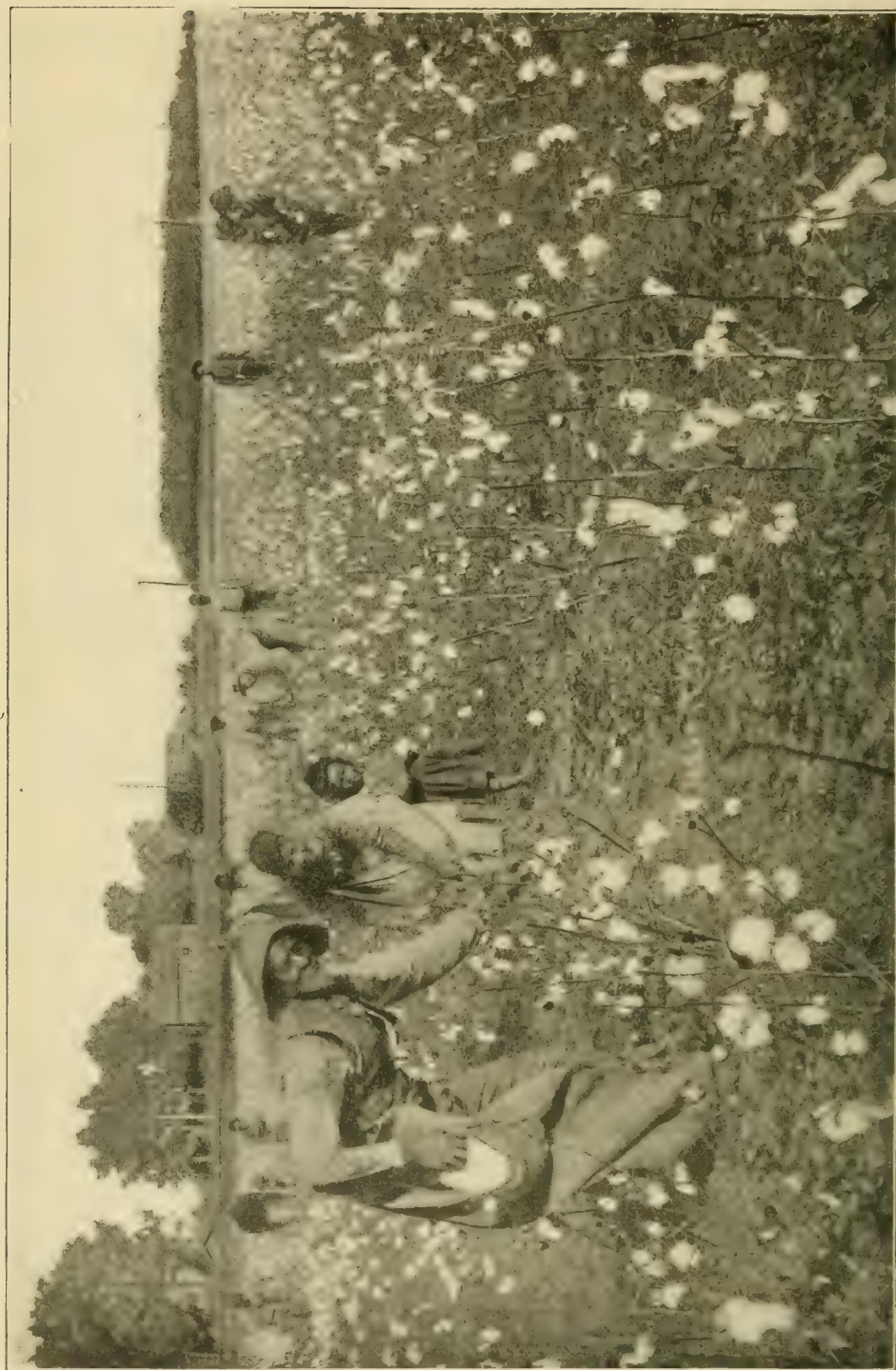
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WHERE COTTON IS KING

THE HOME MISSIONARY

VOL. LXXVII

JANUARY, 1904

No. 10

THE EMPIRE STATE OF THE SOUTH

BY FRANK E. JENKINS, D.D.

TUESDAY, Wednesday, Thursday—six sessions had passed and the writer sat listening

for words that came not. East to the Atlantic, West to the Pacific, North to the Arctic, thought had flashed in address and prayer, but not one had crossed the Potomac or the Ohio. Had secession succeeded after all, and had the leaders of the great denomination let the South depart from the thoughts of their minds and the love of their hearts? But on Thursday, at 2 P. M., the Secretary of the Education Society sent one short sentence Southward, but even that was not written in his carefully prepared manuscript. At 4 P. M. a voice rang out from Texas

summoning the Congregational hosts to that vast State, whose 246 large counties are not crowded with our twenty-nine churches, but certainly

are crowded with rich opportunities. Then came the closing session Thursday night, when the writer dared to

lift up his voice for Georgia and the Southland in the claim which he knew time would justify, "The South, the great Home Missionary Field of the Twentieth Century"—as great as was the West in the nineteenth century. But he spoke to unbelievers. It was the annual meeting of the C. H. M. S. at Syracuse!

Since that time Puddefoot and the Broads have been here and have gone up and down the land publishing the news of this new call of Providence. Beard and Creegan have been here, and they have joined the growing number of believers and witnesses. Houghton

is telling the East of that lusty young Piedmont College. Kirbye makes meteor-like flights after recitations into the central West with



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Howe, Photographer, Atlanta

A MOUNTAIN HOME—EXTERIOR

his thrilling story of Atlanta Theological Seminary and dashes back with a few hundred dollars for salaries and improvements in time for the next recitation. Slowly it is getting into the consciousness of our churches that they have a great work on their hands in the New South. Five years hence they will be all aglow with enthusiasm for the magnificent opportunity that has come to them to do a greater work in "The Leavening of the Nation" than ever they did in the West. The South has all the problems and needs that the great West had, with a plentiful supply of its own. Congregationalism comes to it as a fresh force straight from the New Testament, without the ante-bellum traditions and the galling ecclesiasticism which characterize the his-

torical churches of the South. It enters here a territory, vast in size, wonderfully rich in undeveloped resources and boundless in inspiring possibilities.

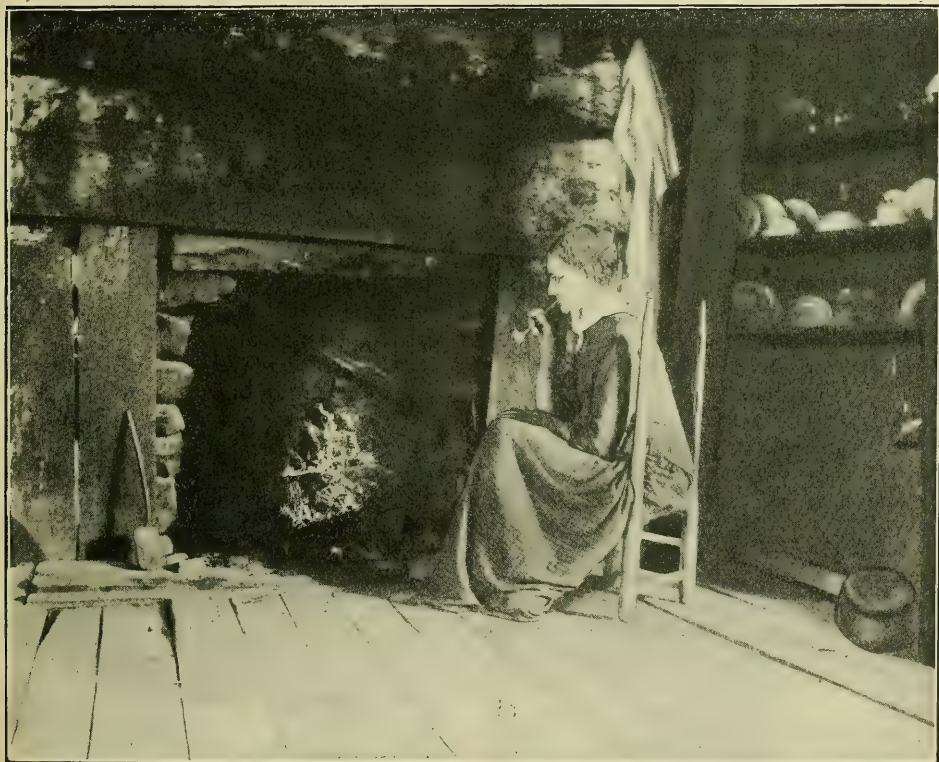
Georgia alone is larger than the six New England States with the upper half of the northernmost county of Maine clipped off. Its famous city of Atlanta is the center of the New South, the source of its strongest impulses.

The Central Congregational Church of Atlanta is the recognized center of the work in Georgia. Organized in 1882, it worshipped first in a hall until 1885, when it built its chapel which has ever since served as its House of Worship. Rev. J. Homer Parker, now Home Missionary Superintendent of Oklahoma, was its first pastor and gave it a strong

missionary impulse. He was followed by Dr. Zachary Eddy, Dr. A. F. Sherrill, Rev. R. V. Atkisson and the present pastor. It has now undertaken to build a House of Worship that will be not only an adequate housing of a great work, but a fair representative of the churches whose New Testament ideals it is seeking to implant in Georgia and the South. Started by the aid of the Home Missionary Society, it has been from the first an interested and efficient helper in the State Home Missionary work. This church furnished the attractive force and the meeting place for the convention of 1887 that brought into the Congregational fold, and thus into greater strength, efficiency and growth, the democratic church movement known as Congregational' Methodistism—a movement which began in a country home in 1852, not unlike

in all essentials of environment and impulse that which in England in the early part of the seventeenth century produced modern Congregationalism. While yet housed in its chapel-church it gave to the South Piedmont College and Atlanta Theological Seminary—the former with its increasing hundreds of eager students and the latter already the fourth Theological Seminary of our denomination in size and destined within ten years to stand first in this respect—the only theological seminary of any denomination in the entire tier of Southeastern and Gulf States, a region many times the size of New England.

Besides the Central Church, Atlanta has in the suburbs Immanuel Church, the new Marietta Street Church, and the Berean Branch of the Central Church, all aided by the missionary funds. Here lives our beloved State



Hoe, Photographer, Atlanta



GOING TO CHURCH IN GEORGIA

Missionary, Rev. W. F. Brewer, who knows Georgia from end to end, and whose consecrated efforts have been a large factor in the development of our churches. Here lives also Rev. J. F. Blackburn, who is the genial and efficient State Superintendent of the Sunday School Society and at the same time General Missionary of the Home Missionary Society—all the more effective in the work of each because of his connection with the other.

We have only six other churches in the larger centers. Two of them are in Columbus, the first organized in 1880 and the other in 1903. The former is having a large growth, having received already this year (Dec. 1st) eighty-two new members, nearly all on profession of faith. The church in Rome was organized in 1891, and in weakness is now struggling toward the stronger future that awaits it. The church in Cedartown was organized in 1903, but has already furnished a candidate for the ministry now studying at the Atlanta Seminary. It worshipped first in a

private house and through the summer in a tent. It has bought a fine central lot, and is looking forward by faith in God and the Church Building Society to a new edifice. The church in Demorest, organized in 1892 and until recently connected with the Home Missionary Society, now looks to the Missionary Association for its aid because of its close connection with Piedmont College. The church in Fort Valley was organized in 1884 by that stanch Congregationalist Rev. Stephen E. Bassett, afterward Superintendent of Alabama, and has won its way to influence in this old aristocratic town. The Friendship Church, of Baxley, organized in 1892, completes the list of city and village churches.

But more than four-fifths of the population of Georgia is in the country, and here will be for some years to come our larger missionary field. In these country districts, surrounded by an intelligent farming class, our fifty-nine churches—eight new this year—are drawing their membership from the most thoughtful and progressive people about them and are already

CONGREGATIONAL MINISTERS IN NORTH
GEORGIA

beginning to wield a commanding influence in the life of their communities.

The Home Missionary field of Georgia differs materially in different parts of the State. The Mountains of the north are populated by the hardy highlanders whose intellects and souls respond readily to the touch of divine power in an intelligently presented, spiritual gospel, and who, perhaps, are not surpassed by any people in the rapidity of their development under the new influences. From their rude cabin homes and half-cleared farms have come many of the business and professional leaders of Atlanta and the State, and not a few are leaders in the wider world beyond.

Central Georgia presents a class of progressive farmers whose comfortable homes are showing an increasing number of articles of luxury, while southern Georgia is divided between the poor, unaspiring victims of generations of malaria and the enterprising people of the healthful sections now filling up with a new population. The "Piny Woods" give way to the woodsman and farmer, and fields of snowy cotton displace the natural green of the wire-grass.

Our churches have had their beginnings in private houses, poor shells of schoolhouses, and in brush arbors

whose shades furnish not a bad meeting place in a Southern summer. The next stage has been a house roughly clapboarded and let for a time unplastered and unceiled. But the third stage is now coming on when the churches either build over their old churches or build new ones, and make them neat with plain plaster or ceiling, and paint outside and inside. The day of beautiful temples of worship is still in the future—but it will come!

But if our churches are not remarkable for architecture, they have other things that are inspiring. They are full of children and young people. The homes are full of them and they come to church. Our congregations look like Christian Endeavor conventions with the Juniors scattered among the Seniors. About three-fourths of any congregation are young people. Think of it, ye Congregationalists of New England!

One of our churches, several miles from any village, will give a week-night congregation at almost any time of three or four hundred, three-fourths young people; and its annual Children's Day exercises draw an attendance of fifteen or sixteen hundred, although the plain building will not seat more than seven hundred. It is in the country and there is plenty of room outside. Many of these dele-



A MOUNTAIN EXPRESS

gates travel one, two, three, four and more hundred miles to attend this conference—a goodly number of them in their own conveyances.

Hundreds of communities need our work and scores of them are eagerly calling for it. Congregationalists have worked on the negro problem as no other body of Christians have done. They have given the negroes better schools than the whites have had. It has been a noble work with a serious defect. We have failed to emphasize the need and possibilities of work among the whites. Our work along old lines only will lead to jealousy, controversy, and final disaster. To our good work for the colored race we are called to add equally good work for the white race—surely as well worth saving as the other. Only thus can we safely elevate the negro and really solve the negro problem.

Our Home Missionary work is the highest application of statesmanship

to our national issues connected with the South. Sectionalism, sectarianism, and race antagonism are the trinity of Southern problems—none of which was a serious factor in the West. There is no other force under heaven that can do so much as Providence has made it possible for Congregationalism to do in changing this trinity of hate into the unity of love and good will.

Added to this is the fact that the greatest development of this country during the next half century at least is to be Southward. The undeveloped resources are greater here than anywhere else in our land, the great Isthmus Canal is to be built, and a vast population is to seek—is already seeking—the genial climate and new opportunities of life afforded by the South.

All this means that the South is now our denominational opportunity and duty—and Georgia leads the South!

A NATIONAL HYMN

BY MISS CAROLINE HAZARD

President of Wellesley College, Massachusetts

GREAT Western Land, whose mighty breast
Between two oceans finds its rest,
Begirt by storms on either side,
And washed by strong Pacific tide,
The knowledge of thy wondrous birth
Gave balance to the rounded earth;
In sea of darkness thou didst stand,
Now, first in light, my Western Land.

In thee, the olive and the vine
Unite with hemlock and with pine.
In purest white the Southern rose
Repeats the spotless Northern snows.
Around thy zone a belt of maize
Rejoices in the sun's hot rays;
And all that Nature could command
She heaped on thee, my Western Land.

Great Western Land, whose touch makes free,
Advance to perfect liberty,
Till right shall make thy sov'reign might,
And every wrong be crushed from sight.
Behold thy day, thy time is here;
Thy people great, with naught to fear.
God hold thee in His strong right hand
My well beloved Western Land.

THE LONE STAR STATE

BY REV. LUTHER REES

FOR once the readers of THE HOME MISSIONARY will be spared the nervous shock incident to reading the startling comparisons showing the size of Texas, but in passing it should be said that the State is not growing any smaller. Tradition has it that the early surveyors measured the land with a fox skin and threw in the tail every time for good measure.

Congregationalists have a right to put at least two questions concerning the work in Texas and Louisiana. First, Has experience shown that the work already done was wisely done? Has it paid? Second, Is there a need or a call for the extension of the work?

The first question would be best answered by a visit to the field. In most places where our churches have been planted they have exerted a salutary influence, not only upon the community, but also upon the other

denominations, reminding them that there is something for the church to do besides emphasizing sectarian differences. Several of the churches

have assumed self-support and become active in pushing the battle into other fields at home and abroad. Our group of Dallas churches shows what can be done in one city, and there are several cities in Texas where as much or more could have been accomplished with the same effort. At Jennings, La., our church has the leading work in the city and is doing much for



REV. LUTHER REES

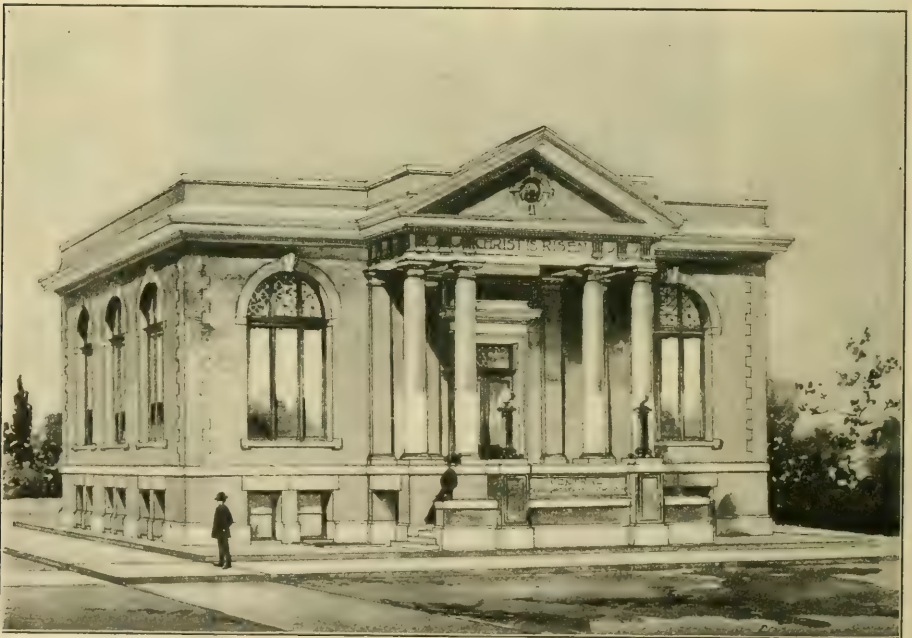
Home Missions in southwest Louisiana. During the past year, with the aid of the Building Society, new churches have been erected at Lake Charles, Kinder and Iowa, La., and at Dallas, Fort Worth and Copelen, Texas, and new parsonages have been built at Paris, Texas, and Jennings and Kinder, La. In addition to his work at Kinder, La., where the



CHURCH AT INDIAN VILLAGE, LA.

church and parsonage have been erected, Brother Paul Leeds has an interesting work among the French Creoles, ten miles west, and among the Indians, ten miles east, while many other communities have been

reached and blessed through his faithful and untiring ministry of ten years in the piny woods of southwestern Louisiana. Nearly three hundred were added on confession to our home missionary churches in this



CENTRAL CONGREGATIONAL CHURCH, DALLAS

field during the year. These are some of the facts which must answer the question—Does it pay?

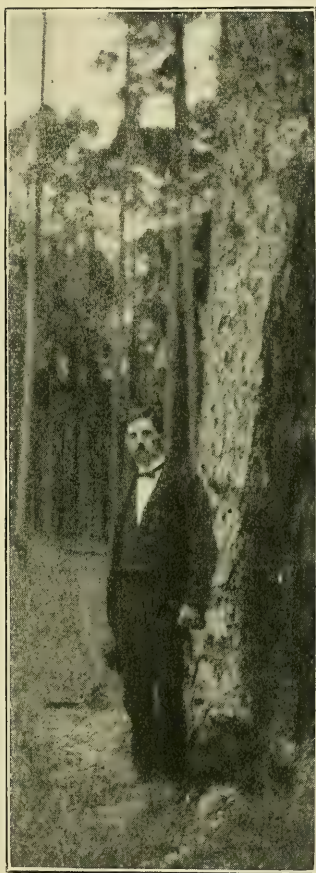
Space will not permit anything like an adequate reply to the question as to the needs and possibilities of this vast and, Congregationally, almost untouched empire. The call from our larger cities—all of which are growing rapidly—is twofold: First, the Congregationalists now on the ground and those coming in need a church home. Second, there is a work which should be done in most, if not all, of these cities which is not being done. The Congregational Church can bear this needed testimony to a full gospel. The rapidity with which this territory is growing constitutes another call. Between 1890 and 1900 the increase in population in Texas alone was greater than in Montana, North Dakota, South Dakota, Wyoming, Idaho, Utah and Oklahoma combined. The increase in Louisiana was greater than that of Oregon and Washington together during the same period. Through the development of the rice industry in the coast country of Texas and Louisiana, a district hitherto only sparsely settled, is rapidly filling up. Much of the territory in western Texas, heretofore devoted to grazing, is being transformed by means of irrigation and because of the increased rainfall, into agricultural districts. During the past five years nearly all the railroads have greatly added to their

mileage and many new lines have been built. And still, from the standpoint of development, this territory is in its infancy. One who had studied carefully the resources of Texas said that in 1901 it had only reached 7 per cent. of its agricultural possibilities. Texas with almost every variety of climate, her rich soil, her own fuel, her 20,000,000 acres of mineral lands, with an abundance of hard wood and 26,000,000 acres of pine timber, with her building material, including granite and marble, her asphalt, her princely school fund, and with her railways, navigable rivers and seaports, is an empire sufficient unto herself.

Then to those who have given any thought to the future development of this great republic, the position of Texas should be borne in mind. The commerce between the great Central and Western States and the South and Central American republics must pass through the ports of Texas and Louisiana, and these ports will also communicate most directly with the prospective Isthmian Canal. The highways into our sister republic—Mexico—pass through Texas.

The immigration into this field is largely from the West and Northwest. It should be remembered that Texas is more a Western than a Southern State.

We have seventeen cities with populations ranging from 8,500 to 60,000 without the Congregational Church. Towns are springing up



REV. PAUL LEEDS,
OF
THE PINE WOODS

continually where we should plant our church. Our denomination is justly proud of the part it has had in the making of the great Central and Western States. Shall we not have a part in shaping the future of this great southwestern empire? What can we not expect from Texas to-day when we remember that nearly sixty years ago she declared her independence from Mexico and successfully maintained it for nine years, when she was admitted into the sisterhood of States?

The Freedmen in Louisiana and Texas are well provided with educational institutions—Straight University at New Orleans and Tillotson at Austin, Texas—but we have made no provision for our white children. We join in Brother Puddefoot's cry for a white Booker T. Washington. Texas makes the same provision for the education of the colored as the white child, but we need Christian colleges to which we can safely send our children—especially those looking forward to Christian service. In connection with an educational institution we would greatly need a theological or Bible institute for the training of our own workers. Much of the work to be done can best be done by those "to the manor born." There are coming into east and central Texas many who came to us through the Congregational Metho-

dist Church. Without much effort it seems that many more of these churches could be brought into our fellowship. Churches can be planted in the smaller places and in the country districts with but little expense, while it will require a considerable outlay to begin in the cities; but the city work is the most pressing and important, as the rural work cannot well be maintained without strong city organizations.

In Oklahoma there are about ninety Congregational churches, while in the Panhandle of Texas—adjoining it on the west and settled with very much the same character of population—we are without a single organization.

To those to whom missionary work must have a foreign flavor before it constitutes a call we would mention the 280,000 Spanish-speaking Mexicans in Texas for whose evangelization we have only one mission at El Paso; the French Creoles in southwestern Louisiana, and the large settlements of Germans, Scandinavians and Bohemians in central Texas, untouched by us. We often speak of the heathen at our doors, but here we have them within our borders.

Would that something could be said or done to give an adequate conception of the needs of this field. The conditions and opportunities surely warrant the adoption of vigorous measures.



EDITOR'S OUTLOOK

The New South

WITH no set purpose to make it such, the current HOME MISSIONARY, by reason of its leading articles, has taken the form of a Southern number. We do not regret the incident, nor will our readers regret it, when they have once dipped into the story of Superintendents Jenkins and Rees. It is fully time, perhaps, that we of the North and West should open our eyes southward and try to understand the momentous changes going on in the spirit of Southern society, changes that have long been gathering force and which now begin to show momentum.

That a mighty educational revival is sweeping over the entire Southland is too plainly seen to be doubted, a movement which, beginning with the most intelligent leaders of Southern sentiment, is rapidly spreading through the rural districts and among the common people. Everywhere is evident a hopeful ferment full of promise; a yearning and a cry for better things in religion and in education; the revival, or, more exactly, the birth, of ambitions which but recently seemed wholly dead; a struggle, especially on the part of the younger South, to throw off the mental and the spiritual inertia inbred by generations of slavery.

Piedmont College at Demorest, Georgia, is a revelation. Hardly more than five years old, it is graduating classes of twenty-five or over, and has more than 500 young men and women students as eager for higher education as any similar body of youth in our best Northern institutions. Its hopeful feature is the

grade of its students. They represent the middle class, that hopeful stratum from which, in American history, most of our great leaders have sprung. These youths are wresting their education very generally out of their poverty, and with that kind of struggle which develops the very best there is in man or woman. Piedmont College is the largest school in Georgia outside of the cities, and its graduating young men and women, coming back to their own people, are already giving tone to the thought and opinion of the rural South.

Atlanta Theological Seminary is another revelation, and is strictly the outgrowth of home missionary effort, which, with little observation of men and with too scant sympathy on the part of the churches, has been carried on by this Society during the past fourteen years. With patience and persistence we have led and trained these churches, of a strange origin, until now the demand for a seminary of learning comes from the missionary churches themselves. No half-trained preachers will longer satisfy their spiritual or intellectual needs. Larger knowledge of the Scriptures is required of their teachers, greater theological attainments and homiletical skill. No clearer justification of the Society's work could be desired than these cravings for an educated leadership, and this leadership is now being furnished under skilled teachers in the Atlanta Seminary. It is both encouraging and pathetic to see men long practised in preaching according to the old standard, earnestly striving, by the help thus offered, to master some better way of presenting the truth, and

with them come the young men burning with desire to equip themselves for the spiritual leadership of their people.

Wise friends of home missions, we believe, will see in all these movements the token of divine approval upon Southern white missions, and will be inspired to redoubled zeal in their further development. Not one throb of sympathy will we abate for the black South; but for the sake of the negro himself, and for the just and happy settlement of his problem, we shall hail the new spirit of the white South, and welcome the opportunity to promote it by increased devotion to Southern home missions.

Changes in Illinois

Twenty-five years as State Home Missionary Secretary means a long service and a large opportunity. Dr. James Tompkins of Illinois has fulfilled that term of service and has nobly magnified to the full its opportunity. His father was a college builder, which is next door to being a church builder. Knox College was partly his founding and the son was one of its graduates. Ten years in the pastorate was an indispensable apprenticeship to a home missionary secretary. After that, in 1878, the large work of Dr. Tompkins began. By a happy coincidence it was in that year also that the Illinois Society declared its independence of the national treasury, and, with 240 churches in the whole State, began its career of self-support. During Dr. Tompkins' incumbency and largely by reason of his wise administration the number of churches has increased to 366, and the State Society has broadened its bounds by including the City Missionary Societies of Chicago and Peoria within its jurisdiction. Figures do not tell all the story. They are but the outline of a secretary's work. But an itinerary of 313,920 miles in twenty-five years is certainly suggestive of a busy life, and the more than 1,000

fields visited, the more than 2,300 sermons preached, the more than 3,000 missionary gatherings attended, and the more than 200 local councils, where the secretary's wisdom was needed and requested, add to the impressiveness of the story. In behalf of many friends of home missions we extend to Dr. Tompkins our grateful acknowledgments and congratulations. May his counsels be long at the command of the Illinois churches!

Dr. Andrew M. Brodie of Hinsdale, Illinois, resigned his pastorate in October to accept the secretariat made vacant by the withdrawal of Dr. Tompkins. He was wise in the choice of his ancestors, being born of Scotch parents. A graduate of Chicago Seminary, his first settlement was in Cincinnati, from whence he was called to Manistee, Michigan, where he labored for ten years, after which he removed to Hinsdale. For some years he has been prominent in the home missionary councils in the State, and for part of that time was President of the Executive Committee of the Illinois Board. By birth, training and heartfelt interest in the work, he has come by natural steps to the position he now holds as State Secretary. The people believe in him, the churches accept his leadership, and we expect and wish for him nothing less than a brilliant success.

Our Departments

We feel moved once more to remind our friends East and West how vitally this magazine depends upon their voluntary contributions to its pages. In the enlarged circulation of the new HOME MISSIONARY, and in the widely revived interest of its readers, these friends may be assured that a suggestive "Thought" printed in its columns is certain of a welcome and cannot be void of fruit. To the truth of this statement we have abundant testimony. Our home missionary pastors have been strengthened by

these tokens of sympathy, and in many instances sermons have grown out of them by which their writers have extended their local ministry to hundreds of starving souls. Think of this, busy pastors, and be persuaded by a slight expenditure of time and thought greatly to multiply your influence through the pages of *THE HOME MISSIONARY*.

Thoughtful women, too, need reminding that these same pages afford an opportunity for them which they cannot innocently neglect. "Woman's Part" has been suffering of late. The response has been faint. The helpful word has been withheld. Our home missionary wives are

missing the tonic sympathy of their Eastern sisters and ask sadly if, in the rush of life, they are being forgotten. On the contrary, we believe that the women of our churches were never more busy than now in their home missionary activities. The material for helpful and inspiring contributions to this department was never richer or more abundant. We appeal to our busy women to turn aside for an hour and put into form for publication some message from the worker at home to the toiler at the front. *THE HOME MISSIONARY* is their willing servant to give that message free course to every corner of the land

THE CALL TO PRAYER BY THE EVANGELICAL ALLIANCE

IN continuance of their action for more than half a century, the Evangelical Alliances of the world suggest the opening week of the New Year as a season of special united prayer. The suggestion is accompanied by the following forceful appeal:

"Existing conditions call for a renewed and world-wide appeal to the throne of heavenly grace. With unprecedented swiftness and momentum the course of events moves on. Nations are in commotion. Races are at variance. Classes angrily contend. False religions dream of new conquests. 'The lust of the flesh and the lust of the eyes and the vainglory of life' take captive the souls of men.

"Yet the church includes an almost numberless host of true believers. She sits in the high places of learning and literature and science and wealth. She has lost neither her habit of philanthropy, nor her aptness for missions, nor her genius for martyrdom. She keeps her essential unity. She worships God. She loves His truth.

"What she lacks is precisely what she may gain through united prayer—the augmenting of her faith; the sanctifying of her life; the perfecting of her unity in the Spirit and in the bond of peace; the rekindling of her enthusiasm for humanity and her passion for the saving of the lost; the setting on fire of her loyalty to Him who gave His life a ransom for the world."

TOPICS SUGGESTED.

Sunday, Jan. 3.—"The Kingdom of God"; Jan. 4.—"The Warrant, the Privilege, the Power of Prayer"; Jan. 5.—"The Church of Christ"; Jan. 6.—"All Nations and Peoples"; Jan. 7.—"Missions, Home and Foreign"; Jan. 8.—"The Family" and also "The School"; Jan. 9.—"The Enthronement of Christ on Earth"; Jan. 10.—"The Holy Spirit, God's Free Gift."

TIMELY TRUTHS—TERSELY TOLD

A New Year's Greeting

FIRST, congratulations on the attractiveness and vigor of the new HOME MISSIONARY. We hope and believe, Mr. Editor, that this will be a modern instance of the perseverance of the saints. The magazine is both deep and broad, going to the heart of things, and statesmanlike, too, as a publication of this character should be. Like the king's daughter, it is "all glorious within."

What a splendid undertaking it is, this great Home Missionary enterprise! It has a work to do in these old New England towns, where once they raised big families and big flocks. "Degenerate" these communities are sometimes called, but usually unjustly so. These back towns have given much in men and money, and are giving much to-day. The old New England stock dies hard. There is a vast power still left in these old country towns. They are still pouring their young life into the cities like a purifying stream; and the young men and women they contribute are the best part of our urban population. It would be folly to forsake the "sources of supply" of our best life. We must hold the old country towns. To desert them would be ingratitude for what they have done for us, and recreancy to the memories of our fathers.

And we have a message to the undeveloped races. Ellis Island, in New York Harbor, is the gateway of a great foreign invasion. They are coming, Uncle Samuel, eight hundred thousand strong, every year! The New England of the fathers is gone. Sixty per cent. foreign, or the children of foreign born! Have we faith to believe that the church can master such a situation? Home missions is show-

ing its faith by its works. Believing in God and in the adaptability of the gospel to all men, regardless of nationality or previous condition or religion, it undertakes to permeate this mass with the knowledge and truth of Christ. When the traveller with the gift of imagination looks upon the white cliffs of Carrara, he sees in them the snowy treasury from which have come the "Moses" in Rome, the "David" in Florence, and all the countless statues that adorn the galleries and temples of the world. It is only a rough quarry, but under mallet and chisel its ruggedness is wrought into forms of imperishable beauty. And when the Christian views the incoming multitudes at Ellis Island, it is like looking on the Carrara Mountains. These people are just out of the quarry, and they await the skilful summons of the Master to rise into citizenship and Christian manhood. Faith claims these aspiring though undeveloped multitudes for Christian commonwealths, for churches and schools, and a patriotic and intelligent and godly Americanism. It is a tremendous task! A British statesman said, "A great nation cannot wage a little war." Surely, it is no little war in which this great and noble society is engaged. Its weapons are not carnal—it storms the strongholds of ignorance and superstition and indifference, and all the evils which torment our day and nation. It is rejuvenating the New England hill towns, giving Christian impulse and direction to the new communities of the expanding West, and meeting the immigrant with the word of life and light. Through it the churches make their outthrust of the Christian spirit into the life of our beloved but needy country.

This society ought to be made more and more the agency for a careful and judicious expenditure of wealth. It has the knowledge and the machinery and the opportunity. Our people are very prosperous. We cannot diminish our prosperity; we would not, if we could. The question comes down to this, Who owns a Christian man's wealth? Not he whose soul may be required of him this very night, but God! For "It is He that giveth thee power to get wealth." Home Missions wants to take men's possessions and work them up into character and intelligence and uplifted lives. Its work is salvation—in no narrow sense, but in the largest and broadest and best sense. It strives to save the whole man. It is trying to make our manhood match our materialism. It shows men *how* to be rich. It will turn prosperity into principle, and through the affluence of one man kindle aspiration in another. It will make sufficiency reappear as soul. It is the great investment company, where money may be turned into characters and institutions which will blossom for a thousand years. We need more faith to place our tremendous resources at the disposal of Christ. It is a permanent investment. It is a safe investment. Who shall compute its profits? Who shall exhaust its surplus? He who puts money into this cause will one day, in the great harvest time, rejoice, as there shall be revealed to him—"The wealth to which his coin has multiplied."

All honor to the brave men and women who are standing in the difficult places, all the way from the snows of Oregon to the palms of Florida, to preach the unsearchable riches of Christ! They are the true nation-builders. They represent the higher imperialism—the reign of Christ. They are one with the fathers who in faith and prayer laid broad and deep the foundations of the Republic. They are the "incarnate conscience" of many a place where riot and gambling hold sway. From

them, by God's blessing, proceed the forces that oppose ignorance, transform life, keep society decent, build schools and colleges, purify politics, refine the morals and uplift the ideals of many growing communities. They stand at their post, or fall there, because they know full well—

"What makes a nation happy and keeps it so,

What ruins kingdoms and lays cities flat."

H. L. Goodspeed.

SPRINGFIELD, MASS.

The Christian Civilization of Our Country

This means a better state of society than has yet been gained by any nation. Far be it from us to deny the virtue and worth of Greek and Latin Christianity. Still less would we undervalue what the Reformation has done for the Protestant nations of Europe. Germany and England, Switzerland and Holland, have more Christianity and a higher civilization than Greece or Rome ever reached. But in them we do not see all things put under Christ.

In Europe, since the times of Constantine, the union of church and state has proved disastrous to Christianity. Well intended, indeed, but it failed to keep religion pure, undefiled and unspotted from the world, but fostered pride and arrogance and a spirit of domination in the church. It led to a multiplication of ceremonies and creeds and to an ecclesiastical hierarchy for the support of Christianity, instead of reliance upon the principles of the Sermon on the Mount and the Lord's Prayer. It brought on a degeneracy of religion, until Mahomet raised the crescent above the Cross in the "Holy Land," so-called, where it reigns supreme to this day, despite the crusades and the modern wars.

Under other skies, over other lands,

the star of Bethlehem arose three centuries ago. It led Captain John Smith and the Pilgrim fathers and the Huguenots and the Quakers and the Scotch-Irish to plant Christianity in the New World; and they have developed, *Christo duce*, better institutions of civil and religious liberty, and a higher and more general civilization than has ever before existed in any nation, or than now exist elsewhere on the globe. We would not boast, but we believe in "Our Country" as the new creation of Divine Providence for the advancement of mankind and for the enlightening of the world.

We have made mistakes, and are in danger of making more. Slavery came near to bringing us to wreck and ruin. It is an instructive fact for consideration that the first three States carved out of the Louisiana Purchase were all slave States, and that thence came the Civil War. Let us beware in time against other threatening evils, and suppress and extinguish them in advance, by multiplying a thousand-fold the agencies of churches and schools and Home Missions, until Christianity, as the life of God in the soul of man, is implanted in the bosom of all our people and the prophecy of Jonathan Edwards has fulfillment, that "America shall be everywhere covered with glorious gospel light and Christian love and praises be sung everywhere to the Lord Jesus Christ, the blessed Saviour of the world."

William Salter

BURLINGTON, IOWA.

The Home Missionary Pastor an Inspirer

No one who is not constantly in touch with the life and labors of our home missionaries can have any adequate idea of the worth of their work. It is a value not measured by the more formal church services, but only by the character of the men and women who, with rare devotion, are

giving themselves to the moral and religious upbuilding of this Western section of our country.

The clergyman and his wife—whose burden is often the heavier of the two, without some of the peculiar inspirations which are found in the foreign service, and too often without the larger encouragements that accompany that work—labor on in fields that are no less important and where the results are fully as far reaching. The saving of America has very much to do with the redemption of the whole world; and to-day it is from the small Western parishes more than from anywhere else that the devoted young men and women are coming to enter the depleted ranks of the ministry and the missionary service. One reason why the Western college is taking a new and larger place than ever before is because it gives to the young people of limited means from the smaller Western towns an opportunity to fit themselves for this Christian service, and it is the Home Missionary who over and over directs the choicest young people in his parish to the Christian college, from which they go forth for important Christian work. Many young men and women who are rendering service in home and foreign lands, the value of which is so great that it cannot be measured, gained from our home missionaries not only their inspiration, but the information, and sometimes the actual preparation, which opened for them the larger life and its experiences.

In fact, one of the reasons why colleges like Beloit, Knox, Iowa, Washburn, and Colorado are sending out so many young people into some form of Christian service is because of the wise, large-minded and devoted work of our home missionaries and their no less devoted wives. What was true of the New England town is now true of many of the smaller Western communities, that from them are coming the strong, sturdy young people who are becoming the Christian leaders of the present and the future; and nothing which our home missionaries

are doing is quite so important as this. Again and again these noble-minded young people, just entering upon their life work with high ideals and a spirit of lofty Christian consecration, will say, "This life would never have opened up before me had it not been for my pastor and the influence of his Christian home."

Very often that pastor is "A Home Missionary," and the far-reaching influence of his spirit and his words can never be measured in this world, in the lives of these young people to whom the church of the future is turning.

William F. Storum.

COLORADO SPRINGS, COL.

The Parable of the Stoker

"Have you a good man to care for your furnace?" inquired the new neighbor of the parson's wife. "Yes, indeed," said the latter, with a twinkle in her eye. "We have a very excellent man."

The parson's stoker has made a study of his stoking. He has observed that when the fire burns brightly at the base of the furnace, no matter how dark the top may be, all is well. The fire will not go out.

When the fire of faith is well kindled among the common people, when every cottage has its Bible and the voice of prayer is heard among the lowly, then the future is secure. You reach the whole of society in the end by beginning with the lower strata because of the inevitable upward impulse given to men by real religion; and so the poet can say, as he looks in upon the "Cotter's Saturday night," sees the open Bible, hears the voice of praise and prayer:

"From scenes like these
Old Scotia's glory springs,
That make her loved at home,
Revered abroad——"

But our stoker has made another

observation. He has noticed that it is hard for heat to go downward. He sometimes finds his fire-pot all black and cold at the bottom, ashes, clinkers, cinders, from the grate two-thirds of the way up, with the fire burning languidly on top. That is a bad situation. A fire so constructed gives but little heat, meager comfort on a frosty night, and is in danger of going out altogether.

Such is measurably the situation in our land to-day. The Roman Catholic Church has, to a great extent, kept her hold upon the hearts of the lowly, for which, despite all her faults, she deserves our gratitude; but the pure, high faith of our fathers, in accordance with whose principles our institutions were founded, and by loyalty to which they must stand or fall, the Protestant faith has almost no following among the working people of our towns and cities. They who comprise two-thirds and more of the population scarcely supply one-tenth of its congregation to the average Protestant church.

It is a situation full of peril. With the great masses of the common people alienated, the folks for whom the Lord of Glory died and to whom His Gospel was primarily given,—the folks who have the children and they who hold the future in their hardened, toil-stained hands,—it is small wonder that churches grow but slowly or stand stock-still, their pews half empty and forlorn, and their Sunday Schools shrinking.

Our stoker has further discovered that when his fire is in this bad way it is almost useless trying by ordinary means to coax it into a healthy condition. There remain but two things to be done; one is to dump the whole moribund mass into the ash-pit and begin over again with fresh kindling. This is revolution, the heroic remedy. It is in the end effective, but extravagant of material and time, for you must wait a weary while in smoke and chill before the heat begins to come again. Many are claiming that no remedy less radical will suffice to cure

the ills of our time. The entire fabric of civilization as we now have it, the whole system of religion as we now know it, must be upheaved and overturned, they say, before we may expect any large and permanent well-being to come to the great masses of mankind.

Now our stoker has found another remedy far less radical, tedious and difficult, but equally effective. He has discovered that by flinging in plenty of kindling upon the expiring coals at the top of the furnace—billets of soft wood and hard wood, and fresh coal on these—he can start a fire so fierce that it will burn its way down through the dead cinders to the very grate.

This remedy stands for that great religious awakening for which we have so long been waiting and must have soon or perish for lack of it. One of the chief texts for our time is this, *Prepare ye the way of the Lord*. Preparation for the coming day of God's grace is the duty of the hour. Three sorts of preparation are required. The first, of course, is in the line of penitence,—the prompt and resolute putting away of worldliness, covetousness and the other forms of sin that are spoiling the church. The second is in the field of prayer,—honest, earnest, united, hopeful, and trustful petition; and the third is in the path of service,—giving ourselves with all diligence and devotion to the business of supplying means of grace for the people of the land, channels through which the incoming tides of life and truth may flow.

S. F. Lewis.

BOSTON.

The Everlasting Foundation

On the brow of the hill overlooking the bay where the *Mayflower* was moored, they have reared a colossal statue. On the corners of the pedestal repose four figures representing

law, morality, freedom, and education. There ought they to stand by right; but above these stands erect the gigantic figure of Faith. Thirty and six feet she rises from the foot, which rests on a slate of Plymouth rock, with her brow bound with evergreen laurels. With one hand she grasps an open Bible. With the other in graceful gesture she points the nation up to God. Not down to rocks and earth and living creatures, but up to God. The only book she opens to the eyes of the nation is the Bible. And so it should be. That Holy Word holds the only light which has led our advances into any virtue of life. It was when the Bible spoke with the highest authority that all the people lived most in the fear of the Lord, which is the beginning of wisdom.

And the supreme solicitude which takes hold of a patriotic and Christian heart is that this venerable missionary society may snuff the old candle, and not that she shall strike any new light. That, as in the divine beneficence, her favor was never greater among men of fortune and faith in the centers of culture and wealth; her comprehension of the call we make upon her, not to carry "another gospel," may be such that every echo from her work in the waste places may have the fullness of the whole Word of God; and that she may so place the eternal verity and beauty and blessedness of our Bible faith before East and West and all the earth, that whoever sees it first shall be charmed with its charms, and be carried up toward its open and eternal attractions, until the transported soul shall enter the gates and see the King in His beauty, and all mankind will follow.

J. B. Whitcomb

BOSTON.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O · SHELTON · ASSOCIATE
SECRETARY ❁ ❁ ❁ ❁

*H*E serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths; however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read.
This is the better way.

*No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And, man by man, each helping all the rest,
Makes the firm bulwark of the country's power.
There is no better way.*

—SELECTED FOR THE YOUNG PEOPLE'S DEPARTMENT

YOUNG MEN AND MISSIONS

AMONG the thousands of superb Christian business and professional men affiliated with the Congregational churches in America, are many college and university graduates, occupying prominent positions in the communities in which they live. But large numbers of them are unidentified in any vital way with the missionary work of the church. Why? Because they have permitted their uneducated consciences to lead them to delegate this work, which Christ commanded all His disciples to do, to the excellent and Godly women of the church.

Multitudes of them seem to ignore their individual responsibility in the matter and manifest only an intermittent interest by an occasional contribution to the missionary societies. Even many of twenty-five and thirty years of age are wholly out of touch with this most going and most aggressive undertaking of the church.

The opportune time for getting the missionary idea into the minds of the young men of the church is when they are young. The future interest of young men in missions will depend to a large degree on what is done *now* to create such an interest. As Prof. William James reminds us in his latest work on Psychology, "The conceptions acquired before thirty remain usually the only ones we ever gain." The tens of thousands of young men in Congregational churches who have not the missionary idea must be sought, trained, and given tasks equal to their powers.

How are they to be brought to take their Master's point of view and to give themselves without reserve to the following of His marching orders? This high object is to be achieved,—

1. By promoting the intelligent and regular study of the Bible. No man can study it thus without discovering that every man, up to the limit of his capacity and opportunity, is bound to take an active share in the task of turning all men from darkness to light.

2. By thoroughly familiarizing them with Congregational missionary literature. THE HOME MISSIONARY, in its improved form, will prove of deep interest. Missionary magazines are not dull. "The New Testament is the bound volume of the missionary magazines of the first half century," said the Rev. Dr. J. F. Horton in an address to English Congregationalists a short time ago. The timely and valuable pamphlets issued by the Home Missionary Society and by the other five Congregational Missionary Societies are full of interest and instruction.

3. By enlisting them in the study of missions. Lead the strongest men in the church to study methods, to acquaint themselves with the details of the missionary enterprise, that they may lead the young people of the church. Under proper direction no study is more fascinating, including, as it does, the consideration of the most intensely interesting biographical, historical, geographical and religious themes. Therefore, a mission study-class will have a place in every well-organized Congregational church. Such a class, led by one whose Christianity is of a robust type, will bring forth large results. This class, taking up alternately courses of study in home and foreign missions, will be a means of steadily developing in Congregational young people an intelligent interest in missions.

4. By placing them on missionary committees for the purpose of organizing and conducting the missionary activities of the church so that an interest in missions on the part of other young men of the church may be awakened, developed and conserved.

It will follow, as the harvest the seed-sowing, that a deep missionary interest will come. A few years ago, a quiet, devoted, efficient young business man in a New York City church began an earnest effort to cultivate an interest in missions on the part of the young people of his

church. Now the church supports seven Home and Foreign missionaries. The pastor of the church testifies to the fact that this extensive interest and this practical outcome were chiefly the result of the aggressive effort of this one intelligent layman.

A clear call comes to the young men of the churches. It is a call for them to develop qualities necessary for leadership and to devote themselves heroically and faithfully to the utmost possible furthering of the missionary enterprises of the church. The personal adoption of the motive that impelled the first missionaries, the use of adequate means for the kindling and the perpetuation of missionary interest, will bring about a new era in the lives of many thousands of our stalwart Christian young men.

A SERIOUS FIRE AT JEROME

The young people of the churches will sympathize with members of the important Mission Church at Jerome, Arizona, in the great misfortune that has come to them through the destruction by fire of their church and parsonage. The Rev. H. G. Miller, the earnest, efficient pastor of the church, lost his watch, his pocketbook, his clothing and all of his library. The property was insured for \$3,000. This amount, however, will not cover the entire loss. A new organ, a new piano and the Sunday-school library were uninsured.

Dr. J. D. Kingsbury writes: "We find that \$3,000 will restore the buildings. Work was begun promptly. The citizens of Jerome will contribute at least \$250 to help meet the personal needs of Mr. Miller. A friend at Prescott will add \$50. Friends have petitioned a friend of the church to contribute a gymnasium for use in connection with the reading-room. They now await his verdict." Dr. Kingsbury says that he left Jerome with a thankful heart, having a new interpretation of the

telegram which he sent from Albuquerque, when he first heard of the destruction of the church at Jerome: "The Lord reigns."

Through the kindness of friends we have been able to send \$30 to Mr. Miller to aid in the restoration of

his library. Another friend has sent a large number of valuable books.

Books, magazines, and periodicals for the young men's reading-room of the church will be a real help to these earnest and efficient workers.



When we sow good seed, the basket ultimately gets the fuller.



A POSTAGE STAMP A WEEK! AN APPEAL TO OUR CONGREGATIONAL YOUTH

BY THE REV. ERNEST BOURNER ALLEN

Pastor Washington Street Congregational Church, Toledo, Ohio

THERE has never been an era in the history of our country when a call for men to defend her honor has not met with prompt and splendid response. That men might go, their mothers and wives, sisters and sweethearts, have toiled and suffered. To maintain a home when the men were at the front, these soldier-women endured poverty, hardship and woe. *The monetary sacrifice, entailed by the war, was immeasurable.*

To-day there is none the less insistent demand that young men and women respond to the country's need. The enemy is sin, entrenched in selfishness. Want, woe, wickedness, are in the line. The battle is on. It is Christ's Kingdom which must be defended, our country's salvation which must be secured. No war was ever fiercer. No call was ever clearer. The enemy had tremendous resources in men and money. God has not fewer men, nor less money. *What will His men do with His money? That is the question. Upon the answer depends the issue.*

Shallow people respond to the plea of fads and nostrums. Every benevolent fakir gets his generous living, finds ready sale for his goods. Shall rational Christians be less responsive to God? *Who is it that asks for the support of His enterprise, if it is not our Lord Himself?*

How much, then, will you give to save America? How much do you owe your homeland? Put it down in black and white. One dollar a year is little enough to *recognize* your debt. It doesn't begin to pay the *interest* on it! There are *few* young men and young women who could not fairly give a dollar a year for Home Missions. Some there are for whom one dollar a year would *not* fairly match their ability—they ought to do *more*.

Whatever gets our money gets *us*. Money is stored manhood and womanhood. How much of the energy of your character, stored up in money, does God's Kingdom in America get from you? *Are you worth a dollar a year to the Kingdom?*

What would it mean for our young people to average a dollar a year apiece? Give it fair figuring and omit not Christ's love for you! A dollar a year would mean:

One postage stamp a week!

A street car fare once in three weeks
An ice-cream soda once in three weeks!

Two lecture tickets a year!

One book a year!

A bit of ribbon, plus a handkerchief or two, a year!

A tie, a test, and a trinket a year!

Absence from one football game!

A postage stamp a week! It looks small, doesn't it, to put that away?

Especially in view of the "grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich!" A street-car fare once in three weeks! Many a home missionary walks many miles every day to preach the Gospel. An ice-cream soda once in three weeks! and many a frontier preacher is wanting winter clothes! A tie or a trinket! And town after town is calling for the Gospel message. Well, there are some things we can do without, if we care to do it, for Christ's sake.

A postage stamp a week! Will you do it? Especially when the missionaries, our representatives, live in carpetless houses; heat only one room for economy's sake; sleep under quilts padded with old newspapers; subscribe with difficulty for only one paper a year; make over all their garments till the cloth just fades away; pocket their pride in order to preach; live in isolation and danger for a chance to save men; and die like martyrs.

What would it mean for them and

for the work if our army of youth averaged a dollar a year, a postage stamp a week, for the cause of Home Missions?

The aggregate amount would be in the neighborhood of \$200,000. *It would put a hundred new men in the field and they are tremendously needed.* It would erect twenty chapels at strategic points where we ought to preempt and hold the ground for the sake of the future. It would help solve every problem of our cities, teeming with the life of the world's peoples. It would make advance possible, instead of mere marking time. It would stimulate the spiritual life of every young man and young woman who entered upon this endeavor. It would arouse our churches and build up the Kingdom.

It is not an impossible thing for the young people in Congregational churches to average a dollar a year for Home Missions, and not subtract one penny from what they are doing for other phases of the work of God's Kingdom.

A postage stamp a week!

I will!

Will you?

THE FIVE-MINUTE MISSIONARY SPEECH

BY MARGARET L. KNAPP

Hartford, Connecticut

MANY young people would be willing to prepare a brief speech or paper upon a given missionary topic if they could feel confident of their power to present their ideas in an acceptable form. To set a time-limit for them does not help them out of their difficulty, for they do not know just how much can be said within the time, nor how best to say it. It is to such, not to practical writers, that the following suggestions are offered.

A moderate speaker will utter one hundred and twenty or one hundred and fifty words a minute; an article the length of this can be read aloud

in four minutes. How shall it be planned? There is no room for obvious generalities. The essence of the short speech is definiteness. Hence the first rule is:

Strike the keynote at once, in the opening sentence if possible. This does not mean that we are to say all in a breath, and then be reduced to repeating ourselves; but it means that a gradual approach to the subject is out of place. To "introduce" is "to lead within." Lead others within promptly, and they will be with us all the way. So, in developing our thought more fully in the time which follows, if we have an anecdote to tell, it must be told

pointedly; if we have facts to give, they must be added one to another in an orderly, progressive way, so as to build up a compact statement which will leave an impression. A striking illustration—be sure that it illustrates your point, not something else—may then be reserved to the end, where it will form a climax. This brings us to the second rule:

Do not try to cover too much ground in the time. Have we ever heard some one, when we thought he was about to sit down, begin again with, "There is another thing that it seems to me——?" The other point may be an excellent one, but—leave it for some one else. Put all your eggs into one basket, and deliver that basket whole!

To do this well needs closer preparation than is required for a longer talk. How much anxious thought went into the five-minute address at Atlanta, which made Booker Washington famous! His life lay back of his speech. Do not be

afraid of original deductions. All missionary items do not come ready labeled; study the newspapers. Let a subject once lodge in the mind, and it seems as if reference to it cropped up everywhere. When we can say what we think, and not what we think would be a good thing to say, we have a message. It should then be written, and read over aloud. Does it gather strength as it goes along? Have we emphasized our point as we meant to do? Are the sentences so constructed that their meaning from beginning to end as *heard*, will be clear to the audience? They need not always be short—some so-called "forcible" writing sounds like a hammer on a tack—but they should carry well.

The object of all this? Not to make a successful meeting, but to quicken life. It is for life's sake, the life which is Christ. Missionary societies to-day are dealing with living questions, with large problems, and larger hopes.

A YOUNG PEOPLE'S MISSIONARY CONFERENCE A PASTOR'S ESTIMATE

'BY THE REV. W. F. IRELAND

GIVEN: a room full of young people, representing a dozen different Christian Endeavor Societies; two experts in modern missionary methods to lead the discussions; three sessions of from two to three hours, in anticipation; a provisional program, including such topics as "Mission Study Classes," "The Promotion of Christian Stewardship," and "A Passion for Missions;" and withal a manifest spirit of earnestness on the part of every one present. What may be the outcome?

It was Saturday afternoon, Nov. 21st. The room was the chapel of Plymouth Church at Syracuse, N. Y. The young people were from the Congregational churches of Syracuse and its vicinity. The leaders—Harry

Wade Hicks and Don O. Shelton, young men dressed in business suits, energetic, straightforward, in sympathy with young people and their point of view. At the close of the first session, one present from another denomination, exclaimed: "This earnest, practical effort to enlist young people for missions makes one sigh to be a Congregationalist."

The Conference is on. And it is a Conference. The formal address is absent. The leaders are drawing out from the experience of those present points that bear on the question in hand, always adding from their own maturer thoughts and wider experience the suggestions that perfect the plans under discussion.

THE MISSIONARY COMMITTEE.

For example, as to the Young People's Missionary Committee: The wisdom of it is demonstrated by the definite work it makes possible, and by the training of the committee itself. The organization of the committee should include (1) members enough to do the work, but not enough to make it unwieldy, and (2) a policy, in writing, of what the committee prayerfully proposes to undertake. Records of its proceedings, kept by its secretary, are of great value, giving permanence to its work, aiding future committees, and making it possible for a new pastor at a glance to obtain an insight into the missionary spirit of the society. Its duties should include the disseminating of information, the circulating of literature, the conducting of missionary programs, and the promotion of the mission study class. It should also seek to promote systematic giving.

THE MISSION STUDY CLASS.

This topic occupied a large place in the discussion. The value of a class, thoroughly and scientifically studying the scope and status of missions, was made very evident, and suggestions offered as to how to organize. Essentials for the work are: (1) a text book; (2) a leader, not necessarily an expert, but one who will be faithful and willing to keep ahead of the class; (3) a regular time of meeting, not less often than once a week; (4) a missionary library, procured either by subscriptions from members of the class, or by private donations, or possibly by loans made from private libraries. The possibility of the city library being utilized to good advantage was suggested. Libra-

rians are always ready to receive suggestions as to books in demand.

As to text books: The Young People's Missionary Movement (156 Fifth Avenue, N. Y.) is publishing at 35 and 50 cents books especially adapted to the Mission study class.

STRIKING UTTERANCES.

Many of the sentences of the leaders of this conference commanded attention. Here are two or three which refuse to be forgotten: "We are laying plans, not for one year, but for twenty years." "Mission study work brings one into touch with the greatest conquest going on in the world, the conquest of commerce not excepted." "The Gospel is a message," said Dr. R. F. Horton, of England, "a telegraph message. The church is blamable, if, like a recreant messenger boy, she is found playing marbles while the message is yet undelivered."

The points carried away by the participants in the discussions of those two days may be summarized as a policy to be carried out in each society represented:

1. A well-organized, Missionary Committee.
2. Missionary meetings that are full of interest, instruction and vigor.
3. A mission study class pursuing alternately home and foreign courses.
4. A Missionary Library containing an increasing number of carefully selected modern missionary books, magazines and pamphlets.
5. A continuous, well-directed effort to lead every young man and woman in the church to give systematically and proportionately to missions and to keep a stewardship account book.
6. A prayerful and persistent effort to develop in every young man and woman a passion for missions.

MANY Christian men GIVE MONEY toward the cause of missions. The call now is for men who will GIVE TIME, THOUGHT AND ENERGY to the development of a missionary interest in others.

SUGGESTION AND COMMENT

WE MOST EARNESTLY COMMEND to young people a capital book, entitled, "Steps Christward," by the Rev. H. A. Bridgman, Managing Editor of *The Congregationalist*, and published by the Pilgrim Press, Boston. In it Mr. Bridgman answers with keen insight and a fine sympathy with the perplexities of young people, just the questions that confront young men and women who have begun a Christian life. Many of these questions some young men and women might hesitate to ask, but they will rejoice to find in printed form the counsel they need on important matters which have disturbed their peace of mind and which have threatened to harm, if not wreck, their Christian experience. At any season of the year, this volume of 178 pages will be a most helpful gift to young Christians. It deserves a very wide circulation.



We have no right to take it for granted that the missionary idea will come to possess the minds and hearts of young people apart from well-planned and diligently prosecuted effort for the awakening of missionary interest.



A PASTOR who attended the recent Congregational Young People's Missionary Conference held at Syracuse, New York, writes: "It was a great inspiration to me to be in attendance at the Conference and to get hold of the new suggestions. I am busy now trying to adapt them to our own work."



Our Lord has entrusted to us, personally, a great and glorious task,—the taking of the Gospel to all men. It is not for a society that we act and give. It is for Him and because of our relation to Him.



IN A RECENT LETTER of the Congregational Churches of South Dakota the committee on Foreign Missions, consisting of the Rev. Thomas A. Woodcock, Elkpoint; Mrs. Grace S. Derome and Mrs. E. L. Billings, Lead, South Dakota, calls attention to three forms of activity: 1. Personal effort to get more persons to give systematically and to have a gift from

every member of the congregation. 2. Dissemination of missionary intelligence through judicious distribution of literature. 3. Emphasis on the strategic value of youth. You are no doubt aware that our Congregational Home Missionary Society and the American Board of Commissioners for Foreign Missions are setting the churches an example in this, by each having a secretary for young people's work. They edit a young people's department in the magazines of their respective societies, freely provide the Christian Endeavor Societies with special choice literature for the missionary meetings and seek in other live ways to be used in developing our young people into intelligent missionary enthusiasts. Then there is being prepared a course of systematic study in Congregational missionary work, which we hope will be extensively used in our State. Another way to interest young people is carefully to cultivate in a few a fondness for missionary literature. Having them for leaders, divide all the young people into two "sides" for a contest, whose object shall be to see which of them shall be able to get done the most missionary reading in a given time. It is a valuable means of widely spreading interest through the revelations made to people. With the young well trained, the future of our foreign missionary work is secure.



Through His Word and by His Spirit our Lord still puts a light within His disciples which cannot but shine out.



"WE THANK YOU for the four booklets for young people. We have read them with much interest and are delighted with the attractive form in which you have caused them to appear. They will surely do a great deal to awaken an interest in Home Missionary work. Mrs. Adams (our Secretary for Young People's work) and I will do our best to use them economically and wisely. It is a great help to have the department for young people conducted as it is." This encouraging message is from Mrs. T. J. Woodcock, President of the South Dakota Woman's Home Missionary Union.



The evangelization of the world is the priceless legacy of work left by the Master to His disciples.

STUDIES IN HOME MISSIONS

A SHORT COURSE FOR THE SPRING OF 1904, FOR CONGREGATIONAL YOUNG PEOPLE

This course is based on "Leavening the Nation," by J. B. Clark, D.D. (\$1.25 net.) For sale by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The leader should seek to have all the questions fully answered during the class hour.

In addition to "Leavening the Nation," it is recommended that in preparation for lessons I. and II., the leader, and members of the class to whom topics are assigned, consult the following volumes:

Thompson, Robert² Ellis. "The Hand of God in American History." (\$1.00.)

Fiske, John. "The Beginnings of New England." (\$2.00.)

"Whitefield, George. Life of."

"Brainerd, David. Memoirs of." Edited by J. M. Sherwood, D.D. (\$1.50.)

LESSON I

The Preparation for and The Beginning of Organized Home Missions
in America, 1492—1798

Read "Leavening the Nation," pp. 11-32

QUESTIONS FOR THE CLASS HOUR

1. *The Preparation*

What definition of history does the author give?

What is said respecting the providential direction of Columbus?

What was the result of the attempts of Spain and France to gain possession of America?

Who were the real founders of America? What was their motive in coming?

Quote the statement of Governor Bradford respecting the colonists.

What sections of the country were peopled by the early Christian emigrants?

Name some of the characteristics of the pioneers.

2. *The Beginning of Organized Home Missions*

In what year was American Home Missions organized? What was the age of New England?

To what extent had Congregational churches grown during this period?

Who reached New England fifty-eight years before Home Missions was organized and what followed his visit? What American leader of the movement is named? What were some of the apparent effects of "The Great Awakening"?

What conditions of the country, in 1798, are named?

Previous to organization, what Home Mission methods were used?

Which was the first Home Missionary Society organized? What does the quotation from its Constitution indicate as to the spirit of the founders?

What Home Missionary Society was formed in 1799? What was its purpose?

What was the object of the early Home Missionary Societies? Where, chiefly, did their missionaries labor?

With the information of what three other Societies did New England become organized for Home Mission effort?

Of what, in the churches, were all these societies the natural outgrowth?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class.

1. The Preparation for the beginning of Organized Home Missions in America. See "Leavening the Nation," pp. 11-19.

2. The Exodus of the Puritans. See Fiske's "The Beginnings of New England," pp. 50-87.

3. The Character of the Founders of America. See "The Hand of God in American History," pp. 14-38; Fiske's "The Beginning of New England," pp. 101-103.

4. George Whitfield and the Great Awakening. See any standard Life of George Whitfield.

LESSON II

The Early West

Read "Leavening the Nation," pp. 33-46

What was the condition of the northern half and the western third of New York State at the beginning of the nineteenth century?

At this time, which denomination was strongest in Pennsylvania, New York and New Jersey?

To what persecution was this owing?

Which three denominations began Home Mission effort, almost simultaneously? Tell something of their purpose and method?

What compact was formed between Congregationalists and Presbyterians?

State its purpose.

What were its advantages?

What was its ultimate effect on Congregationalism?

Wherein were the views of the framers of the compact defective?

What was the essential defect of the plan?

What strange delusion of many New England leaders is referred to?

What were some of the benefits of the Plan of Union?

Where did the organized Home Mission forces begin their activities?

How many new Congregational Churches were formed between 1800-1815?

What other significant and encouraging opening had been made?

Describe conditions in northern Ohio at the beginning of the nineteenth century.

What prophecy was made by the Connecticut Home Missionary Society?

When and by whom was southeastern Ohio settled?

Tell something about this colony.

What were some of the results of the first thirty years of activity by the Missionary Society of Connecticut?

Describe briefly the conditions of life in these new settlements.

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class

1. Describe, with the use of a large map, the sections of the United States visited by the early Home Missionaries.

2. The plan of union adopted by the Congregationalists and Presbyterians?

3. Life in the Wilderness. See Memoirs of David Brainerd, Chap. V.

4. Obstacles that confronted the pioneer Home Missionaries.

A SYMPOSIUM

IMAGINE a group of home missionary superintendents meeting by chance in a train and destined to ride together for hours over the Western plains, or shut into some friendly home or hostelry by a December blizzard! There is nothing dull about such encounters, no lack of good stories and innocent mirth, and withal, an abundant exchange of missionary experience. Come near enough to this group to listen and you shall obtain a new view of the hopes and plans of the watchmen upon the walls in these closing days of 1903.

That youthful veteran, Superintendent Parker, of Oklahoma, who has seen service under the Home Missionary Society in several States since 1883, naturally opens the ball.

Superintendent J. Homer Parker, The New Indian Territory

Brethren, I thought Oklahoma large enough for the energies or ambitions of any one man, but Providence suddenly opened the way into the Indian Territory, and I seem to be the only man near enough to follow the leading. Railroads are making accessible every portion of this Territory to settlement and investment. When politics and sentiment have given place to reason and the Indian can sell and the White Man can buy, so that its agricultural and mineral wealth can be discovered and utilized, no richer portion of our domain can be found. Cities, villages and hamlets are springing up all along these iron highways, and these, with the older settlements, have, beside their permanent residents, thousands in waiting for the fuller development. We Congregationalists are

making entrance with our churches. We have entered this year Chickasha, a city of 8,000, on the Rock Island Railroad. It is within three miles of the Oklahoma border. Rev. M. C. Haecker is the pastor. At Lindsey, a town of 1,200, about half way to Paul's Valley from Chickasha, we expect soon to organize. At Holdenville, a town of about 1,500, in the southwest corner of the Creek Nation, a Congregational church has probably been organized ere this by General Missionary L. B. Parker. We should do much more, and only the lack of missionary funds prevents. A dozen pivotal places might be occupied by our Pilgrim faith in the next twelve months, and to supplement them should be academies likewise of Pilgrim origin. Will the churches help us plant the banners of our polity and the Cross of Christ in this new commonwealth, that the best may be enjoyed in those regions?

NO ONE interrupts Brother Parker. It is one feature of these missionary symposiums that every one listens closely and with intense sympathy to his brother's story.

Superintendent W. W. Scudder, on Congregational Growth in the Northwest

We cannot rival the magic growths of Oklahoma, but we can approach them. Washington and northern

Idaho have more than 150 Congregational churches, developed chiefly within twenty years. Nearly 100 of these have sprung from our Sunday Schools, and all but half a dozen have been aided by Home Missionary and church building grants.

For two years and a half Washington has been growing furiously. Her chief cities have doubled in population, and many of her smaller towns have increased in like ratio. What has Congregationalism been doing in this period of progress? Thirty-four new churches have been organized, thirty-one of which were the first in their communities. Twelve dormant fields have been waked up. Fourteen others that were grouped in couples have grown large enough to demand each a pastor for itself. Fifty buildings have been erected, thirty of them churches and twenty parsonages. Fifteen churches have reached self-support, making twenty-five altogether in the State. During the past year at least fifty churches have made substantial financial advance in increased salaries and more adequate home expenditures; forty or more have enjoyed special evangelistic services, while the recorded benevolences have increased twenty-five per cent. Twenty-five churches have secured the "Forward Movement" missionary library of the American Board, and with half a dozen exceptions every church in the State is supposed to be using the missionary calendar for a gift to each of our national societies—a movement that will include almost the entire Pacific Coast for 1904.

In and around Seattle, our largest Congregational center, we have fifteen churches and two missions, with two city missionaries at work. We are carrying thirty per cent. more of work than we did two years ago, and over fifty new men have come to our help; but we need at once fifteen more fitted for developing promising pioneer fields.

A far greater Northwest stretches beyond us. I must say a word about Alaska's vast needs, her splendid opportunities, possessions and prospects. Here lies a magnificent empire, Congregationally neglected and destitute except for four isolated places hundreds of miles apart. No greater area for Northwestern Christianiza-

tion was ever opened by Providence. It is the universal judgment of our Washington workers that a fatal mistake will be made if we are not ready next spring for a wisely planned, aggressive and comprehensive missionary campaign in those regions so soon to teem with the most vigorous life of the United States.

Superintendent George R. Merrill, on the "New North" in Minnesota

Our Minnesota, "The Star of the North," has not reached its zenith, as some have believed. A "New North" has been discovered, and a new door of missionary need and opportunity is opened. It is bounded by the Great Northern Railway from Duluth to Grand Forks, a district two hundred and fifty miles long and seventy-five miles wide. In it eleven self-supporting churches have been planted; a goodly number are pressing to self-support, and an abundance of new work is requiring attention.

Some have thought that this was our limit, and that this region well churched, Minnesota would be evangelized.

There was a vague notion that beyond this "Middle North" there lay a "North," but few, even of Minnesota people, realized that there was a great province three hundred miles by a hundred and fifty, well-timbered, with good soil, great water power and vast mineral deposits. But the earth-hungry peoples have been finding it out, and have taken possession, till now there are thousands of them north of what three years ago was our "frontier."

We have two outposts in the region; a general missionary, to the limit of his expense account, compasses the field; a missionary has been placed in the Rainy River Valley. The populating of a large part of this region waits on the development of the great water power at Koochiching. That will come suddenly, when it

comes. With it the railways will complete their extensions, settlers hasten to the lands they have pre-empted, a manufacturing city and a score of thriving villages will spring up as if by magic.

We ought to be prepared to meet that time with at least ten men, who can be placed on the field, and with the six thousand dollars which the first year of their work will cost.

Superintendent W. S. Bell, on the Great Opportunity at Butte

Brethren, between Washington and Minnesota I am holding middle ground in Montana. We have our country churches and they are doing us credit. We have also our great mining centers filled with busy life, a varied population and temptations to wild and vicious living which belong only to such communities. Take Butte for example. It has recently been brought into national prominence through the legal warfare between two rival mining corporations, which resulted in the temporary suspension of a large share of the mines, and the idleness of thousands of men. The prizes are worth contending for. Butte is the greatest copper camp in the world, a place of 60,000 inhabitants, combining all the advantages of a city with the characteristics of a mining camp. It is the gathering place of all nationalities—wide-awake, active, intelligent men and women from all parts of the Union are there. Nowhere is the pathway to vice easier—to virtue more difficult. Two hundred and twenty-five saloons are open twenty-four hours a day. The churches are open less than half a dozen hours a week. Butte's greatest need is a well-equipped and strongly supported institutional church.

It was amid such conditions that a Sunday School was organized last May in the western part of the city, with Rev. C. MacPherson, who lives five miles in the country, as superintendent. The sessions are held in a building, the front room of which

was formerly occupied as a store, with three small rooms in the rear. What is being accomplished will be seen from a recent letter written by Mr. MacPherson. I have it here in my pocket:

"Things are moving smoothly and rapidly with us here, the greatest difficulty that I find being to get time for all the work that crowds itself upon me. To-night we have our weekly debate. This has become a regular feature of the work, and no part of it creates more enthusiasm or is better attended, the average being forty persons. I find it has helped me greatly in the prayer-meeting and Christian Endeavor work, for, having got used to the sound of their voices in this way, people are ready to take part in the religious meetings. Prayer-meeting on Thursday night is still an interesting part of our work, and shows an average attendance of thirty persons, half of whom are young people. Our singing school on Friday nights has already proven a great blessing, and the improvement in the singing at church and Sunday School is very marked. The attendance averages forty, and we are making an effort to bring it up to the 100 mark.

"Yesterday was cold and disagreeable, but we had fifty-five out at Sunday School, thirty at the Christian Endeavor meeting, and fifty in the evening at the preaching service. A marked feature of the work is the fact that the young people always remain for the preaching service. I have fitted up one of the back rooms as a library; that is, I have put in the shelving and a stove, and am moving my books in there for a starter. We need a carpet, and I hope to be able to have one donated. We need books, and if you know any who have books they could spare, please speak for them.

"The Endeavor topic last night was, 'How may the Endeavorers help to abolish the saloon,' and in practical demonstration of how *we* are going to help, we got twenty signatures to a total abstinence pledge. We intend

to keep a pledge upon our wall, and get signatures at every opportunity. It does one good to see how anxious the young people are to learn how to do real active Christian work. Is it not strange that none of the larger societies have ever tried these lines of work?

"I have now told you enough about the work to show that we are going forward, and that God is blessing us. I remarked last night to one of my congregation that I could not understand the wonderful success we were having, and she replied, 'You are doing God's work, and so long as you continue to do that you can count on success.'"

Superintendent Horace Sander- son, on the Effect of Labor Disturbances

I know very well what Brother Bell means about the temptations of mining centers, but of late we in Colorado have had a new evil to contend with. Labor disturbances have had free course through the State, and their effect upon the local church has been financially and spiritually depressing. It is a trying time for all, for people will take sides. When men are unemployed, their spiritual life is affected by their anxiety to find employment. You cannot separate a man's financial condition from his spiritual. There is always a dropping off in church attendance, in some cases amounting to one-half, and the finances are crippled in like proportion. Some people hold that troubles of a financial nature will bring men to a closer consideration of spiritual things, and make them feel more dependent upon God. In our State this would hardly prove true. Then, too, as soon as a strike is declared, men begin to seek employment elsewhere, and the church loses members. If a man attempts to work during the time the strike is on, he is immediately branded as a "scab," whether a church member or not. Usually the

"agitators" are not church men. There is also a spirit of bitterness engendered, and there is an instance here where a church officer who passed the collection basket was asked to resign because he was a "scab." It takes a long while for a church to recover from the effects of a strike.

Superintendent Harmon Bross, on Home Missionary Sacrifices

Now and then I see the question is raised whether the growing churches of the West are doing their full share of our home missionary work. There may be examples of shirking, but I am frequently touched with the testimony that comes to me continually of a far different spirit.

In one of our frontier churches in western Nebraska, where losses and removals have weakened their financial resources, the field has been for some time without a pastor because even with the amount of missionary aid that was offered not enough could be raised to pay an efficient minister. With the earnest efforts on the part of the State Board to advance the contributions of the State, an apportionment was made of the amount needed on the basis of church membership and the churches, were asked to respond. The amount asked of that church was \$23.50. The letter fell into the hands of a plain farmer, a member of the church, and he promptly sent his contribution of \$25 for the work. He knows what Home Missionary work means out on the frontier. In the same church is another humble man whose heart was deeply stirred some years ago when they were erecting their house of worship. He and his family were living in an old sod house and had laid aside \$100 toward building a better one. After talking the matter over with his good wife he said to the building committee, "We can wait for a house on the homestead, but the church must be built." So the whole

\$100 was given. The church was erected, but the house on the homestead was never built. If our well-to-do people were willing to meet these noble souls at the front in a similar spirit of effort and sacrifice there would be no lack for the Lord's work.

Superintendent H. A. Schauffler, on Bohemia and the United States

Brethren I sympathize heartily with you in your American work, and I know that you are with me also in my effort for the foreigner. I have been back this last summer to my old missionary field in Austria, and I want to tell you some of my impressions.

When the three missionaries of the American Board to Austria met in Prague in the fall of 1872, they little imagined that they were called, not only to begin work for Catholics in a Papal land, but that they would also prepare the way for the solution of one of the most difficult problems connected with the evangelization of our country, that of reaching our Slavic immigrants and their children with the Gospel. But that was the Divine plan. In order to be able to do intelligent and efficient missionary work for Bohemians in America, it was necessary to become thoroughly acquainted with them in their own country. It was necessary to learn their language, a difficult task, and one which can be accomplished much better in Bohemia than in America. It was still more necessary to become well acquainted with the people themselves, to study their character, to know their glorious and tragic history and ancient Protestant literature, to study their present condition and the causes that have led to it; to learn by painful experience how to sympathize with them in their ecclesiastical and political oppression, to become acquainted with the small body of spiritually minded Christian leaders among the Protestant

churches—in short, to acquire an intelligent, sympathetic knowledge of the people, their condition and spiritual needs, and the best means of meeting those needs. This required years of residence among and intercourse with the people in their own country.

When first myself, and then Dr. E. A. Adams, were most reluctantly compelled by urgent family reasons to return to the United States, we little dreamed what was in store for us. While waiting for the restoration of Mrs. Schauffler's health and hoping to be permitted to return to Austria, I was much surprised by an invitation to visit Cleveland and see what could be done for the spiritual good of the 25,000 Bohemians of that city. This visit resulted in my settling there in 1882 as missionary to Bohemians, and in my appointment in 1883 by the National Society as their superintendent for missionary work among foreign population in a large section of the country, including a number of States. This again resulted the next year (1884) in the calling of Dr. E. A. Adams to Chicago to commence missionary work for the very large Bohemian population now numbering over 80,000. Later on, the foreign population work of the Congregational body was divided into three departments. But it will always remain true that the now very large, widespreading and successful work of our denomination for foreign population had its inception in the Cleveland Bohemian mission, which itself was the result of, and made possible by, the American Board's mission in Austria.

The difficulties to be overcome in our Slavic work in America were soon found to be very great. The bitter opposition of Rome and the gross materialism and blatant infidelity into which hatred of Rome's oppression drove multitudes of freedom-loving Bohemians, who knew little or nothing of true Christianity, and the total lack of a real Christian element and of Bohemian missionary workers

made the beginning much more difficult than among most other foreign elements. Here, too, the mission in Bohemia rendered important service by sending over several excellent young brethren and sisters, who are actively engaged in our Slavic missionary work.

Our example has stimulated the Presbyterian, Methodist and Baptist bodies to take hold of missionary work for Slavic population. Our Slavic Home Missionary work has not been without a reflex influence on our work in Austria. This is especially true of the Slovak mission in Pennsylvania. Commenced in Braddock in 1890, it has grown faster than any other part of our Slavic work, and that though many of the Slovaks, grievously oppressed by their Magyar rulers, and led astray by their spiritual guides, were found in a deplorable state of ignorance and sin. Wonders of divine grace have been wrought among them. Some of them have returned to Hungary, where they have told of the new life they found here.

This has aroused opposition from the "blind guides" of the blind and called greater attention to their testimony, which has won others and kindled spiritual beacon fires in a number of places. The visit this past summer of Rev. Joseph Donat, of our Charleroi, Pa., Slavic mission, to his home in Bohemia, and to Hungary, where he had good opportunities to speak of the need of a living and witnessing Christianity, gave cheering proof of the blessing of the reflex influence exerted by Slavic mission work in this country.

I pray God, brethren, that this spiritual action and reaction may go on increasing in power and greatly promote the speedy evangelization of large bodies of the population of both great Empires. It is an unspeakable privilege to have a share in work so divine and so far-reaching in its influence for the welfare of vast multitudes for time and for eternity. May God's people realize this and put forth all energies for the carrying to a glorious issue of the Divine plan.

AT THIS point we must leave the train. Our business does not cover the whole country, like the work of these men, and sometimes we reach the end of a journey while they are still going on. But something we may have learned from this missionary symposium of the breadth and variety of the field and work of the Home Missionary Society. We have listened to only seven witnesses. If the whole body of our superintendents, twenty-one in number, could be heard, and if to these were added the fifteen secretaries who carry on work in the Auxiliary States, we should be enlightened and possibly oppressed and overwhelmed by the extent and multiplicity of home missionary demands and opportunities. Is it strange that much study is necessary for a proper understanding of home missions or that appeals for money should be continuous and persistent for carrying it on?

FROM THE FRONT LINE

Another Victory

IT is always a pleasure to record the deliverance of a church from missionary dependency. The home missionary mother loves her children, but is proud to send them forth to fight their own way in the world. The church at Dickinson, North Dakota, Rev. H. V. Rominger, pastor, has had a year of unusual spiritual results, which are now favorably affecting its temporal prosperity. Says the pastor:

On the first Wednesday in September this church voted unanimously to assume self-support, beginning October 19, 1903. Since that time we have been, by God's help, supporting ourselves and will continue to do so, being the only self-supporting Protestant church on the western slope of the Missouri River in North Dakota. I was directed also by unanimous vote to extend the hearty thanks of the church to the Home Missionary Society for its past aid and to pledge the loyal support of the church and its liberal contributions to the Home Missionary treasury in all the years to come.

Here at Dickinson the Lord has done great things for us during the year. We have added nearly one hundred to our church. Our house is often crowded to its limited space, and as soon as we assumed self-support the people adopted measures to enlarge the audience-room at a proposed expense of \$2,000, all of which we hope to raise on the field. Thus the Lord has blessed us, and we know he will continue to do so just in proportion to our devotion and self-sacrifice.

Clothed and in His Right Mind

It is not often that we have to record a conversion from a vicious life to one of virtue and sobriety so sudden and complete as the one described below. Rev. W. C. Allen, of Indiana, furnishes the facts:

One conversion during these meetings was truly remarkable. Mr. ———, a confirmed drunkard, forty-two years of age, at-

tended one of our evening meetings while under the influence of liquor. I spoke that night upon "The Lost Sheep" and gave an invitation to all who felt themselves lost to come forward and seek help. This man acted upon the invitation and appeared to be under deep conviction. He then and there promised to forsake his sin and accepted Christ, confessing Him publicly. At the close of the meeting he threw away a bottle of whiskey which he had on his person. The next day he paid up his saloon bill and publicly announced his intention to lead a Christian life. No one seemed to have faith in his sincerity, but the next night he appeared again at the service giving every evidence of being a new man. He now wears a good suit of clothes and a white shirt, and to the amazement of all is living a clean, honest, upright life, contributing the money he used to spend for drink toward the work of the church.

The Gospel Peddler

Rev. Paul Jamarik, missionary among the Slovaks of Pennsylvania, has not descended so far as we know from a Yankee ancestry, but he has inherited something of the Yankee facility in adapting himself to a situation. He says.

I made 157 visits during the last quarter. My way of gaining access to the homes and hearts of the people is in selling Bibles and religious books. When I enter a home as a peddler I am in no hurry to leave it when told that there is no need of books. I watch for my chance and when I see the least disposition or interest in the people, I sit down, and introducing the Bible brings me, of course, immediately into the subject of the religious life. I often spend twenty minutes, sometimes an hour or more, in conversation, and always get an attentive audience, and my talk turns out to be a sermon, primitive and informal, but often far more effective in its results than a more elaborate one would be. So the peddler turns out to be a preacher or an apostle, if you please, before the people have found out the fact, and it helps business too, for in this way I have sold three Bibles, two New Testaments and a thousand pages of religious literature of the best kind within the last month.

The Story of a Conversion

Rev. Alden B. Case, our Spanish missionary in California, tells the story of a marvelous change in the life of a great sinner.

A Mexican has just gone out of my house who has a history of uncommon interest. He was born in an out-station of my former field in Mexico, of parents once wealthy, but through dissipation the large estate had been lost and Juan Blanco's inheritance was poverty coupled with a terribly perverted nature.

Having removed from his native town, he at one time met a Protestant minister whose conversation left a deep impression upon him. Yet the years passed and his downward career was rapid. At El Paso he learned more of the Gospel, but seemed not to understand or care. Juan's wife was of more than ordinary refinement. Her patience, gentleness, tact and thrift had so far preserved the home, but the struggle with misery was a desperate one. Her husband was now past forty and thoroughly besotted. He says, "I was never empty of liquor. I realized to some degree the wretchedness of my family and regretted it. One day I was startled to find one of my own boys intoxicated. My poor wife prayed incessantly to the saints and virgins on my behalf, but she had little faith and I had none. One of my drink companions was my own brother. One midnight we were staggering home from a debauch on the Mexican side of the river, when suddenly a frightful sense of my real condition flashed upon me. I turned to my brother and said, 'Antonio, we are lost. We are standing at the door of hell which is wide open to receive us. What shall we do? I know; I am going to receive this gospel which they are offering all about us here.'"

In spite of his brother's protests, Juan immediately fell upon his knees in the street and began calling on God to save him. In his partly intoxicated, but really spiritually awakened condition, he actually believed himself at hell's threshold and his pleading with God as he kneeled there was one of awful earnestness. He reached home a changed man and told his wondering wife of his experience. He was soon received as a member of the Spanish Congregational Church at El Paso, as well as his wife and older children, for the miracle of his conversion was used of God for their conversion also.

And now note the results. Of more than thirty Mexican Christians uniting to form the new Spanish Congregational Church at Los Angeles, eight are from the household of his brother; also three of his near relatives here have confessed Christ and have been received to our

fellowship. Juan Blanco is an enthusiastic Christian. He has an experience which he is eager to relate and humbly gives God all the glory. Of scarcely less interest than his own testimony is that of his lovely wife. Her face clearly expresses her faith and contentment in the new life, and her quietly spoken words of prayer and experience are nearly always heard in our midweek meetings. Every member of their large family is a Christian. It is needless to say that such experiences as these give us great cheer in our Spanish mission work.

Destruction by Fire of the Jerome Congregational Church and Parsonage

The following account of the disaster at Jerome, Ariz., calls forth our warmest sympathy toward the church and its devoted pastor:

Sunday morning the Jerome Congregational Church and parsonage were partially destroyed by fire. The timely discovery of the fire and the quick action of the firemen saved both buildings from total destruction.

It was about three o'clock when Ray Miller, who was asleep in one of the lower rooms of the parsonage, next to the church, was awakened by the fumes of burning wood. He went into his father's room, and after arousing him, gave a general alarm, which soon brought the firemen to the scene, and they, with three streams of water, one from the city hydrant near the hospital and two from company hydrants on the hill above the church, were soon fighting the flames, but it was only after very hard work that the fire was gotten under control and a portion of the buildings saved.

The fire started in the southeast corner of the public reading-room, which was located in the basement of the church, and had burned down through the floor into a small room under that corner of the church before Ray was awakened. The study room and library of the pastor was located on the upper floor of the parsonage and next to the corner of the reading-room, where the fire started. The contents of this room were entirely destroyed, including many private papers, an accumulation of twenty-seven years, and upon which a value cannot be placed. The books destroyed are valued at \$350, and the other personal effects of the pastor which burned will bring his loss up to \$500 upon which there was no insurance. The personal effects of Mrs. Miller and Ray were safely removed from the building. The pastor lost everything, including his

clothing, excepting what he had on when he hurried from the burning building.

The reading-room was entirely gutted, and everything therein destroyed. The auditorium of the church and the fixtures therein were almost entirely ruined. The upper story of the parsonage was destroyed, the lower story escaping the fire, but the damage to the contents by water is considerable.

The buildings and contents were valued at \$5,000. Insurance, \$3,000.

Cause of fire is unknown.

The Trail of the Saloon

It is everywhere and our missionaries have no more deadly enemy to fight. Rev. W. D. King of Hyannis, Nebraska, has the following sad experience to relate, although the story has a few streaks of light.

An unfortunate affair occurred here a month ago. A band of about forty Italians, the steel gang for the B. & M. R., came into town for a short stay. Their first day here, Sunday, they patronized our Sunday saloons too freely. Some of them became intoxicated and fighting followed. One man was instantly killed and another badly wounded. Nevertheless, several of the Italians became interested in our church services and continued to attend them as long as the gang remained in town. And even after they had moved fourteen miles East, three of the young men came back on Sunday on a handcar especially to attend our church. Every Sunday I am preaching to some who have but very few times in their lives heard the Gospel. Of course, these are the very few, for as a whole we have an unusually bright, intelligent and attentive people.

The Right Spirit

Our church at Nogales, Arizona, under pastor W. R. Reud, deserves congratulations upon its growing strength and independence. Says the pastor:

By good and vigorous canvassing we have obtained sufficient subscriptions to warrant us in asking the Board to reduce the grant to this church for the coming year by fifty dollars. This is the second time we have made such advance since I came here three years ago. The first year we raised \$300, the next two years \$350 each, this year \$400; and we are glad to do it. More independence for us and more help for some one else!

The Jennings Oil Field, Louisiana

Rev. A. F. Kirchner graphically describes the feeble beginnings of a new mission in the oil regions and its astonishing growth and success.

We have begun work in the Jennings oil field. A merchant offered his store as a place of meeting until we could do better. But we got a private house better suited to our use. I made a canvass from house to house and our first audience consisted of three men, in addition to the two families who lived in the house. Not a very encouraging outlook. The next Sunday night we had a few more, and the third time we numbered eighteen. I had said to the people, you ought to have regular preaching here; their answers were varied. One said, "I like your pluck, but I don't think you can do anything." Others said, "He'll see some trouble before he gets through with those rough necks." Still our company continued to grow.

Watching the drillers one day, I learned that the roughest men have a tender spot in the heart. One of them called out to me, and mistaking me for a workman, said, "What do you do?" "I am a preacher and came to invite the boys to our services Sunday night. Why?" "I want a fireman and thought you were looking for a job." "Well," I replied, "maybe I can help you out or send you a man." But he dropped the subject as quickly as he had opened it, and looking me full in the face, he said, "I wish I were a better man," and he meant it. I said to him, "You're on the right road, keep coming." After this I went to the pool rooms and poker tables, and invited the men to our meetings. "All right," said one, "wait until we finish this game." I waited, but said not a word. The game promised to be a long one. Finally, said one, "Let's quit, boys; I am going to church, come on." They came, and there was no more poker that night. They kept coming. Finally we moved into a tent. One stormy night it blew down and was so torn that it was beyond use. Meanwhile a paper had been circulating for a building fund. Our first thought was to get a place for about \$180. But some of the business men hearing of our plans, said to me, "Go and see the oil companies of Jennings, and tell them we will co-operate with them in putting up a good building." It was done. The building is now up and almost paid for by subscriptions from the field, from Crowley and Jennings, and the cost will be about \$500. The building is being used for a schoolhouse as well as a church, thus serving a double purpose. Last Sunday

night we held our first service there and the place was crowded. Very soon now we are to dedicate, and everything gives promise of a large and fruitful work.

Law and Gospel

Rev. J. H. Heald, of San Rafael, New Mexico, finds like most of our Spanish-speaking missionaries, that in addition to natural depravity, he is called sometimes to contend with spiritual wickedness in high places; to wit, the Romish Church. He writes:

At San Mateo I spent several days giving two illustrated sermons to large audiences. For the week past I have been assisting Mr. Moya in evangelistic services at Barelás, in which the Methodist and Presbyterian (Mexican) ministers cooperated. We succeeded in getting quite a large audience on Sunday evenings, albeit a very disorderly one. In fact, we were obliged to call in the police the last night, when our Romanist friends had planned to give us a warm reception. The presence of the police did not prove to be a drawing card so far as the rough element was concerned, and on the whole we found that a combination of the law and the gospel sometimes works well.

Present Aspects of Mormonism

Rev. P. A. Simpkin, of Salt Lake City, while no alarmist, is impressed by the growing strength of Mormonism with its new leadership.

Under the strong guidance of Joseph Smith, its new President, the lines are more closely drawn in Salt Lake City than they have been since Brigham Young died. It is folly to talk of a change in Mormonism, for there is none, save in its more clever, more subtle and outwardly more conforming spirit to the conditions of the time. The man who talks of the peril and the power of Mormonism is neither bigot nor alarmist, but a man with a word that Christian America does well to heed. Apostasy is common as one looks through the State, but it is being made harder to apostatize than it used to be, and what was two years ago a highly disorganized institution has been drawn in new strength to the old shape.

We are feeling in a quiet way the result of this change in the unapproachableness

of Mormons, and in a new spirit of zeal in their testimony of Joseph's prophethood, and in their earnest attempts to lay hold of our young people. This last evidence of the revived spirit of Mormonism is the only one that really troubles me, for in the pleasure carnival for their young people, in the constant whirl of dances and dramatic entertainments, our own youth find an appeal.

All America needs awakening to realize the virility and tireless adaptability of Mormonism in its effort to dominate the West. Proselyting campaigns are begun and carried on with great zeal and cunning, and when they are not crowned with conversions to the Mormon faith, too often they result in a complacent attitude toward its errors.

The Colorado Strike

Missionary conditions in Colorado have suffered and are still to suffer from the protracted labor agitation in mining regions. Says Rev. Arthur E. Fraser, of Coal Creek:

All our work here hangs on the strike orders for next Monday. I am located in Coal Creek, one of three coal mining camps which form a triangle distant about three miles from each other. They make practically one parish. Altogether there are about 1,100 Americans and 1,300 foreigners, the latter ministered to by a Roman Catholic Church and the former by our own and a Methodist Episcopal Church. If the strike occurs and continues stubbornly, as is commonly expected, the support of this field will undoubtedly be much diminished. In anticipation of reduced income, my wife has already taken a teacher into our home in spite of her feeble health and knowing, as one result, that she cannot do as much church work as formerly.

We have been encouraged by what I call a certain steadying influence which has radiated from our church. I have already reported that the sending of children to saloons for beer and Sunday gambling have been checked by our Town Board. The church was in a large measure responsible for this action. Its services have been of a sustained character and its witness for faith has been a steady one, and while its membership has not largely increased, nor have many conversions occurred, yet the life of the people has been visibly affected and genuinely helped.

WOMAN'S PART

Woman's Work on the Frontier

BY MRS. ANNETTE B. GRAY, WYOMING

THESE last three months I have been with some needy churches and preaching stations in the northern part of the State. The physical discomfort has not been the least of the misfortunes. For a month I was seventy miles from a railroad, and have ridden everything, from the running gear of a wagon to a bucking bronco. One day I made an attempt to walk a mile into the country to see a member of a church which I was at one time supplying. A week's rain and snow, combined with the tramping of the hoofs of thousands of cattle driven by the snow from the mountain pastures to the valleys below, had made the trails almost bottomless. As I was trying unsuccessfully to cross the quagmire of a trail, an old gentleman came along on a bronco, and with true Western spirit and kindness, although utter strangers to each other, tendered me his horse to ride while I made my calls and told me where to leave him when I got through, and took his way across the field to head off some "critters" that were making their way homewards from the mountains without regard to wire fence or anything else. I gladly bestrode the bronco and rode him three miles and made two calls.

I was two weeks at Klondyke, a preaching station near the mountains. The people are anxious for a church. The Sunday morning audience was large and appreciative. The night was dark and stormy; the road bad and the ditches deep. We got to the schoolhouse rather late. As soon as we arrived Mrs. "Klondyke Jones" put a light in the window, a sign for

her daughter to 'phone up the crowd, which she did, for even here under the shadow of the Rockies, with their bear, and wolves, and lion, the ranch people are closely united by the wonderful electric current which runs along wire fences, over gateways, across creeks and rivers, from tree-top to tree-top. Soon the people came, riding, or driving, through the darkness, "and the Lord blessed us there."

I attended the Ladies' Circle one day. It was organized for the benefit of church and community alike. No unkind word of criticism was allowed. The courtesy which alone can come from truly loving, unselfish hearts is always insisted on. We sewed for our hostess that day, for some one discovered that she was far behind with her work, and nine pillow slips, four children's dresses, and one apron was the result of our toil. Mrs. D. made her log cabin welcome for us by a thick coat of white-wash inside and out. A good chicken dinner was ours to enjoy, and again at five o'clock she set a table out under the trees and served cake and coffee. As the sun sank behind the Big Horn Mountains we turned our faces homeward. I walked two miles of the way with a very cultured lady who had been a teacher in the St. Louis schools.

My last work was with a pastorless and discouraged church, but the Lord blessed us wonderfully. We planned an entertainment with which to raise some much-needed money. The windows of the church are very large and of clear glass. The last night before our entertainment we had a rehearsal and a number gathered at the windows to look in. Something to cover the windows was imperative. No large newspaper, nor wall paper, nor in fact anything was to be found.

I accosted the saloonkeeper who had been a regular attendant at church and asked him what he used. The reply came, "salts and stale beer." The necessity was great, and so Mr. H. prepared the mixture, and I applied it with a sponge to the church windows. They turned to a beautiful frostwork and the "peekers" were baffled.

The next afternoon Mr. Gray came through by stage with Rev. and Mrs. Broad. The Ladies' Circle, thirty strong, was waiting for them. Out in the beautiful Indian summer afternoon, under the very shadow of the Rockies, with the autumn-tinted leaves falling about them, Mr. and Mrs. Broad addressed us. Tears fell from eyes long unaccustomed to showing emotion, as our friends with God-given words touched the heart-strings. "Nearer, My God, to Thee" was sung, and meant more than usual to us all. After a bountiful supper had been eaten, we bade our friends good-bye.

What It Costs

Rev. C. H. Nellor, of Guernsey, Wyo., has learned, with many a home missionary pastor, how real are the sacrifices of the people on the frontier in their effort to have the gospel.

Some of our ministers may think that they are making all the sacrifices and are the only burden bearers in these Western communities. But an incident in connection with my own work here shows that others beside the ministry know the meaning of self-sacrifice. We have one good woman among us who did without mittens and overshoes all last winter, staying at home when the weather was very severe and arranging her work, so that she would not need to be out much in the very coldest of weather in order to pay her dollar a month on the pastor's salary. This is not all. She declares that she will do the same this winter if the Lord makes it necessary. What minister would not spend his life happily in the service of such a loyal people?

Woman's Missionary Program for January 1904—Our Slavic People

Hymn—"Joy to the World."

Scripture—Isaiah, Chapter 55.

Prayer.

The Contribution of the Nations to America.

The Arrival of Immigrants in New York.

Distribution of Our Foreign Population.

The Equipment of the C. H. M. S. for Its Foreign Work.

The Slavic People.

Their History and Our Efforts for Them.

What Has Been Accomplished.

Our Consecrated Workers.

Offering.

Prayer.

Hymn—"Our Country's Voice Is Pleading."

References.

Foreign Elements in American Civilization. Minutes of National Council, Portland, Maine, October, 1901.

The Great Migration. HOME MISSIONARY, October, 1903.

Leavening the Nation, Dr. J. B. Clark. Chapter 17.

Where Our Emigrants Settle and Equipment of C. H. M. S. HOME MISSIONARY, November, 1903.

God's Hand in Our Slavic Work. HOME MISSIONARY, October, 1900.

The Countrymen of John Huss in America.

Our Slavic Home Missionary Work. Heroines of the Slavic Work.

All of the above, excepting Minutes of National Council, can be secured from the Congregational Home Missionary Society, Fourth avenue and Twenty-second street, New York City. Price of Leavening the Nation, \$1.25.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

November 1903.

Not in commission last year.

Benton, Adoniram J., Gentry, Ark.; Buell, Seth H., Ravenna, Neb.

Carden, William J., Oakwood, Ga.; Chapin, S. Abbie, Dayton, Wyo.; Christianson, Charles J., Rosette Park, S. Dak.; Clews, William, Julesburg and Anderson, Colo.; Cross, John L., Silver Creek, Neb.; Currie, Albert H., Lyle and Rose Creek, Minn.

Davis, Travis, Nichols, Shepherd, Douglas and Fitzgerald, Ga.; Derrick, Thomas H., McHenry, N. Dak.; Douglas, Alexander, Wibaux, Mont., and Sentinel, Butte, N. Dak.; Dyer, Thomas L., Fremont, Ind.

Emerson, F. C., Edmore and Lawton, N. Dak. Gier, Leon E., Ontario, Oregon; Green, George E., Ft. Pierre, S. Dak.

Hopp, John H., Portland and Stafford, Oregon; Hunting, Harold, Arcadia, Neb.

Kingsbury, N., San Jacinto, Cal. Lavender, James M., Ward, Colo.

Mills, Herbert L., Omaha, Neb. Payne, G. W., Columbus, Ga.

Schurr, Daniel G., Timber Creek and Wolbach, Neb.; Shuman, H. A., Arcadia, Neb.; Smith, George A., Austel, Powder Springs and Hiram, Ga.; Smith, J. A., Cyanide, Beaver Creek, Edmore and Tinton, S. Dak.; Stahmer, Henry, Rocky Ford, Colo.

Teuber, A. C., Ellis, N. Dak.; Thomas, Charles M., Brunswick and Willow Dale, Neb.; Thomson, James B., Pleasant Valley and Dean, S. Dak.; Tingle, George W., Amity, Mo.

Viehe, Paul G., Chokio, Minn. Wilson, E. E., Wyndemere and Dexter, N. Dak.

RE-COMMISSIONED.

Arnold, Lewis D., Akeley, Minn.

Boller, Benjamin F., Los Angeles, Cal.; Brake-meyer, Gustavus L., Friend, Neb.; Burkart, J. J., Monterey, Pa.

Cournay, Joseph, Sherwood and Tualitin, Oregon; Cressman, Abraham A., Grand Island, Neb.; Croker, John, Grant, Venango and Madrid, Neb.; Curtis, Norman R., Challis, Idaho.

Davies, J. W. F., Anina and Templeton, S. Dak. Evans, David E., Armour, S. Dak.

Grieb, Edmund, Seattle, Wash. Hannant, Morrison E., Clear Lake, S. Dak.

Heberling, Frederick W., Hamilton, Mo.; Haecker, M. C., Chickasha, Ind. T.; Holton, H. F., Bertrand, Neb.

Jones, R., Oacema, S. Dak. King, C. C., Braswell, Meadow and Trinity, Ga.;

Knapp, George W., Hay Springs, Neb.; Kokjer, Jordan M., Petersburg, Neb.

Larson, Anton R., Columbia, S. Dak.; Lyman, Harvey A., Douglas, Wyo.; Long, Joseph B., Hot Springs, S. Dak.

McDougall, George L., Paonia and Somerset, Colo.; Minich, D. H., Malheur, Ironides, Willow Creek and Barst River, Oregon; Moore, George W., Spring Creek, Pa.

Newton, Howell E., Gilmore and Winder, Ga.; Nichols, J. H., Gage, Okla.; Nichols, Richard D., Kalama, Wash.

Perry, Augustus C., Suches, Ga. Rend, William R., Nogales, Ariz.; Robbins, Anson H., Meckling, S. Dak.; Roberts, Owen W., Keystone, S. Dak.

Sahlstrom, L. A., Hazel Park, St. Paul and Gladstone, Minn.; Saunders, H. L., Sparks and Forest, Okla.; Singleton, Joseph H., Paso Robles, Cal.; Skeels, H. M., Elyria, Colo.; Slater, Sheldon, Esmond, N. Dak.; Smith, Alexander D., Graceville, Minn.; Spanswick, Thomas W., Howard, S. Dak.; Steele, William, Crary, N. Dak.; Stillman, Orson A., Buffalo, Wyo.; Stutson, Henry H., Biwabik, Minn.

Taylor, Thomas A., Granville and Riga, N. Dak.; Thompson, Thomas, Wagner, S. Dak.; Tomlin, David R., Mitchell, S. Dak.; Tre Fethren, Eugene B., Ipswich, S. Dak.

Williams, Theodore C., Big Horn, Wyo.; Wyatt, Charles, Waubay, S. Dak.

Zoltak, Miss Mary, Braddock, Pa.

RECEIPTS

November, 1903.

For account of receipts by State Auxiliary Societies, see page 400.

MAINE—\$123.11.

Bucksport, Elm st., S. S., 5; Casco, S. S., 1.67; Centre Minot, S. S., 9; Litchfield, S. S., 2.30; Machias, Center st., 4.64; Portland, Ladies of the Bethel Ch., 25; Alice Bradford and others, 75.50.

NEW HAMPSHIRE—\$8,894.83; of which legacies, \$8,815.74.

Boscawen, Estate of S. B. Corser, 8,813.88; Chester, S. S., 5.39; Claremont, S. S., 8.84; Exeter, Phillips, 58.81; Mason, Estate of Mrs. L. A. Barnes, 1.86; Meriden, 6.05.

VERMONT—\$13.25.

Brandon, G. W. Burnham, 1; Burlington, S. S., 2.50; Newbury, H. E. Keyes, 1; Salisbury, S. S., 5.50; Vergennes, C. E., 3.25.

MASSACHUSETTS—\$2,663.22; of which legacies, \$1,039.36.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas. By request of donors, 904.89; Amesbury, Main st., 42.93; Andover, S. S. of the South, 7.06; Ashby, 17.50; Barre, Estate of Mrs. K. W. Clark, 950; Dudley, 6; Framingham, Estate of the late Miss Augusta March, 50; Gilbertville, Trinitarian S. S., 10; Greenfield, 2d, S. S., 10; Hadley, M. L. Pierce, 1; Haverhill, M. A. Nichols, 60; Holliston, A Friend, 1; Interlaken, 11.65; Lowell, Eliot, 20.38; Mittineague, A Friend, 7; Newburyport, Estate of Miss H. M. Savory, 14.36; Northbridge, Estate of L. A. Brigham, 75; Northbridge Centre, S. S., 3.24; North Middleboro, 28.15; Royalston, 1st, 2.73; Salem, Tabernacle, 33.26; Saundersville, M. E. Fowler, 5; Sheffield, 4; Somerville, 12.25; Southfield, S. S., 3.61; South Hadley, S. S., 5.41; Springfield, 1st, 50; Stockbridge, 28.19; Sunderland, S. S., 25; Turner's Falls, 13.35; Tyngsboro, Evangelical, 3; Westfield, 2d, S. S., 3.26; Westhampton, S. S., 4.65; C. E., 1.35; West Somerville, E. P. Jewett, 20; Worcester, Hope, 15.

Woman's H. M. A., Miss L. D. White, Treas. For Salary Fund, 213.

RHODE ISLAND—\$46.40.

Auburn, S. S., 2.50; Bristol, 1st, 43.90.

CONNECTICUT—\$1,940.44; of which legacies, \$1,022.50.

Miss. Soc. of Conn., by Rev. J. S. Ives, 89.39; Ansonia, S. S., 12.91; Berlin, 2d, 28; Bridgeport, South Ch. S. S., 25; Bristol, S. S., 15.98; Canterbury, A Friend, 5; Cromwell, 112.33; Fairfield, Legacy from Elizabeth B. Morehouse, 50; Gilead, S. S., 4; Glastonbury, Estate of Mrs. A. K. Hubbard, 972.50; Goshen, Lebanon, C. E., 2.50; Greenwich, 2d, 233.24; Hartford, Center S. S., 15; "A. M. M." 50; Mrs. M. A. Williams, Thanksgiving offering, 20; Jewett City, S. S., 5.47; Kensington, S. S., 4.19; Kent, 1st, 2.28; Middlefield, C. E., 12.25; New London, S. S., 1st Ch. of Christ, 4.43; North Madison, S. S., 4.50; Plainville, S. S., 2.82; Salisbury, The Cong. Class, 12.65; Stafford Springs, 19.11; S. S., 6.70; Unionville, C. E. of the 1st Ch. of Christ, 25; Westminster, C. E., 5; Whitneyville, Ladies' Miss. Soc., 15; Woodbridge, S. S., 8.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.
Bridgeport, South, Ladies' Benev. Soc., 38.63;
Bridgewater, 17; Hartford, 1st, 75; New Hartford,
Ladies' Aid Soc., 14.56; Plainville, 3; Westport,
Ladies' Benev. Soc., 5; Winsted, 2d, 23.

Total.....\$176.19

NEW YORK—\$609.56.

Bridgewater, 22.85; Brooklyn, Puritan, 10; S. S.
of the Ch. of the Pilgrims, 10; S. S. of the South, 25;
Swedish Tabernacle S. S., 6.42; S. S., South Chapel,
15; Clayton, 1st, 5; S. S., 6.05; Elmira, Mrs. S. D.
Jennings, 20; Flushing, 1st, 36; Jamestown, Danish,
5; Morristown, 14.31; Mt. Sinai, 9.33; Orient, 33.31;
S. S., 40; Orient Point, "A Life Member," 15; Paris,
10.50; Rensselaer Falls, 6.50; Sidney, 1st, 47;
Utica, Plymouth, 17; Washington Mills, Messiah
Ch. and S. S., 10; Wellsville, 1st, 47.78; White
Plains, S. S., 8.06.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.
Brooklyn, Lewis ave., C. E., 50; Canandaigua,
139.45.

Total.....\$189.45

NEW JERSEY—\$71.62.

Cedar Grove, Union, 10; Newark, 1st, 19.07;
Miss K. L. Hamilton, 4; Orange Valley, 32.25;
Perth Amboy, Swedes, 6.30.

PENNSYLVANIA—\$128.42.

Allegheny, Slavic, 5; Braddock, Slavic, 15.65;
Chandler's Valley, 6.12; Du Bois, Swedes, 2.25;
McKeesport, S. S., 1st, 5; North Scranton, Puritan,
5; Philadelphia, Park, 24.35; Kensington, 8; Potts-
town, E. C. Noyes, 10; Rendham, 5; Ridgeway,
H. M. Soc., 5; Spring Creek, 3.50; Stockdale, Slavic
Bethlehem, 15; Titusville, Swedes, 5; Warren, Swedes,
3.55.

Woman's Missionary Union, Mrs. D. Howells,
Treas. Meadville, 10.

MARYLAND—\$51.77.

Baltimore, Associate, 44.27; Canton, 7.50.

NORTH CAROLINA—\$1.50.

Moore, S. S., 1.50.

GEORGIA—\$19.00.

Aragon, .50; Bellview, Rev. W. A. Cheatwood, 2;
Cedartown and North Rome, 1; Cochran and Lifsey,
3; Duluth Mission, 1; Lovejoy, 2; Greenville,
White's Chapel, 7.50; Powersville and Sycamore,
Womles Chapel, 1.50; Rochelle, Wenona and Williford,
.50.

ALABAMA—\$14.57.

Cotton, Watson Chapel, 1; Light, 1; Mountain
Spring, 1; Lomax, 1; Lightwood Union, 1; Deats-
ville, Pinegrove, 1; Opp, Bethel, 5; Rosehill, New
Hope, 1.57; Tidmore, High Rock, Tidmore, Nectar,
Tidmore, Newton and Tidwell, Concord, 2.

LOUISIANA—\$5.00.

Vinton, 1st, 5.

FLORIDA—\$15.25

Received by Rev. S. F. Gale: Key West, 12; Moss
Bluff, 3.25.

OKLAHOMA—\$35.80.

Received by Rev. J. H. Parker: Breckenridge, 10;
Hastings, 10; Kingfisher, 5; Seward, 2.

Woman's Missionary Union, Mrs. C. E. Worrell
Treas., 8.80.

ARIZONA—\$10.00.

Nogales, Trinity, 5; Prescott, C. E., 5.

TENNESSEE—\$10.00.

Knoxville, Pilgrim, 10.

OHIO—\$75.21.

Ohio Home Miss. Soc., by Rev. J. G. Fraser, 25;
Cleveland, Cyril S. S., 2; Olmstead Falls, 7.11; Pen-
field, 10; Ruggles, 1st, 31.10.

INDIANA—\$65.21.

Andrews, 2.08; Angola, 1st, 21; Hosmer, 3; In-
dianapolis, Mayflower, 39.13.

ILLINOIS—\$5.00.

Payson, Rev. D. B. Eells, 5.

MISSOURI—\$70.01.

Hamilton, 1st, 17.50; St. Louis, Fountain Park,
25.30; Immanuel, 15.61; S. S., 2.10; Springfield,
1st, 4.50; W. H. M. S., German, 5.

MICHIGAN—\$17.00.

Addison, S. S., 2; Detroit, 1st Polish, 10; Rev. J.
Lewis, 5.

WISCONSIN—\$1,721.87; of which legacy, \$1,631.62.
Glenwood, Swedes, 1.50; Green Bay, Estate of
C. D. Pettibone, 1,631.62; La Crosse, Mrs. L. M.
Beebe, 75; South Milwaukee, German, 10; Union,
Scands., 2; Wood Lake and Doctor's Lake, Scands.,
1.75.

IOWA—\$102.03.

Iowa Home Miss. Soc., by J. H. Merrill, Treas.,
72.85; Afton, M. I. Clark, 10; Algona, S. S., 1.44;
Dubuque, C. E., 1st, 14.74; Fort Dodge, B. O.
Williams, 1; Treynor, German, 2.

MINNESOTA—\$223.69.

Received by Rev. G. R. Merrill, D.D.: Dodge
Center, 13.16 Grand Meadow, 4; Minneapolis, Plym-
outh, 70.31; St. Paul, University Ave., 2.22;
Akeley, 12.01; Biwabik, 8; Cambria, Salem, 4;
Cannon Falls, J. Carlson, 5; Clearwater, 3.50;
Fertile, 15.70; Itaska Lake and Alida, 2.50; Lake
Benton, 5; Lake Stay, Swedes, 2.50; St. Paul,
Merriam Park, Olivet, 56.35; Bethany S. S., 14.19;
Sandstone, Scands., 3.25; Spencer Brook and Athens,
Scands., 2.

KANSAS—\$4.14.

Traer, German, 4.14.

NEBRASKA—\$512.53.

Received by H. A. Snow, Treas.: Arlington, 6;
Hastings, 46; West Point, S. S., 5; Woman's H. M.
Union, Mrs. C. J. Hall, Treas., 360.32.

Total.....\$417.32
Less expenses......60

\$416.72

Center, 1st, 2.25; Rev. R. N. Graham, 7.75;
Columbus, 25.56; Hallam, German, 7.50; Hastings,
German, 3; Liberty Creek and De Weese, German,
20; Lincoln, 2; Ogalalla, 4; Omaha, Saratoga, 6;
Santee, A Friend, 2; Sargent, 1st, 5; Trenton, 1st,
4.50; Wymore, Mrs. W. F. Berger, 6.25.

NORTH DAKOTA—\$140.49.

Dawson, Union, 2.50; Deering, 1.11; Bethlehem,
S. S., .89; Havana, 2.48; Glen Ullen, St. Marks, Ger-
man, 12.27; Medina, German, 12.70; F. Koth, 10;
Glucksthal, German, near Medina, 10; Bethesda,
German, 14.10; Ebenezer, German, 4.04; Bethany,
German, 16; Jamestown, 15.80; Eldridge, 4; San-
born, 3.10; Velva, 2.50; Washburn, 5.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.
Eldridge, Ladies' Aid Soc., 3; Michigan City, Ladies
Aid Soc., 10; Niagara, C. E., 3; Oberon, 7; Sykes-
ton, 1.

Total.....\$240.00

SOUTH DAKOTA—\$100.90.

Received by Rev. W. H. Thrall: Houghton, 2.73;
Watertown, 16.65; Badger and Hetland, 2.50; Fair-
fax, Bethlehem S. S., 5.25; Firesteel, 5; Hosmer,
Johns, German, 7; Hot Springs, Rev. D. T. Jenkins, 3;
Lake Preston, 2.50; Meckling, 6; Ree Heights, 5;
South Shore, 12.72; Turton, 1st, 10; Tyndall, Ger-
man, 10; Waubay, 1st, 12.55.

COLORADO—\$46.11.

Received by Rev. H. Sanderson: Coal Creek,
S. S., 1.85; Fruita, S. S., 2.65; S. S. Birthday Box,
4; Paonia, 2.50; Cortez, 2.86; Denver, Harmon, 3;
Steamboat Springs, 10; Littleton, 3; Otis, 2; Platt
Valley, 4.25; Sulphur Springs, 1st, 5; Trinidad, 5.

MONTANA—\$6.50.

Plains, 6.50.

UTAH—\$9.30.

Salt Lake City, Phillips, 9.30.

IDAHO—\$308.00.

Council, 2; Grangeville, 300; Summit, Union, 6.
CALIFORNIA—\$50.75.

Received by Rev. J. L. Maile: Pasadena, Lake
ave., 4; Alvalon, 5; Los Angeles So., Swedish, 2.60;
Norwalk, Bethany, 6.70; Santa Barbara, 32.45.

OREGON—\$52.72.

Beaver Creek and New Era, German, 10; Beaver-
ton, Bethlehem, 2.50; S. S., 2.10; Clackamas, 4.07;
Corvallis, 1st, 5; Salem, Central, 2.50; Sherwood,
2.50.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas.,
10.40; Portland, 1st, 13.65.

Total.....\$240.05

WASHINGTON—\$103.50.

Aberdeen, Swede, 2.90; Blaine, 1st, 5; Bellevue,
Ladies' Miss. Circle, 4; Kalama, 1st, 8.15; Long
Beach, Union, 5; Madrone, Eagle Harbor, 5.95;
Natchez Valley, 4; North Yakima, 1st, 2.50; Oak
Lake, 4; Pomeroy, 4; Roy, 8; Spokane, West-
minster, 50.

NOVEMBER RECEIPTS.

Contributions.....	\$5,759.48
Legacies.....	12,509.22
	<hr/> \$18,268.70
Annuity.....	1,000.00
Interest.....	99.95
Home Missionary.....	67.18
Literature.....	.50
Books.....	9.85
	<hr/> \$19,446.18
For Permanent Fund.....	100.00
Total.....	<hr/> \$19,546.18

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in November, 1903.

Rev. Edwin B. Palmer, Treasurer, Boston.

Acton, 15; Attleboro, 2d, 185.18; Bank Balances, 3 mos. interest, 30.02; Barnstable Conference, 13.54; Becket, Center, 5; Billerica, Orth., 9.11; S. S., 5; Boston, Central, 419.67; Italian, 10; Old South, 3,657.60; Roxbury, Eliot, 179.50; Highland, 5; St. Marks, 5.28; Bracket Fund, income of, 80; Brockton, Campello, South, S. S., 26; Cambridge, 1st, 341.69; Chester, 1st, 6.60; Chesterfield, 2.03; Colerain, 6; Concord, Norwegians, 5; Conway, 33.81; Danvers, 1st, 50.05, to const. Mrs. Anne B. D. Adams Hon. L. M.; Easthampton, 1st, L. B. Soc., 15; Falmouth, Waquoit, 7; Finns, 32.72; Fitchburg, Miss Grace U. Davis, 5; German, 3.40; Foxboro, Bethany, 15.20; Framingham, a friend, 10; Free-town, Assonet, 4; Frost, R. S., Fund, income of, 24; Gloucester, City, Rent, 22.50; West, Trinity (Taft Service), 75; Granville, Center, 2.35; Center, Danes, 4; Gurney, R. C., Fund, income of, 12; Hale, E. J. M., Fund, income of, 20; Hanson, 1st, 3.30; Harvard, 1st, 26; Holbrook, Winthrop, 35; Hubbardston, 12.51; Lawrence, South, 13.40; Swedes, 4.40; Littleton, 7; Lowell, High est., 112.06; Lunenburg, 7; Lynn, 1st, 22.25; North, S. S., 8.82; Malden, Swede, 5; Wellman, Rev. J. W. D.D., from est. of Miss Annie D. Wellman, 500; Middleboro, 1st (addl.), 1; Millbury, 2d, 26.25; Newton, Auburndale (addl.), 1; (West) Second, 172.44; North Andover, 40; Northbridge, Whitinsville, C. E. S., 67.75; Norwegians, 7.03; Phillipston, C. E. Soc., 1.19; Pittsfield, South, 22.12; Plymouth, Chiltonville, 5; Plympton, C. E. Soc., 2.50; Pole Returns, 1.25; Reed, Dwight, Fund, income of, 30; Rollins Fund, income of, 20; Rutland, 27.94; Salem, South, 106.60; Sandisfield, New Boston, 5; Saugus, 32; South Hadley, 24.03; Springfield, a friend, 300; St. Johns, 5; Sutton, 8.29; Taunton, East, 5.10; Trinitarian, 230.39; West, 12.88; Winslow, S. S., 23.45; Walpole, "G.", 25; Wellesley Hills, Rev. E. C. Hood (Special), 55; Westhampton, 17; Whitcomb, D., Fund, income of, 155; Whiting, J. C., Fund, income of, 124; Whitney Fund, Donor of, 100; Woburn, 1st, Ladies' Char. and Reading Soc., to const. Mrs. Helen M. Hood L. M., 30; Montvale, 8; Worcester, a friend, 20; Piedmont, 48.25; Plymouth, 71.58.

WOMAN'S HOME MISSIONARY ASSOCIATION.

Miss Lizzie D. White, Treasurer.

Grant for Mrs. Ellen May, Italian, 35; Grant toward Salary of French Am. College Teachers—Miss A. Auger, 80; Miss M. E. Carter, 200; Roxbury, Wal. ave. Aux. toward Salary of Rev. S. Deakin, 41; Regular, 7,937.03; W. H. M. A., 356; Home Missionary, 1.50.

Total.....\$8,204.53

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in November, 1903.

Ward W. Jacobs, Treasurer, Hartford.

Abington, 1; Barkhamsted, 2.55; Branford, S. S., 30; Chaplin, 15; Colchester, 44.69; S. S., 5.07; Coventry, 2d, 17.75; Greenwich, 1st, 15; S. S., 10; Haddam Neck, 10.50; Hartford, 1st, S. S., 10.35; Hartford, Warburton Chapel S. S., 4.48; Hartford, Italian, 6.25; Middlefield, 66.58; Old Saybrook, 4.11; for C. H. M. S., 4.12; Plantsville, 28.18; Plymouth, 9; South Killingly, 12; Southport, 43.15; Thomaston, Swedish, 5.

Total.....\$344.78

M. S. C.\$340.66

C. H. M. S.4.12

\$344.78

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in October and November.

Clayton S. Fitch, Treasurer, New York.

Albany, 1st, 7; Brooklyn, Park L. H. M. S., 5; Brooklyn, Park ave., 1.50; Brooklyn, Martense, 4.50; Brooklyn, Hills, 10; Buffalo, 1st, L. G. H. M. D., 10; De Ruyter, 4.40; East Rockaway, 12; Fairport, W. H. M. S., 15; Lockport, East ave., 40; New York, Finn., 10; H. Y. W. H. M. U., 250; Norwich, W. H. M. S., 23.45; Norwood, L. H. M. S., 10; Ogdensburg, 32.03; Patchogue, 29.52; Richmond Hill, S. S., 11.75; Rushville, 3.40; Sherburne, W. M. S., 25; Sinclairville, 6; Sloan, 9; Wilmington, 3.

Total.....\$522.55

OHIO HOME MISSIONARY SOCIETY.

Receipts in November, 1903.

Rev. J. G. Fraser, Treasurer.

Barberton, S. S., 4.42; Cincinnati, Lawrence st., Ch., 28.85; C. E., 5; Cleveland, Cyril, 35; Dover, 27.58; Lawrence, 5.50; Little Muskingum, 5; Marietta, 2d, 6.50; Medina, Ch., 252.02; C. E., 20; A. I. Root, special for Cuba, 25; Oberlin, 1st, 50.35; Secretary, Expenses, 1.50; Stanleyville, 5; Toledo, Washington st. Ch., 32.60; S. S., 5.

OHIO WOMAN'S HOME MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer.

Springfield, Lagonda ave., W. M. S., 5.

Total, \$514.32. All general.

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in November, 1903.

Rev. John P. Sanderson, Treasurer, Lansing.

Ada, 1st, 9.50; Ada, 2d, 6; Alpena, 67; Ann Arbor, 78.24; Calumet, 81.03; Cooper, C. E., 5; Custer, 20; Detroit, Woodward ave., 75.96; Plymouth, Y. P., 1; Polish, 5; Canfield ave., 2.05; Dowagiac, 33.81; Dundee, 7.70; Durand, 2.50; Gaylord, 11.01; Grand Rapids, Plymouth C. E., 10; Highland Station, 5; Hillsdale, 10; Ironton, 2; Jackson, 1st, 200; Lake Odessa, 21.75; Merrill, 11; Prattville, 4.60; Rochester, 7.60; C. E., 7; S. S., 1; South Boston, 5; South Haven, 53.45; Wheatland, 20.34; W. H. M. U., by Mrs. E. F. Grabill, Treas., 340.50.

Total.....\$1,105.04

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in November, 1903.

Baltimore, Md., Ladies of Assoc. Ch., bbl., 101.50; Bethel, Conn., L. M. C., box, 93.66; Bridgeport, Conn., West End Ch., box, 49; Brooklyn, N. Y., Ladies' League of Bushwick Ave., bbl., 50; Cabot, Vt., W. H. M. S., box, 28.37; Cleveland, O., C. E. S. of Archwood, bbl. and cash, 22; East Orange, N. J., W. H. M. S. of 1st, 2 bbls. and carpet, 177.97; Farmington, Conn., L. B. S., box, bbl. and package, 193.35; Flushing, N. Y., Ch. and H. M. S., box, 115; Gloversville, N. Y., L. B. Assoc., box and bbl., 131.96; Greenwich, Conn., Stillson Benev. Soc. of 2d, 2 bbls; Guilford, Conn., L. H. M. S. of 1st, 2 bbls., 179.45; Hampton Falls, N. H., 1st, box, 34.32; Hartford, Conn., W. H. M. S. of Center, box and bbl., 165; Homer, N. Y., L. A. and H. M. S., bbl., 42.39; Ithaca, N. Y., L. M. S., box and bbl., 28.70; Middle-town, Conn., Union Soc. of South, box, 113.29; Middletown, N. Y., L. H. M. S. of 1st, bbl., 150.65; Ladies Guild, 2 bbls., 131.21; Moravia, H. M. S., box, 56.32; Mt. Vernon, N. Y., 1st, box, 160; Neosho, C. E. S., box, 45; New Britain, Conn., H. M. S. of 1st, 2 boxes, 189.11; W. H. M. S. of the South, box, 159.67; New Haven, Conn., L. A. S. of Humphrey St., 2 bbls., 137.54; L. A. S. of Ch. of the Redeemer, box, 200; H. M. S. of Pilgrim, bbl., 66.22; New Milford, Conn., Ladies' Sew. Soc., box and half bbl., 145; Norwalk, Conn., L. B. Assoc. of 1st, box, 175; Old Saybrook, Conn., L. H. M. S. of 1st, box and bbl., 128.67; Peacham, Vt., L. M. S., bbl., 80.67; Perry Center, N. Y., L. B. S. of 1st, bbl., 27.60; Ravenna, O., W. M. S. of 1st, box, 56; St. Johnsbury, Vt., W. A. of North, with contributions from the South, 2 bbls., 95.57; Simsbury, Conn., L. H. M. S., box and bbl., 95; South Manchester, Conn., L. B. S. of 1st, bbl., 108.50; South Windsor, Conn., H. M. S., box, 72.14; Torrington, Conn., L. A. S. of Center, bbl., 125.

Total.....\$3,931.33

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

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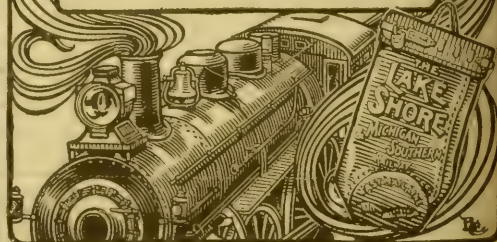
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NUMBER XI.

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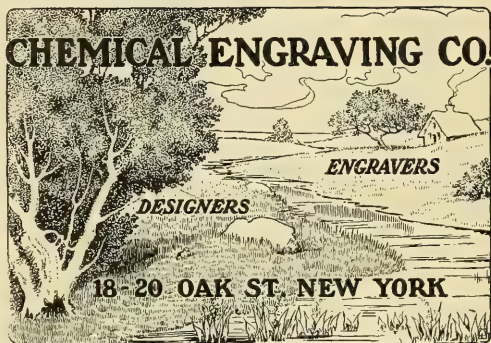
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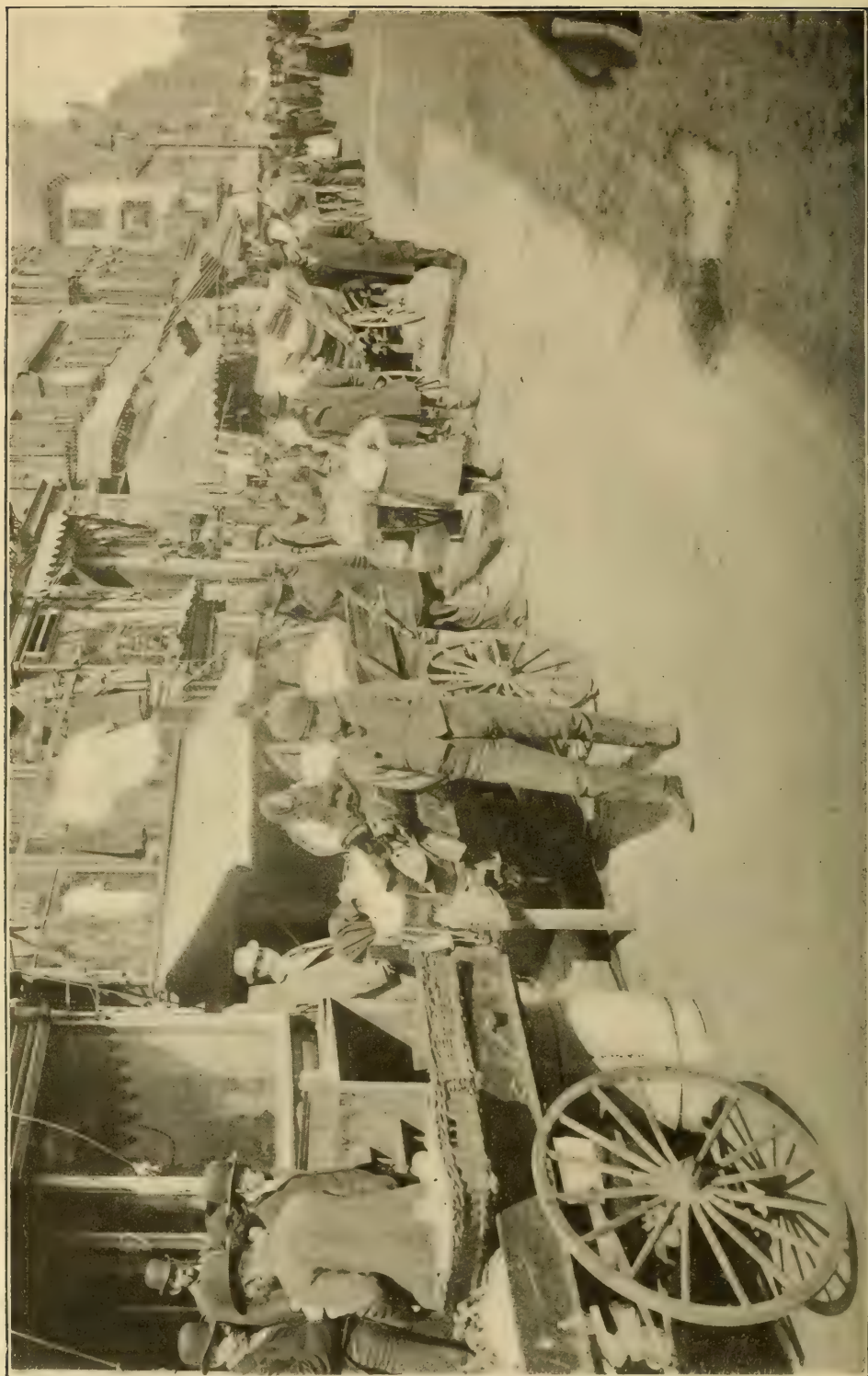
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THE HOME MISSIONARY

VOL. LXXVII FEBRUARY, 1904

No. 11

THE DENVER TABERNACLE

Whence It Came and How It Grew

By REV. THOS. A. UZZELL

IN 1878, in a strip of the city of Denver, one half-mile wide and three miles long, from the Platte River south to Lawrence street and

from Cherry Creek, east to Grant's smelter, there were 10,000 people without a single church and with but one Sunday-school,—the Railroad Mission at Nineteenth and Wewatta streets. Here lived all classes of people in all conditions. Into the western end of this section were crowded the dives, the gambling hells and

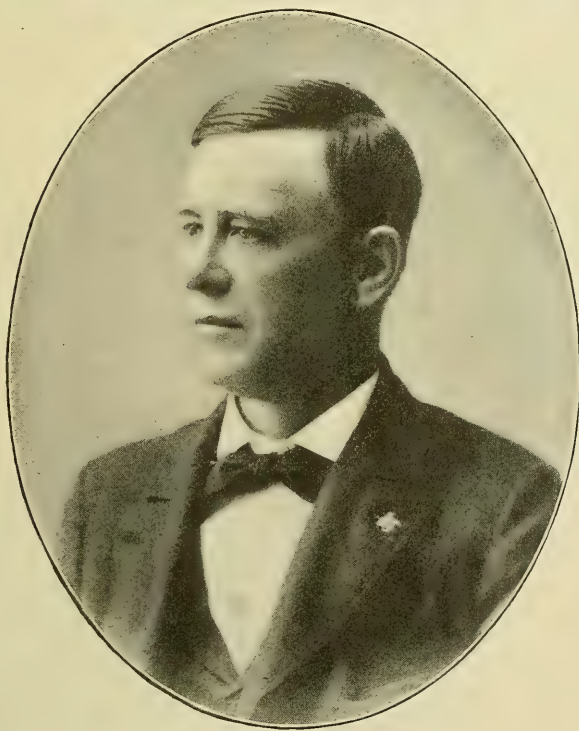
the houses of infamy, a veritable Five Points of the city. At this time Rev. C. S. Uzzell, a Methodist minister, was holding successful revival meetings just north of the city in a

rural district. He was invited to the Railroad Mission, where he held services resulting in the conversion of 225 people. But what could be

done with these converts? No church could be organized at the Mission because it was a union affair. The sheep were turned out in the midst of the wolves, and the boy shepherd, whose heart yearned for them, resolved and declared that if God would let him live by His power, he

would return to build a church and care for these much torn and tempted ones.

Later, he applied to the authorities of the Methodist Church for per-



REV. THOMAS A. UZZELL



RAILROAD UNION MISSION, DENVER

mission to organize a mission and to build a church in this neighborhood, but was met with the response, "no funds." The same answer was given to his application to the Presbyterian body. Not discouraged, and with an increased conviction that God was with him, and that the need of these people was not surpassed anywhere, he besought the Congregationalists. The Home Missionary Society pledged \$1,000 a year for salary and Mr. Uzzell became a Congregational missionary, moved into his field and began to live with his people and to labor for them.

In February, 1884, the "People's Tabernacle" was organized in the old Lindquist Hotel on Nineteenth street. There were but eight members, all that could be found of the 225 converts of six years before. Two lots on Blake, between Nineteenth and Twentieth streets, were bought for \$1,500. A two-story brick building, 50x80 feet, was contracted for, to cost \$4,490, with not a penny in sight. October 5, 1884, the Mission was opened

and has never been closed summer nor winter since, nor has the heart or hand of pastor or people ever been shut to the appeals for material or spiritual help.

In July, 1885, the pastor broke down in health, turned the work over to his brother, Rev. Thomas A. Uzzell, and went East for a year to recuperate. He did not live to return, and for nineteen years since, Rev. T. A. Uzzell has been pastor and leader in this work, which in the midst of great vice and through great trials

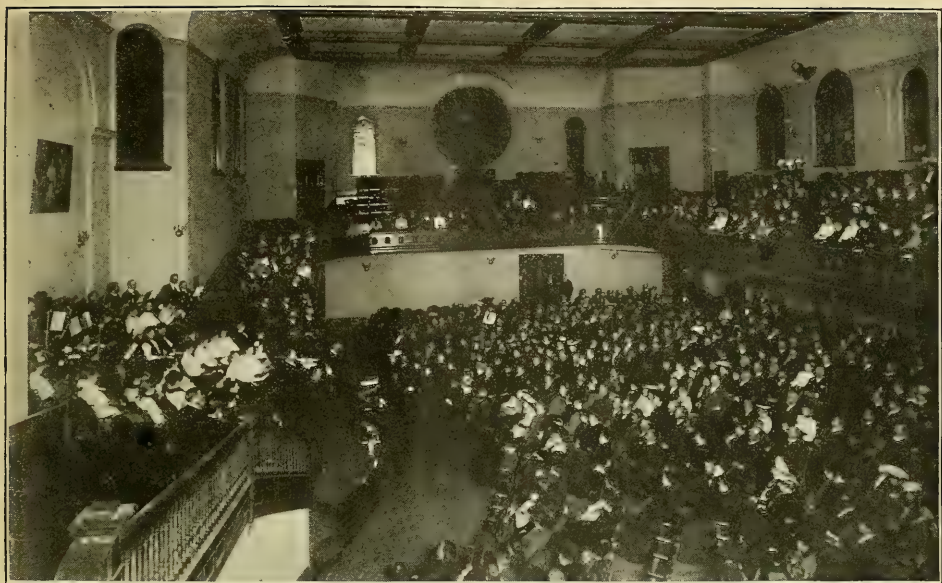
and times of great financial stress has not ceased to forge ahead in every kind of humane and religious enterprise.

State Home Missionary committees have, doubtless, made some poor investments in this country; but every dollar put into the People's Tabernacle has panned out a pay streak that has been astonishing in golden righteousness and in the redemption of the least of His little ones.

The first Kindergarten and Night School of the city was organized and maintained here until they became too large for our rooms and were turned over to the city Board of



PEOPLE'S TABERNACLE, DENVER



AUDITORIUM, PEOPLE'S TABERNACLE, DENVER

Education. A free Medical Dispensary, a free Employment Bureau, a Department of Justice to assist the poor in collecting their wages, a Food and Clothing Depot, a School of Domestic Science, Music and Literature; Classes, Literary Societies, Reading-rooms, Rooming Houses, Sunday-schools, Endeavor Societies, Temperance Societies, Evangelistic Meetings, Boys' Clubs, Committees for visiting jails and the sick,—all these have been maintained and operated zealously in accordance with the need of such institutions during all these years. The Helping Hand has found employment for about 20,000 people. The Dispensary has treated over 19,000 sick persons. There have been 9,000 people converted in our regular and special meetings, and when the fact has been considered that Denver has been for twenty years the gateway through which migration has passed East and West, North and South, it is readily conjectured that the churches all over this country have received converts from the Denver Tabernacle, and the conjecture has been proven true by actual reports.

Because the people, who are new arrivals, usually begin their attendance at church at the Tabernacle, and because people who are converted there begin to try to get permanent homes, and so move to the suburbs, therefore every neighborhood in the city has received members from us. Two thousand four hundred and eighty-nine have united with the Tabernacle. Two hundred and fifteen have been baptized, and the present membership is over three hundred, with congregations every Sunday in all kinds of Colorado weather, from 450 in morning service to 1,200 at night.

In July, 1900, six lots on the corner of Twentieth and Lawrence streets were bought for \$13,000. In the same year we began to erect a new Tabernacle in this new place, the very Tenderloin of the city, at a cost of \$42,000, in addition to the price of the lot. This edifice of pressed brick, 75x125 feet, two stories high, was successfully completed. The basement was given to Sunday-school, Christian Endeavor, Labor Bureau, Free Dispensary, Feed and Clothing Depot, Ladies' Auxiliary,



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After occupying the basement for two years we opened the Auditorium, and dedicated with a deficit of about \$3,000. No missionary or building society has given or lent one cent on this new building. Nearly all the money was contributed by non-churchgoing people, not more than \$1,000 coming from the churches of the city. Upon the other three lots we expect to build bath-house, gymnasium and roof-garden as soon as some benevolent man or woman gives us the money. The church has had no help from the Home Missionary

Society for ten years, and it has kept up the running expenses of all departments by contributions from the citizens.

Does it pay? The Public Board of the city says it does. The citizens say the same. Thousands who have been converted and helped say it pays. Has it paid the Home Missionary Society for their investment? The denomination has a down-town plant manned and equipped for the work in the slums and a property of \$61,000. Down-town churches are scarce. The Tabernacle could never have been started without the help of the Home Missionary Society, and it will never have reason to be ashamed on account of its timely investment.



INFIRMARY, PEOPLE'S TABERNACLE, DENVER

CAMP MEMORIAL CHURCH, MANHATTAN

BY REV. WILLIAM JAMES

IN the October number of THE HOME MISSIONARY, 1901, appeared an interesting article from the pen of Rev. Albert Heyhoe upon the history, the work, and the field of the Camp Memorial Church. For more than two years I have been his successor in the pastoral care of this people. A more earnest, faithful band of Christian workers I have never known.

The church is located in the Tenth Ward of the city, which is not only one of the most densely populated wards, but one in which nearly every nationality is represented, the Jewish and Italian largely predominating. Within this ward is a population of over 80,000 people and only two

small Protestant churches remaining, the Methodist and our own. The tendency of late years has been for such churches to desert the field and to move uptown, leaving behind a very important work to be done, and which I believe can be done only by the friends of evangelical truth. It has been reported lately on good authority that during the past seventeen years, below Fourteenth street, seventeen Protestant churches have moved out and 250,000 people have moved in. Here is surely an excellent opportunity to do foreign work in our own cities, and I believe the Lord has brought these people to our doors in order that we may reach out our hands to save them. The Camp



AN ITALIAN GROUP



RUSSIAN BOYS, LOWER NEW YORK

Memorial Church has remained to carry on this gospel work and some of its trophies have been richly rewarding.

One scholar in our Sabbath-school is to-day the pastor of a Methodist church in a neighboring State. A rough, uncouth newsboy, who used to snatch the Sunday-school papers out of the hands of the children as they came out of the school, was finally persuaded by one of the teachers to join a class. He became interested and was a regular attendant. In a few years he was converted and became a deacon in the church. Later he was married and moved with his family to Philadelphia. There being no Sabbath-school where he resided, he, with the assistance of others, started a Sabbath-school in his own house. The work grew until it was finally known as "The Taska Memorial Church."

One Sunday, the infant-class teacher noticed that some members of his class were absent. He called at their home during the week to ascertain the reason. For the first time he met the father of the children, whom

he found to be an anarchist and a drunkard. He called upon the man again and finally brought him to the Water Street Mission, where he was soundly converted. He was a truck-driver, and from his truck, wherever he went, day and night, he was trying to win others for Christ. And now for twenty-two years he has been an enthusiast in the Lord's work. Living in the vicinity of the Camp Memorial Church he asked permission of the trustees to use the basement for religious services during the week. The request was cheerfully granted. The work so prospered that he felt he ought to hold a service every night, and also give up his business and devote all his time to mission work. He made the matter a subject of earnest prayer and begged the Lord to give him a place in which to hold his meetings. The place when he found it proved to be a liquor saloon, and one in which he had formerly been accustomed to drink and carouse. Now, for ten years that place has been open every night for religious service. It is known as the "Mission of Living Waters" and is



SWEDISH GIRLS, LOWER NEW YORK

located near the Camp Memorial Church. Its founder is John Yeager, the well-known superintendent, whose touching story of his own conversion he has related in many churches and at different conferences at Northfield and elsewhere.

Such incidents could be multiplied by the score, but one more must suffice. A young man who was an atheist a few years ago, while passing the church, was attracted by a light in the basement. Thinking it was a Salvation Army meeting he entered with the expectation of being amused. The Spirit of God met him there, he was converted and became instrumental in bringing other members of his household to Christ. He had natural gifts as a speaker and he used them in testifying for his Lord wherever he had opportunity. He became also an earnest student of the Word. Later he felt that he was called to the ministry, and through the influence of friends and their financial assistance, he was enabled to enter Oberlin Seminary. He is at present the successful pastor of a Congregational church in Nebraska.

Aside from regular church services a variety of special work is carried on under the auspices of the church. When the writer assumed charge he succeeded in getting some of his personal friends interested. Among this number was a former parishioner and an earnest Christian worker. For more than a year she has been carrying on a Mother's weekly meeting on Friday afternoons, with excellent attendance. It is a very pleasant sight to see these mothers, all in moderate circumstances, coming from the crowded tenements, some of them bringing their infants with them and listening so intently to the simple gospel message. Their leader seeks to show them how they have One for a Friend upon whom they can cast all the burdens of their home life. Once a month refreshments are served at the close of a gospel service, and our friend also devotes two days a week visiting them in their homes. She has succeeded in winning their hearts, and the fruits of her labor are showing themselves in many ways.

Shortly after entering the work my



A TYPICAL ORTHODOX JEW

attention was called to the large number of Jews living in the vicinity of the church, and the people thought we might do something toward reaching them with the gospel. We succeeded in securing the services of an educated physician, a converted Hebrew. For nearly two years he has conducted a service on Saturday afternoon. A little more than a year ago we arranged with the doctor to hold once a month, on Sunday evenings, a union service of Gentile and Jewish Christians. This service has been largely attended and has awakened a great deal of interest. After a brief gospel message from a converted Hebrew preacher or from the pastor, the meeting is thrown open for testimony. It has been wonder-

ful to listen to the brief, heart-stirring messages that come from these converted Jews, men and women. The scales have fallen from their eyes; like Saul of Tarsus, after his conversion, they are very enthusiastic in expressing their admiration and love for their Saviour. The interest in these union services is often so great that it is difficult to close them before ten o'clock. From thirty to forty converted Hebrews have been present at a single service, including several who were formerly Jewish Rabbis. One Sunday evening we arranged for a union communion service and were assisted in the distribution of the emblems by a converted Hebrew who is now a Congregational minister. The whole occasion was deeply im-

pressive. Union services of this character, Jew and Gentile, I am told on good authority, are not held in any other church, so far as known, in this land.

Are not here good reasons for a continuance in this locality of a church which has been instrumental in accomplishing directly and indirectly such precious results. Ought it not to be encouraged and liberally assisted in carrying on its enlarging work? A lady missionary is imperatively needed for house-to-house visitation, and for gathering children into the Bible school and people into the church. The work among the Jews can be vastly enlarged and we would be glad to do a work among Italians, which our little band, though faithful, cannot attempt with their limited means. Other denominations not far away from us are liberally aiding their churches in this downtown work. Our own State Missionary Society, which has in the past aided generously, has for some time withdrawn the helping hand because there was nothing in it. We have heard the rumor that some of our Congregational leaders are not convinced of the wisdom of spending money upon such fields, and that they even favor the selling of the church property and encouraging the church to move uptown among a better and more appreciative class. It reminds us of a story. A well-to-do couple in Ireland were coming to America on their wedding tour. As they were sailing by a noted lighthouse on the Irish coast, the young husband pointed to the structure and said to his bride,



CAMP MEMORIAL CHURCH

"Do you know that lighthouse is on the most rocky and dangerous part of the coast? The storms at times are so severe that the keepers have to live on bread and water for days until supplies can reach them." "But, my dear," the young bride replied, "why don't they take the lighthouse down from that stony and dangerous spot and put it up on a nice spot on the land." The application is apparent.

The members of Camp Memorial Church believe it is just where it is most needed. To all suggestions of selling the property and going uptown they are a unit in opposition.

The old lighthouse will stand where it has stood for so many years, and its heavenly light will continue to shine upon those who need its guiding ray.

EDITOR'S OUTLOOK

The City

CHURCH planting in cities has always been a large factor in the work of all our Home Missionary Boards. The first grant voted by the American Home Missionary Society in 1826 was an appropriation of \$300 to the city of Syracuse, and about one-third of its annual income is at present expended upon churches in cities. For the most part such churches have been established in the new wards or growing sections, where the people themselves took the initiative, or where they gladly welcomed the initiative of the societies. The fruits of this work are of the highest value; they strengthen the religious forces of the city, and often result in the building up of strong and vigorous churches, which in time repay, many-fold, the cost of their planting. It is not with this form of city work that we are now dealing, except to recognize its value and to wish it God-speed.

The truth remains that the most neglected and often vicious districts of all large cities have received comparatively little attention from any of our home missionary societies. Their need, and their growing menace to all that is good, are freely admitted; but for reasons that are quite obvious our great home missionary organizations have never, in any systematic way, attacked the problem of city evangelization where it is most demanded.

Cost has been one forbidding deterrent. Home missionary funds are never too large, at any one time, for the wide-spread work in the nation to which all the societies are pledged,

and for which most of their income is contributed. A score of churches can be built in Colorado and Nebraska with the money that one city lot and chapel would cost, and a missionary grant sufficient to support one man in the lower wards of a great city would maintain several missionaries in Wyoming and Oklahoma, where the need is also imperative. A large fraction of the annual income of any one of our Home Boards might be easily absorbed in starting a single mission effectively in the slums of a great city, and a still larger fraction would soon be required to sustain it at the highest point of efficiency.

The total absence of the elements necessary to the success of a church enterprise is another disheartening obstacle. Local support, financial or spiritual, is almost wholly wanting; and while money might be found for the support of a missionary and his helper, where is to be found the body of faithful men and women around whom, as a nucleus, the church life must gather and develop? It is hardly a matter for wonder, with these and similar reasons for hesitancy, that organized home missions have looked with strong sympathy upon the suffering city and yet have passed on to the help of communities which, if not so deeply sunk in need, are vastly more accessible with the funds at their command.

And so the problem remains, and grows more threatening from year to year. How to reach the multitudes of men and women who never enter our church doors, continues to be the despairing question, forever discussed and never settled.

With many who have given the matter much thought, we heartily agree that to the city churches themselves belongs, primarily, the solution of this problem. Whatever home missionary societies may do to help, with the churches is the initiative. And the signs multiply that our strong city churches are awaking to this vast responsibility. Many of them are devoting more thought, time, and money than ever before to branch efforts in the city slums. In time such branches, if wisely developed to that end, will become independent, and when they have root in themselves they will transmit their life to others. The whole federation movement between churches of different names is hastening the day of organic union, not of creeds and politics, but of Christian effort for the suffering city. To gather and understand the facts, to see and feel the need, to explore and report the conditions, all these are first steps toward united church action for the redemption of the city. Social settlements in the very heart of ignorance and vice are contributing, also, a valuable impulse in the same direction. City missions, especially where they result in church life, and by all their helpful ministry, are quickening the churches for the great crusade which they must one day direct, if the city is to be delivered.

The time is hastening, we believe, when, as one result of all these agencies, the strong, wealthy churches of a great municipality will "get together" and ask themselves in serious earnest, "What shall we do?" when the dark belt stretching almost to their very doors shall be divided between them for aggressive Christian effort, until not one lane or alley shall lack its Christian worker, when money shall flow freely, when missionaries, with tact, organizing power, and eloquence shall be put in the lead and shall be paid according to their worth, and above all, when men

and women of the Christ spirit shall count it a heaven-sent privilege to give themselves, and their personal presence and touch, to the emancipation of the city. And, even as the Church of God must be the chief actor in such a crusade, so the Church of God must be the chief agent of redemption. Missions are primary schools, the Church is a university. First help to the injured is indispensable, but the hospital for souls in want of divine healing is the supreme need, and this need is to be supplied only by the Church of God, with its settled pastor and its heaven-appointed ordinances.

In any such movement the Home Missionary Board of every denomination will be deeply interested, and we believe it safe to say that its funds, if needed, will be cheerfully divided to any reasonable amount for its maintenance and success.

"Money"—Again

Let no reader pass lightly the incisive article of Dr. Little, found among "Timely Truths." The judgment of a leading pastor of an influential church should carry weight with his brethren and with the churches. The writer witnesses the sincerity of his convictions by enclosing a handsome gift of money, which he modestly calls "a small contribution."

All home missionary problems, on their human side, resolve themselves, in our day, into one. Its name is MONEY. The time has been when the problem was one of men. It is so no longer. Men press upon us eager to bear the commission of the society. Only money is lacking to equip them. Time was also when opportunities were limited. It is so no longer. A thousand doors of opportunity, revealing splendid possibilities of Christian endeavor, stand open. Only money is wanting to

enter them. In the early days of missions the Divine promise to the sower and reaper had to be tested. It is so no longer. In every State of the Union home missionary harvests have been gathered. Memorials of consecrated effort dot the land. We know what is possible under the law of spiritual husbandry by what has been accomplished. Only money is wanting to put that law to its supreme test.

Not men, but money! Not opportunity, but money! Not assurance, but money! Money, with God's blessing, is the one thing needful for the crowning success of Home Missions. Is a church needed to redeem a godless community? Only money will plant it. Is a man of God wanted to raise the standard and gather about it the household of faith? Only money will find and send and support him. Is the power of the saloon to be broken, materialism and infidelity to be driven out; the sanctions of the Lord's day to be set up and established; holy living and good citizenship to be engrafted upon the daily life of the American people? These are all home missionary aims and errands. Yet not one of them can be successfully realized without the free-will sacrifice of money. "Thy kingdom come!" But it comes not by prayer without money. "Thy will be done, in America!" But it will not be done except through the personal sacrifice of the wealth of God's people. In vain will your missionaries toil, in vain your committee plan and wrestle. America will not be redeemed until the money power of the church is consecrated to the work of God.

If our people were poor, such an appeal would be the cruellest mockery. But they are not poor. The figures of the latest census have been approved, and they declare that the wealth of evangelical church members in the United States amounted in 1900 to nearly *twenty billion*

dollars and that it increases nearly \$500,000,000 annually. Assuming, as we reasonably may, that our temperate and thrifty Congregationalists possess their proportionate share of this vast wealth, then, the Congregational churches of America represent at least \$800,000,000, and they add to that sum every year, over and above all expenses of living and all gifts of benevolence, about \$20,000,000. A clear income of \$20,000,000 a year, above expenses, is not a condition of poverty that should make us timid in pressing the missionary appeal. Yet, not one of our missionary societies is free from distress at this moment in carrying on its work—for the lack of money. The Executive Committee of our own Society is at present debating the necessity of a new retrenchment. Retrenchment means confusion and loss; it means dismay, distress, despair, in many States and Territories. Will the Congregational churches permit it? Must not their more than half million members cry out to forbid it? Will not every Christian man and woman to whom God has given the trust of wealth, be it little or much, sit down quickly and ask of himself the searching question, "How much owest thou thy Lord?"

Congratulations

to our Baptist coworker and to the new Editorial Secretary, Rev. H. B. Grose and his new magazine, beautiful from cover to cover. The reign of poor paper, cheap illustrations, and out-of-date typography for missionary publications is passing. God's work deserves the best that human skill can devise, and our contemporary will find, we believe, as we have found after a few months of improved methods, that the best is always the cheapest in the end. Give the people what they want and they will pay what it is worth. We wish to our Baptist friends a full experience of this truth.

TIMELY TRUTHS—TERSELY TOLD

The City and Home Missions

HOME MISSIONS are now entering into a new stage because our national life is now entering upon a new period. I do not refer to the new national consciousness that has lately come to us that we are an integral part of the world's great life; nor to the fact that as immigration has made foreign missions home missions, so following the flag seems destined to make home missions foreign missions. I refer to the fact that civilization has now crossed the continent, the centers of population have been selected; the era of the frontier is closing, the era of the city is opening.

Our friendly but discriminating English critic, Professor Bryce, says that the one conspicuous failure of our American institutions is the government or misgovernment of our great cities, and every intelligent man knows this to be true. So true is it that our legislatures no longer trust the cities to govern themselves. The State constitutions draw a line around municipalities, limiting their liberties. So generally have we come to recognize the danger of the city vote that we have for years relied upon the country vote to save State and nation from its consequences.

We are thus prepared to see the significance of the fact that urban population is growing much faster than rural, and many are now living who will see the city dominate the country in numbers, as it already does in wealth. When the city becomes fully conscious of its power, it will no longer ask permission of the legislature to do this or that, but will take its own affairs into its own hands, and not only so—it will con-

trol the affairs of the State and of the nation. What if the city is *then* incapable of self-government? What if the city is dominated by the saloon and the gambling hell, when the city dominates the nation? It looks to me as though God had granted us a probation of a few years in which to save the city, and I know of no way to save the city without saving the citizen. I know of no way to make the city capable of self-government without making the citizen capable of self-mastery. Here, then, is the future field for Home Missions. Every motive of Christian patriotism appeals to us to save the city.

Jonah Strong.

A Model City

I hope that the twentieth century city in America will be a well-governed city; a city in which law will be respected by the magistrates and obeyed by the citizens; a city whose streets will be safe by night and day; a city in which the industries that debauch and degrade men shall not have larger opportunities than those which minister to their welfare; a city in which the strong are not permitted to aggrandize themselves through legal privilege at the expense of the weak; a city in which the great co-operative enterprises are economically and efficiently conducted for the public good and the revenues are carefully expended for the benefit of the whole people. I trust that it will be a city in which the people have learned

to co-operate in a great many ways for their own profit, securing for themselves vast benefits, at small cost, through associated effort. I trust it will be a city in which there shall not only be great parks and boulevards on the outskirts, but a great many small pleasure-grounds scattered throughout the whole area within easy reach of all the homes. I hope that libraries, reading-rooms and great art galleries and fine orchestras will provide for the education of all the people, without money and without price. I hope that the whole city will be so clean and healthy that every portion of it will be safe and desirable for residence; that it will contain no slums; that there will be no vast preserves of opulence, in which none but the richest could live, and no sinks of squalor and misery in which none but the poorest would live. I hope that there will be no unemployed, rich or poor, in its population, but that the city will find some way of making it certain that no able-bodied human being, who is willing to work, shall either beg or starve; and that every able-bodied human being who prefers to beg shall either work or starve.

This is the thing I am hoping for—that our cities are really going to be Christianized; that a great many people are coming to see that the Christian law is meant to live by; to do business by; to rule politics; to organize municipalities upon, and that they are going to make the world believe it. What has this to do with Home Missions? If the enterprise of Home Missions is the Christianization of this country, the cities must present strategic points of immense importance. You are not going to control these populations by liquor laws or Sunday laws or any other kind of laws enacted by rural influence and imposed upon them from without. The people themselves have got to be changed in their ideas and central purposes. If there

is a Home Mission field anywhere it is here. And there is not a moment to lose. For this problem of the city is urgent, insistent, ominous. Whatever strength we have of mind or heart, of willing service or consecrated substance, it calls for and calls NOW.

Washington Gladden

COLUMBUS, O.

Money

The appropriations for the current year will call for somewhat more than \$100,000, between November 1st and April 1st, in excess of the amount received during the same period last year.

The question of larger gifts must be promptly taken up.

If there be one exception to the rule of recovery from the great industrial panic of ten years ago, it is found in the receipts of our missionary Societies. They have not recovered from the great disaster of 1893.

The situation challenges sober thought and searching inquiry among the churches.

All there is of special and immediate significance in the Home Missionary Problem, just at this moment, is suggested by the above words from the December number of THE HOME MISSIONARY. These words of ominous import ought to be italicized and put in the hands of every pastor and reach every member of our Congregational churches throughout the land. To mix metaphors a little, they ought to become trumpet-tongued and winged with fire and somehow make the message go straight home.

Never were the National Society and its Auxiliaries more ably equipped than now. Never were the doors of instant opportunity more wide open and accessible than now. Never were the perils that threaten the very life of the nation more full of menace than now. Never were the calls for help, East and West, North and South, in country, town and congested city, more imperative than now. Never, I venture to say, were men more willing to enter the whiten-

ing fields than now. It is a sort of twelve-o'clock hour in every part of our widening home missionary territory. All things are now ready for the moulding hand and informing spirit of earnest, self-sacrificing Christian workers.

It is sad to think that in this hour of transcendent possibilities, when the sky is so bright with signs of promise, we should be met with this challenge, "to sober thought and searching inquiry" in the matter of money—the feature of *least intrinsic value* in the whole perplexing situation, and yet the most embarrassing. Much less sad would the challenge be if the harvests on a thousand prairies were not so abundant and the real prosperity of the country so unmistakable. *And yet, this is the cold, hard fact—lack of money.*

The work of the Society would go forward by leaps and bounds if the treasury were adequately supplied, and the horrible spectre of debt did not forever haunt the steps of its managers. What can sober thought and searching inquiry among the churches suggest in the way of relief at this point?

1. *The constituency of regular givers must be greatly enlarged.* Those of us who are pastors ought not to be satisfied until every member of our churches becomes an intelligent and regular giver to a cause which involves the safety, prosperity and perpetuity of the nation.

2. *Exact knowledge of the Society and its needs must be immensely increased.* How can the rank and file of the churches be persuaded to inform themselves as to the changing conditions and growing needs of the work? The convincing appeal made from pulpit and platform, and also through the excellent and timely literature sent out by the Society, too often reach those, and chiefly those, who are already warmly enlisted in the work. There are large patches of virgin soil in almost all our fields of labor that yet await

the tillage of the faithful husbandman in this direction. The work here must be done by hands and not by machinery.

3. *Renewed and persistent emphasis is needed on the motives of all successful Christian work*—the joy of self-sacrifice and the salvation of lost men. Do not the churches need now that re-enforcement of motive and high incentive to action that came from visions of God and eternal things? Enclosed find a small contribution.

Arthur Litta.

DORCHESTER, MASS.

Occasions, More Occasions

Said a good brother once, not now living, but years ago active in the work: "In our Congregationalism we lack occasions. Other denominations have them more than we. We should have more." This remark was forcibly brought to mind in attendance upon the sixtieth anniversary of one of the oldest churches in Iowa, that of Muscatine. Various meetings were held in which the backward look was taken—to the little beginnings at first and how they have grown up to the present, to the actors in those first beginnings, most of whom have passed away, until their lives shone out as lives of heroism and devotion; comparisons were made between the little church building at first about 26x40, for which the first deacons carried the brick and mortar, and the present edifice, with its high pointing steeple, its spacious rooms and ample furnishings. The history, too, of Sabbath School, of choir and music, of prayer meetings of this society and that among the sisters of the church, with eyes quick to see the needs to be met—all these things with actors therein were passed in review, until the heart could but be filled with gratitude for the past, that so much had come down from the labors of those who had gone

before; with courage, too, in the thought that things done for God and His kingdom will grow and grow forever, and the question, a serious one, stirred in living souls—what of us! Of us, who have received so much, what are we to be and what to do in our day and generation?

Yes, it was an occasion for good. Of such and similar occasions Iowa should be full. Let them be multiplied not only in Iowa, but in every new State, yea, wherever our noble Society is planting her missions to help bring in the kingdom of God. In the civilization of our day we are not to forget how interwoven are our lives with the lives of our fellow-men, how dependent we are for the things we possess, not only on those who have gone before us, but on those now with us. Who can think of his heritage from the past, of the blessings of home, the comforts of life, in the land of freedom and liberty, which came to him through toil, sufferings and blood, of those before, who that remembers that in every garment that he wears, every meal he eats, in the roof that covers his head, in the coal that warms his home, he is partaking of what comes to him by the toil of hundreds of others, who can thus reflect without having stirred within him the desire to do well his part, to give out as well as to take in?

If there is any situation where these thoughts and feelings naturally arise, it is in the church of the living God. There come the obligations to Him, as well as to man. Here, too, is the great institution that touches to bless men everywhere. Hail, then, every occasion to bring these thoughts before the people for nobler and better living! The plea was well made in THE HOME MISSIONARY for more biographies. This is the plea for occasions, occasions!

E. Adams.

Educational Function of Home Missions

Every twentieth-century problem turns out to be an educational problem. Home missions, like foreign missions, finds it necessary to change its methods and adopt policies in accordance with this fact. Religion, history, society, are looked at in a new light, because the all-importance of education and educational methods has been recognized. We may even go so far as to estimate the worth of any institution, society or association by its influence in the development of life. The church that does not educate its members, the lodge, the corporation, or the community that does not develop fine manhood, will soon give place to worthier institutions which will prove their worth by the ever-improving quality of life which they produce. We have not yet clearly and definitely reached this standard for judgment, but we are fast reaching it as a nation, and are coming to adopt the qualitative view of life, and consequently the educational method of life's improvement.

I regard the Congregational Home Missionary Society as a great educational agency, one of the greatest in this country. That is why I believe in it with all my heart and will do what I can for its strengthening. I have seen it go into little towns where life was petty and vile, where ideals were low and the kingdom of heaven seemed far away, and I have seen it transform that life and lift those ideals until it could be said of a truth that the kingdom of heaven was in the midst of them. No, of course, it was not the Home Missionary Society which did this transforming work of spiritual education; it was the divine Spirit whose agent the Home Missionary Society is, and which fills the lives of the missionaries of that Society; but it was a work done of the highest and most lasting educational value, for which every patriotic citizen

ought to be devoutly thankful. I take it that this is the function of the Society—to regenerate, to transform, to educate American men, women and children “unto the full grown man, unto the measure of the stature of the fullness of Christ.”

This is the only work in life which is much worth doing, and it is the work which is common to the Home Missionary Society and to the Christian college. I began my ministry in 1890, sent out from Yale as a home missionary to the State of Washington, and I am here at Whitman College for the same reason that first brought me West, because this is home missionary work. In the four years of my direct connection with the Society as one of its missionaries, I learned to honor its methods and aims and to respect its judgment. This I still do, and I regard myself as, in the deepest sense, one of its missionaries, even though my name is no longer on its roll, and I am classed among the presidents of little Western colleges. If this were not home missionary work I would not be here. The college and the church have one work to do, and each needs to learn from the other—the church to learn the method of education and the college to learn the method of the Spirit.

Stephen B. Z. Purrose

WALLA WALLA, WASH.

Meanings of Foreign Immigration

Much has been said about certain countries whose population does not advance. It has been regarded almost as a reproach to these countries. We speak of the wonderful growth of our own country in population, and do not stop to take into account that without the incoming of other nationalities our population would be almost stationary.

Years ago it was predicted that with the advent of A.D. 1900 we

would have a population of 100,000,000. This population, as every school-boy knows, has not been reached; but with our natural growth and the great immigration, which this year will be not less than 900,000, not many years will pass before 100,000,000 of people will be in our land.

While the immigration to this country in its early history was largely from Ireland, the country which now takes the lead is Italy, a country that sent us very few until recently.

To show how these countries stand related to the increase of population, we need only refer to the statistics of immigration for the current year. Ireland sent us less than 30,000, while Italy sent us 230,000.

The people of Ireland were easily assimilated to our people, for some of that land were here from the beginning and their language was no barrier. The language in the Italians' case is a hindrance, as it is in the case of most who do not speak English, and yet the public school graduates their children real Americans, with a loyalty as genuine as we find in the native born.

The assimilation of the German population, though more difficult on account of their language, has been accomplished, and none question their loyalty to the land of their adoption. The children of foreign-born parents make a large part of our population, it is said as many as one-third, and yet so fully Americanized are they that it is impossible to distinguish between them and the children of the native born.

A large part of the population now coming to us find their homes in our cities. Our cities are becoming great centres of trade and manufacture, and open opportunities for employment to the unskilled as well as the skilled workmen who are coming to us. Six of our largest cities have, it is said, one-seventh of our population. In some instances these cities have

foreigners to the number of 60, 70, and even 80 per cent.

The Chinese are decreasing, while the Japanese are increasing. Their increase in ten years was from two thousand to twenty-four thousand.

From 1880 to 1890 city population increased 61 per cent., while the country population increased 14 per cent. Since then there has been somewhat of a falling off in the growth of the city population, but not enough to make any great change. The trolley car has taken many of our people out of the city into the suburbs and far into the country.

What effect this may have ultimately upon population, we cannot tell, for the trolley has not been in

existence much more than ten years. If it should after a time take away a large part of the city to suburban homes, it will not only depreciate property, but lead to other changes that may not be desirable. The incoming population, as we have seen it in some cities, may be persons that will not readily take the places of those going away.

If immigration on a large scale is just beginning, as some think, and thousands every month be poured into our cities, people of other languages, other habits and other religions, we may wonder what the outcome will be.

Robert H. Williams

BALTIMORE, MD.

Home Mission Studies

TOKENS OF A RISING INTEREST IN THE STUDY OF HOME MISSIONARY HISTORY ARE APPARENT IN DIFFERENT QUARTERS. REV. DR. JOSEPH H. SELDEN, OF THE SECOND CHURCH, GREENWICH, CONN., SET APART FOUR MID-WEEK SERVICES DURING THE MONTH OF JANUARY FOR THE CONSIDERATION OF FOUR PERIODS OR THEMES OF HOME MISSIONARY HISTORY: "THE BEGINNINGS OF ORGANIZED HOME MISSIONS," "THE EVANGELIZATION OF THE GREAT WEST," "THE MODERN PROBLEM OF IMMIGRATION," AND "THE SOUTHWEST."

UNDER THE FIRST OF THESE GENERAL THEMES SPECIFIC TOPICS WERE GIVEN TO INDIVIDUALS FOR BRIEF ADDRESSES OR PAPERS AS FOLLOWS: "THE CHARACTER AND MOTIVES OF THE NEW ENGLAND SETTLERS," "THE GREAT AWAKENING AND THE QUICKENING OF MISSIONARY ZEAL," "HOME MISSIONARY ACTIVITIES FOLLOWING THE REVOLUTION," "THE UNIFICATION OF THE HOME MISSIONARY WORK THROUGH THE ORGANIZATION OF THE AMERICAN HOME MISSIONARY SOCIETY."

THE CHURCH AT WINDSOR LOCKS, CONN., RECENTLY DEVOTED THE SUNDAY EVENING TO A HOME MISSIONARY SERVICE, FOUNDING IT LARGELY ON HOME MISSIONARY LITERATURE WHICH WAS PUBLICLY COMMENDED TO THE PEOPLE FOR THEIR READING.

THE BASIS OF STUDY, RECOMMENDED IN BOTH INSTANCES, MORE ESPECIALLY AT GREENWICH, WAS "LEAVENING THE NATION." IT MAY BE OF INTEREST TO ANY WHO ARE PROPOSING SIMILAR COURSES OF STUDY, TO KNOW THAT THE BAKER & TAYLOR COMPANY ARE PRINTING A HANDSOME PAPER-COVERED EDITION OF THIS BOOK TO BE SOLD AT THE MODERATE PRICE OF FIFTY CENTS.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O · SHELTON · ASSOCIATE
SECRETARY ❀ ❀ ❀ ❀

OUR VISIONS ALWAYS DETERMINE THE QUALITY OF OUR TASKS. OUR DOMINANT THOUGHT REGULATES OUR ACTIVITIES. WHAT PATTERN AM I WORKING BY? WHAT GOLDEN AGE HAVE I IN MY MIND? WHAT DO I SEE AS THE POSSIBLE CONSUMMATION OF MY LABORS? I MAY BE KEENLY CONSCIOUS OF WHAT I AM WORKING AT, BUT WHAT AM I WORKING FOR? WHAT DO I SEE IN THE LATTER DAYS? . . . TAKE YOUR CHILD, YOUR SCHOLAR, THE OUTCAST MAN IN THE COURT, OR THE DEGRADED MAN IN THE VILLA, AND GET WELL INTO YOUR MIND AND HEART A VISION OF ALL THEY MIGHT BE. SPEND TIME OVER IT. WORK IT OUT LINE UPON LINE. MAKE IT SUPERLATIVELY BEAUTIFUL AND NOBLE. THEN, WITH THAT VISION OF THE LATTER DAY, ADDRESS YOURSELF TO THE PRESENT DAY, AND I SAY YOUR VISION WILL DOMINATE YOUR VERY MUSCLES, AND EVERY MOVEMENT OF SERVICE SHALL BE A MINISTER OF ELEVATION AND REFINEMENT.—The Rev. J. H. JOWETT, M.A.

NEW FEATURES IN
THIS DEPART-
MENT THIS YEAR

ON DEVELOPING
AN INTEREST IN
MISSIONS :

AMONG the special features of the Young People's Department of THE HOME MISSIONARY this year will be a series of intensely interesting biographical sketches of modern home missionaries by the Rev. W. G. Puddefoot, entitled, "King's Trumpeters Whom I Have Known." In graphic articles Mr. Puddefoot will portray the struggles, the hardships and the victories of American heroes of the cross.

This is only one of several arrangements made for this department for 1904. An announcement will soon be made of what we believe will prove to be the most varied, pointed and valuable series of articles for young people on missionary methods and missionary themes ever provided by any magazine.

It is our purpose to make this department indispensable to all who desire to develop an intelligent missionary interest among young people.

We received the other day a letter from a chairman of a missionary committee, in which the writer said: "The young people of our Society are not very enthusiastic about missionary work, and it is not easy to interest them. . . . I am at a loss to know what to do, as are all the other members of the Missionary Committee." We feel for those who find it hard to arouse the indifferent. But their task, though difficult, is by no means hopeless.

Nearly everything depends on the method adopted and the intelligence and steadfastness with which members of the committee prosecute their well wrought-out plan. Information respecting approved modern methods for creating a missionary interest among young people can readily be secured by the use of helps now available. Books like "The Missionary Manual," by Prof. Amos R. Wells, and "Fuel for Missionary

Fires," by Miss Belle M. Brain, are crowded with hints on how to do things.

Missionary Committeemen who are thoroughly in earnest will be able to find valuable material bearing on the work in hand. In this department of THE HOME MISSIONARY will be found timely hints and helps. During the last four months articles have appeared on such suggestive topics as: "Plan a Great Work," "The Young People's Missionary Meeting," "A Trained Missionary Leadership," "Organized Missionary Effort Among Young People — The Method," "Fundamental Qualifications for Committee Service," "Fresh Thoughts from New Literature," "Young People's Home Missionary Programmes," "Young Men and Missions," "A Postage Stamp a Week," "The Five-minute Missionary Speech," "Timely Suggestions Given at a Young People's Missionary Conference," "Home Mission Studies." In addition there have appeared in these pages a large number of valuable hints from the experience of young people's missionary workers.

But it is not sufficient merely to

know the best method and to adopt it. *It is what you do with your method that tells.* It is the good method, *plus* unquenchable ardor, *plus* a determination to carry out at any cost the plans agreed on that conquer obstacles and win triumphs.

THE POSSIBILITIES OF MANY LITTLES

The capital suggestion made in the forceful article by the Rev. Ernest Bournier Allen in the Young People's Department of THE HOME MISSIONARY last month is the subject of a pointed and vigorous paper in this number by Mr. William Shaw, Treasurer of the World's Christian Endeavor Union. Both contributions deal with a matter of vital importance to the cause of Home Missions.

Will you work to arouse the young people of your society? Will you cultivate their interest? Will you at once seek to secure from every member a pledge to contribute an average of two cents a week to the Congregational Home Missionary Society this year?

THE WORD OF GOD NEVER RETURNS UNTO HIM VOID. IN THOUSANDS OF COMMUNITIES THE CONGREGATIONAL HOME MISSIONARY SOCIETY HAS SET AT WORK THE LEAVEN OF THE GOSPEL. THE CHURCH OF CHRIST HAS BEEN IDENTIFIED WITH THE LIFE OF THE PEOPLE. THE METHOD HAS BEEN (1) TO SEND PASTORS TO THE NEEDIEST SECTIONS OF THE COUNTRY, AND (2) TO ESTABLISH THE CHURCH OF CHRIST THERE, TO STAND FOR THE DECLARATION OF THE GOSPEL MESSAGE AND THE UPBUILDING OF STALWART CHRISTIAN MANHOOD AND WOMANHOOD. FULLY FOUR-FIFTHS OF THE CONGREGATIONAL CHURCHES IN AMERICA AT SOME PERIOD IN THEIR HISTORY HAVE RECEIVED HELP FROM THE CONGREGATIONAL HOME MISSIONARY SOCIETY. A VISION OF WHAT THE ESTABLISHMENT OF OTHER CONGREGATIONAL CHURCHES WILL MEAN TO TENS OF THOUSANDS OF INDIVIDUALS AND TO THE FUTURE OF OUR COUNTRY IS INDEED A MIGHTY INCENTIVE TO AGGRESSIVE MISSIONARY EFFORT. CARLYLE SAID, "IT SEEMS TO ME A GREAT TRUTH THAT HUMAN BEINGS CANNOT STAND ON SELFISHNESS, MECHANICAL UTILITIES, ECONOMICS, AND LAW-COURTS; THAT, IF THERE BE NO RELIGIOUS ELEMENT IN THE LIVES OF MEN, SUCH RELATIONS ARE MISERABLE AND DOOMED TO RUIN." THE LIVES OF MILLIONS IN OUR OWN COUNTRY MAY BE UPLIFTED AND BEAUTIFIED IF WE GIVE THEM THE CHANCE WE HAVE HAD, THE CHANCE OF KNOWING CHRIST.

THAT POSTAGE STAMP A WEEK FOR MISSIONS

BY WILLIAM SHAW

Treasurer of the World's Christian Endeavor Union

I WANT to say a hearty *Amen* to the Rev. Ernest Bourner Allen's article in the January HOME MISSIONARY. There was a time when tens of thousands of dollars were contributed to missionary work by societies of Christian Endeavor by the "two-cent - a - week plan." The plan was proposed by the Rev. A. A. Fulton, a Presbyterian Missionary from Canton, China, at the Minneapolis Christian Endeavor Convention. It caught on like wild-fire. The great audience of six or eight thousand people stood up and pledged that amount as an *extra* offering. Thousands of pledge books were taken by delegates to their societies and the entire membership enrolled. My own society keeps up the plan now, and every quarter we have ten or twelve dollars to send to some one of our Boards.

I defy anybody to get a dollar for missions out of four-fifths of those young people in any other way. I have tried for years to get it out of their fathers and mothers, and have been rewarded with a nickel or a

dime if they have been present when the annual offering was taken, and nothing if they happened to be absent. We give every one a little box called the "Wyman" * collection box; these are gathered up every quarter and the money sent on its mission without delay.

Some one may ask how it happens that so little has been said in recent years about this plan of giving. My opinion is that it was killed by ridicule. The amount seemed so small that I have heard missionary speakers sneer at it, and then emphasize the fact that *all* we possess belongs to God. This may be true, but it does not follow that we will get it all for missions. I have heard speakers criti-

cise the tithing plan on the same ground with the result that, while it might have been possible to get a tenth, in claiming the whole they got nothing. I heard a prominent missionary worker whose enthusiasm I admired, but whose judgment I questioned, ridicule the two-cent-a-week plan before a company

*) For sale by the United Society of Christian Endeavor at \$2.00 a hundred.



WILLIAM SHAW

of workers, quoting a song he said he heard some Christian Endeavorers singing, on their way home from a convention, which ran something like this:

"Two cents a week,
Two cents a week,
Two cents a week,
For Jesus."

I wanted to tell him that bad as the song was, it was infinitely better than the action of the members of the evangelical churches of the United States who that year did not average

two cents a week for all kinds of missionary work.

I second Mr. Allen's appeal and will stick to him with an extra postage stamp a week for Home Missions. I hope that every Congregational Christian Endeavor Society will try to enroll every member for at least two cents a week for missions. It could be done this year if the pastor was interested enough to present it, or if you could get one "hustler" in each society to push it.

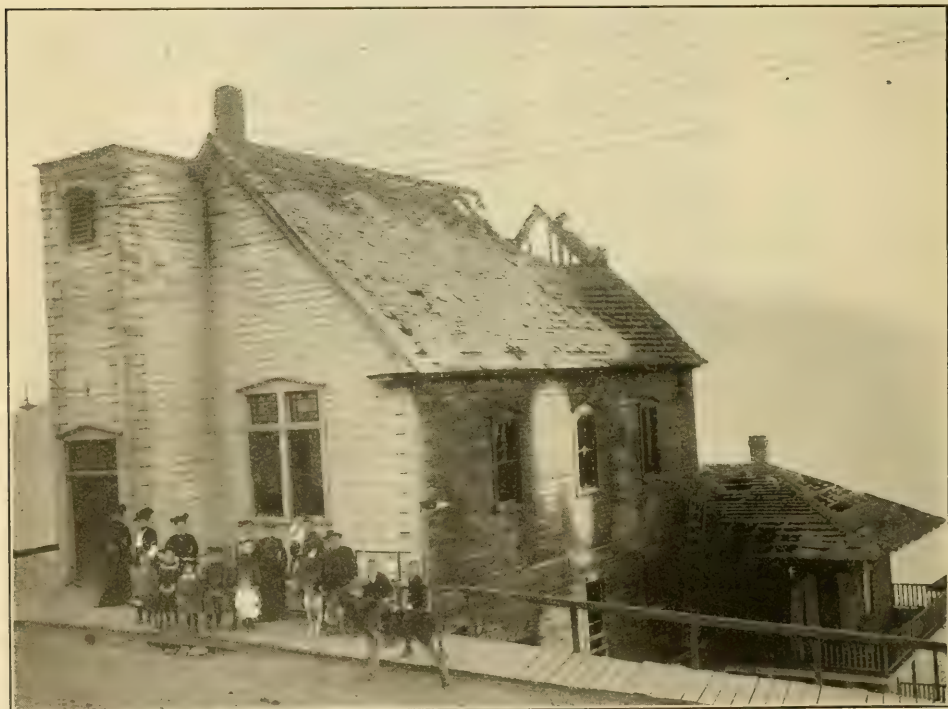
THE RESTORATION AT JEROME, ARIZONA

BY THE REV. H. G. MILLER

THE dedication of our church was our greatest day, not only for the church, but for the camp. For a year I had in view something like these services to draw the attention of the community to our work.

It was only a week later when the

fire came and we were overwhelmed, but that disaster will ultimately be a blessing. I am trying now to crowd the work of rebuilding. We have a stronger hope for the work than ever. Very soon we shall have our social rooms in condition to resume our services. Since the fire we have been



REV. H. G. MILLER AND FRIENDS IN FRONT OF THE BURNED CHURCH AT JEROME, ARIZONA

holding our services in the Methodist Episcopal Church, alternating our services with them.

The parsonage is almost finished. In six weeks our reading-room will be open, and young men will be enjoying its warm and cheery atmosphere. My hope and prayer is that we shall have a resurrection service on Easter Sunday.

This is just the kind of work that would enthuse you if you were here. Young men are coming and going.

You touch their lives for a few days or weeks and they are gone. A word in season, a word of cheer, a grasp of the hand with the heart in it, a kind act that expresses interest—this is often all we are able to do, but done in the Lord's name and spirit, the returns will come.

When our church has been restored and our reading-room reopened, every one will know about our work, and it will be popular from the start.



THE MISSION CHURCH AT JEROME, ARIZONA, AFTER THE FIRE

CONGREGATIONAL YOUNG PEOPLE AT WORK

PLANS, METHODS AND TRIUMPHS OF MISSIONARY COMMITTEES

DURING the month ending January 11, seventeen names of chairmen of young people's missionary committees were added to the subscription list of THE HOME MISSIONARY. In addition over seventy subscriptions from members of young people's societies were received.

“WHAT does the money raised by our church organizations accomplish in the field?” This question the Mission Circles of the Center Church, Hartford, Conn., have recently answered in a “Missionary Survey,” held by them for the benefit of the church. The programme, announced by the pastor, was arranged to illustrate the theme suggested in Acts xiv: 27. Papers were read by members of the Home Missionary clubs describing conditions in the Italian quarter of Hartford, the Southern Highlands, and the homes in the West, to which boxes have been sent. The work done in Mexico, Turkey, Japan, India, and South Africa by the six missionaries supported by the Hartford Branch of the Woman's Board of Foreign Missions was briefly reviewed, and a mem-

ber of the foreign missionary class gave an account of the Lamson ward in Ahmed-nagar Hospital, and other work to which our Young People's Societies have contributed. The programme occupied one hour. There was a large attendance and much satisfaction expressed in a meeting which dealt brightly and concisely with facts.

MARGARET L. KNAPP.

In January the young people of the Congregational Church at Painesville, O., divided themselves into three groups (children, young people, and older members of the church) for the study of Home Mission effort in Alaska. The last Sunday of the month appropriate exercises were held and an offering for the Alaskan work was taken. By the co-operation of the teachers of the Sunday-school, literature was furnished all scholars, the booklets being placed in an envelope on which each scholar wrote his name before passing it on to another member of the school. The offerings from the various groups were separated, in order that a friendly rivalry might be stimulated, the hope of the com-

mittee being that by this method knowledge, interest and gifts would be largely increased. The plan involved the giving of a five-minute talk each Sunday by the teacher on the Alaskan work, and the questioning of the scholars by the teacher, that their knowledge of Alaskan missions might be determined.

MRS. JENNIE N. KINTNER.

THE Branford, Conn., Young People's Society sent articles valued at \$69 to a Home Missionary and his family in Alabama. Money received through collections was used for the purchase of articles. Seven collections amounted to \$12.81.

LIZZIE L. COOK.

THE Allin Young People's Society, of Dedham, Massachusetts, last year gave \$50 to Home Missions, \$50 to Foreign Missions and \$25 to the Christian Endeavor Secretary in the foreign field. The money was raised, in large part, by individual pledges. One-tenth of the money raised by the society is appropriated each year to the Missionary Committee. With this the committee assists the needy poor in the church. The Missionary Committee provide speakers for the services at the "Home for Discharged Female Prisoners" every Sunday throughout the year, or conduct the services themselves. The society has an "Extra Two-cent-a-Week Band" for missions, in charge of the committee, the money raised being divided equally between Home and Foreign Missions. Last year this band contributed \$22.26.

FREDERICK C. ROBBINS.

A MISSIONARY COMMITTEE was added to the working force of the Society of Christian Endeavor of the Byston, Mass., Congregational Church the past year. A missionary library has been started, members of the society paying two cents weekly toward the library fund. Believing that missionary work begins with our own boys and girls, and that through them it will eventually reach even to the islands of the sea, we try to interest the children. Accordingly, Egerton Young's books have been purchased and circulated. For older readers, Rev. Jacob Chamberlain's and Belle Brain's books have been added, while other volumes are soon to follow. A mission study class is contemplated. Within a month we have adopted a little orphan, of India, and now propose supporting a child in our home land. In all our work the advice of our pastor, Rev. George S. Dodge, is sought. In our prayer-meetings we seek to avoid monotony. Sometimes they are in the form of an "at home," our vestry chairs being arranged in a careless way, while books, bric-à-brac, and vases of flowers are brought in from the homes. At such a

meeting no leader is in evidence. Certain dependable and previously selected members eagerly vie with one another for an opportunity to speak. This method sometimes leads those who would otherwise keep silent, to ask questions or volunteer information. Solos and duets are introduced. But better than the growth of our society—and it has grown as a result of our new missionary zeal—is the growth toward God in individual hearts, by which we are coming to know Him better.

MRS. BERTHA BURNHAM BARTLETT.

THE Young People's Society of the Dayville, Conn., Congregational Church raised \$16 for missions last year and contributed \$10 to the work of the local church. Its missionary meetings are bright. Half of the members contribute at least two cents a week to missions.

MRS. J. R. BOWEN.

IN the Christian Endeavor Society of the South Congregational Church, Andover, Mass., which has a membership of about sixty, active missionary interest was aroused a year ago by a mission study class on India, followed by three missionary meetings on India and three on China. This winter's campaign started with outlining a policy suggesting a Bible study class in the life of Christ for two months in the fall; an increase in missionary pledges from \$50 to \$100, and a study class in Home Missions for the winter months. These aims were made possible by more earnest and faithful prayer. The Bible class of thirty-six members, with an average attendance of twenty-four, was conducted. The pledges for benevolences for the next year have risen to \$119.00, to be divided among home and foreign interests, and a leader is preparing a course in Home Mission study, to begin soon. In working to live up to our policy we have felt constrained to rely wholly upon our Lord.

HARRIET W. CARTER.

THE young people of the Old South Church, Worcester, Mass., thank you for the two sets of programmes for missionary meetings which you sent. "Our Duty to the Stranger" was very much enjoyed, as were also the helpful talks by our members, which the programme suggested. We appreciate the interest the Congregational Home Missionary Society is showing in us as Endeavorers, in this and in other ways, and are glad to respond as best we can. This past year we have supported an Indian famine orphan; have given \$25 toward the foreign missionary who represents our church in Japan; \$60 for a city missionary visitor, and have just sent \$10 for Home Mission work in Alaska.

BEULAH E. LEWIS.

ON THE RANCH, IN THE CABIN, AMONG THE MOUNTAINS

A Beautiful Story of Home Mission Effort in
Canyons and Camps

BY THE REV. J. D. KINGSBURY, D.D.

Salt Lake City, Utah

THE AUTHOR OF THE FOLLOWING ARTICLE, WHO IS SO WELL KNOWN TO THE READERS OF *THE HOME MISSIONARY*, IS ONE OF THE MOST ENERGETIC, FAITHFUL AND EFFICIENT MEMBERS OF THE NOBLE COMPANY OF HOME MISSIONARY SUPERINTENDENTS. IN A LETTER ACCOMPANYING THE MANUSCRIPT OF THIS ARTICLE, DR. KINGSBURY SAID: "IF OUR COMMITTEE AND OUR CHURCHES COULD ONLY KNOW HOW THE LIGHT SHINES OUT FROM THESE LITTLE CHURCHES, HOW VAST THE NEED IS OF THE GOSPEL AMONG THE NEEDY, THERE WOULD BE NO NEED OF MORE MONEY, FOR THE TREASURY WOULD BE OVERFLOWING. I AM TO STOP WORK ON WILLOW CREEK AND BURNT RIVER AND THE MEADOWS, AND MICKEY AND PEARCE AND GREELEY, AND, OH, SO MANY PLACES WHERE THEY ARE CALLING TO ME! 'CAN YOU NOT BRING US THE GOSPEL? WE HAVE NO PREACHING BY ANY DENOMINATION.' MAY GOD MOVE THE HEARTS OF HIS PEOPLE TO GIVE!"

THE mines are closed. Placer mining and prospecting and the opening of new mines are the only sources of income. We organized the church at Gibbonsville, Ia., a year ago. Enthusiasm ran high. The whole camp was filled with joy because of the incoming of the gospel, for there had never been a church of any denomination nearer than thirty-six miles. Many who greeted me a year ago have left the camp. The closing of the mine has brought discouragement. But I found our Sabbath School the largest save one of any denomination in the country. The congregation that greeted me completely filled the church.

The meetings had the same tenderness and spiritual earnestness which marked our dedication service when we gave heart and life and the house of God to the worship of the Almighty Father with prayer and song and holy resolve. But the work extends beyond the little camp.

Our young pastor, who is the best horseman in the realm, goes over the Rockies, through the glens, up on the beaches, preaching in schoolhouse, visiting in the ranches, giving comfort to the sick, carrying blessing to the mourning, making himself a friend in the mines, in haying fields, with the herders, and even making the gospel reach the saloons and the abodes of sin. Our little church is a torch which sends its light down the North Fork over the Rockies to the "Big Hole," up the Salmon to Fourth of July Creek and on to Carmen, up the trail and down the gulches to Indian Valley, and gives its joy in every lone cabin in the canyons and every house for fifty miles on either hand.

It was suggested that I take a ride to Indian Valley. I had not been on a horse for thirty-five years. The trail was rough, steep, rocky, wild, and involved a ride of thirty-eight miles. Of course I went. My horse was named Rock, a faithful, sure-footed beast. We had an early start. It was a bracing morning.

Eight miles down the North Fork through pines and fir trees, in the narrow valley between the lofty hills. A delightful visit at the ranches and dinner with venison from the mountain and fruit and hearty cheer and a royal welcome better than all.

We entered the trail. Up past the Upland ranch along the trout brook with elders and birches, following the narrow path to the highlands, around dizzy crags, where one false step would have sent horses and riders hundreds of feet down, and upon the Lights, where heavy timber grows nine thousand feet toward heaven.

On that high altitude the late cardinal flower, the lupines, hazel brush, purple daisies and many an unknown flower displayed the rich and wonderful flora of the Rockies. Oh! the light, pure air, sweet sunshine, glorious views of valley and gorge and majestic mountain! In the solemn silence of the hills our trail led by the haunt of the wild goat and the bear and the deer and through God's great flower garden, where in Nature's reservation the wild beasts roam at will.

The descent—steep? Yes, more than that, almost straight down. We wound around the crest, past the frowning rocks, along the sharp inclines in serpentine paths, when the valley was thousands of feet below.

Through the canyon, where the snow slide had carried rocks and earth and great trees, with crash and roar, making its pathway by its invincible weight. At last we dismounted, climbed down the precipitous ways, sometimes walking, sometimes sliding down the lofty trail till we struck the Indian Creek and heard the beat of the gold stamps and passed by the cabins of the miners built among the pines and firs and

poplars and birches, and in the midst of the exquisite beauty of the wild canyon.

The camp is new. The houses are of logs and so is the schoolhouse. Our service was at eight o'clock. It was the first Christian service in the camp. A large audience. Intelligence in their faces. The people are all young, not a gray-haired man or woman.

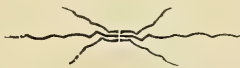
The service engaged every one in prayer, Scripture, sermon, while the songs of the heart lifted our souls to heaven. It is a wonderful thing to preach the gospel for the first time to the attentive congregation in the canyon of the mountains. Hereafter this is to be a regular preaching station.

In the morning we went down the creek to the Salmon River, then up through the new road along the river through wild, beautiful scenery to North Fork. We dined at the ranch of the Rose Brothers, gave comfort and help to the overturned coach which rolled over the bank into the river, rolling over thrice, killing one man, giving us practical evidence of the danger of these wild roadbeds dug out of the sides of the mountain. In the evening a ride in the "big wagon," all the family sitting on the floor, covered with hay. A large gathering, the people coming from miles around rejoicing to greet their pastor making his rounds with precious gospel for cheer and help and blessing from God.

I parted with our young pastor there. He was going before the Sabbath over the Rockies to the East to hold a service in the "Big Hole." So he goes on his circuit. His work is a heroism. The Acts of the Apostles are not more rich in labor and ministry and blessing than these stories often unwritten of life and service and devotion among the Rockies.

So our Society preaches the gospel not alone in the crowded city and swift-developing town, but on the ranches, in the cabins, among the mountains, in wild canyons and camps, always seeking out the "destitute and the needy" and bearing messages of love.

Sweet stories come to me wherever I go. The baby that died in the springtime. The wife that died in the cabin, the husband that "took fever and in three days was gone," the tales of sorrow that cannot be fully understood till you hear them told by the voice that trembles as it utters in grateful overflow its tender recognition of the help and comfort and consolation divine, brought by our faithful missionary who makes his circuit among the hills.



STUDIES IN HOME MISSIONS

A SHORT COURSE FOR THE SPRING OF 1904, FOR CONGREGATIONAL YOUNG PEOPLE

This course is based on "Leavening the Nation," by J. B. Clark D.D. (\$1.25 net.) For sale by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The leader should seek to have all the questions fully answered during the class hour.

In addition to "Leavening the Nation," it is recommended that in preparation for lessons III. and IV. the leader and members of the class, to whom topics are assigned, consult the following volumes:

Ohio. First-Fruits of the Ordinance of 1787. By Hon. Rufus King. American Commonwealths Series. (\$1.25.)

Indiana. A Redemption from Slavery. By J. P. Dunn, Jr. American Commonwealths Series. (\$1.25.)

Illinois. By E. G. Mason. American Commonwealths Series. (\$1.25.)

"The Minute Man on the Frontier." By W. G. Puddefoot. (\$1.25.)

LESSON III

The Northwest Territory; the Ordinance of 1787; Ohio, Indiana and Illinois

Read "Leavening the Nation," pp. 47-72

1. *The Northwest Territory and the Ordinance of 1787*

Wherein was the Ordinance of 1787 important?

Who strenuously labored to promote it?

What was the location and size of the Northwest Territory? (See map, "Leavening the Nation," opposite p. 48.)

From what three sources did the Northwest Territory draw its population? Summarize what is said of each.

What was the effect of the opening of the Northwest Territory on home mission enterprise?

Quote the remark made in 1816 by President Dwight of Yale.

2. *Ohio, Indiana and Illinois*

Who settled in Ohio in 1788 and soon thereafter?

What were two of their early acts?

To what perils were the inhabitants of these States subjected?

What change in the Home Missionary policy occurred in 1826?

What were the circumstances under which it was suggested that a National Home Missionary Society be formed?

When, where and under what circumstances was the American Home Missionary Society organized?

What were the results (after twenty-five years) of the carrying out of the plan for a permanent ministry?

What reason is assigned for the somewhat smaller results in Indiana? Under organized national Home Missionary effort, what progress was made?

What was the religious condition of Illinois in 1812? When did the progress of the church become marked? What description of Chicago in 1833 is given and who preached the first sermon there? What did he live to witness?

To what notable event is the religious growth of Illinois largely due?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. The reason for the formation of a National Home Missionary Society. See "Origin and Work of Home Missions," 20 pp. For copy address Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

2. The Illinois Band. Its members and their purpose. Their sphere of activity. See important article entitled "The Illinois Band," by J. M. Sturtevant, in *THE HOME MISSIONARY*, January, 1901.

LESSON IV

The Northwest Territory (concluded). Michigan and Wisconsin

Read "Leavening the Nation," pp. 73-86

When did Congregational missions begin in Michigan? By what was the work hampered? What is said of the religion of new settlements?

With what was Home Mission effort in Michigan allied?

Who began missionary work in western Michigan and when? What was his influence on education?

What does the author mean by the statement that there are three Michigans and a triple problem to be solved?

What fruitage has come from the sixty years of Home Mission enterprise in Michigan?

With whose journey did Home Missions begin in Wisconsin? Where had he established a church?

What was the estimated population of Wisconsin in 1840? How rapid was its growth at the period of Mr. Peet's tour?

What response was made to Mr. Peet's printed narrative?

Of what elements is the population of Wisconsin largely composed?

What apparent results of sixty years of vigorous Home Missionary effort in that State are recorded?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

The Early History of Michigan. In a five-minute paper state the more important facts.

Present-Day Conditions in Michigan. See Seventy-fifth Annual Report of Congregational Home Missionary Society. For copy address Congregational Home Missionary Society, 287 Fourth Avenue, New York City. Also see, "The Minute Man on the Frontier," by W. G. Puddefoot.

AROUSING A MISSIONARY INTEREST

Excellent Western Methods That Brought Large Results

BY THE REV. THOMAS J. WOODCOCK

Elk Point, South Dakota

IN A RECENT ISSUE *THE HOME MISSIONARY* TOLD THE STORY OF A NOVEL AND INTERESTING COMPETITION AMONG MEMBERS OF THE CONGREGATIONAL YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR AT ELK POINT, SOUTH DAKOTA, FOR THE PURPOSE OF CREATING A DEEPER MISSIONARY INTEREST. WE TAKE PLEASURE IN PUBLISHING THIS FULLER DESCRIPTION FOR THE BENEFIT OF YOUNG PEOPLE'S MISSIONARY COMMITTEES IN CONGREGATIONAL CHURCHES.

THE true beginning of the contest was probably in the early training of Mrs. Woodcock and myself, which made us interested in missionary work. Naturally we make it an important part of our combined activities to seek, in various ways, to awaken and develop such interest in others. One of the best means to this end we believe to be the impartation of information. We try to do this by special sermons and by illustrations in ordinary sermons, by loaning and giving away literature, and by personal conversation. We recognize the strategic value of youth in this, and so seek to reach our young people. Without unduly forcing the matter upon them we strive to give them, in a hundred different ways, in our personal touch with them, some idea of the scope, importance, nature and accomplishments of the work. We aim to make alive the missionary meetings of the Christian Endeavorer Society. So far as seems wise, we then hand out leaflets, magazines, and even books.

Several of our limited number of young people have become quite interested. One young man in particular has become an enthusiast. He is a bright, aggressive young man and went to Oberlin this fall. If he is given life we shall hear from him.

He became President of the society. He is brim full of plans for Christian work. In *The Christian Endeavor World* he read of the contests between the Reds and the Blues. It seemed to him a good way to improve our good little society. So, after due consultation with the pastor, it was proposed and begun. The close of the contest was to be observed by a picnic at which the side receiving the smaller number of points was to do the waiting. As a matter of fact when the time came, Reds and Blues alike took hold to make our in-door picnic a success.

Points were to be made in such ways as by attendance at services, getting others to attend, getting things done and reading to oneself or to others or getting others to

read missionary books. A regular scheme for scoring was adopted.

Leaders having been appointed and sides chosen, they went to work. It soon became evident that the number of scores to be won in other ways was very limited. Seeing the possibilities of the missionary aspect of the contest the President proposed to his side aggressive work in that direction. So they went at it. But the other side soon found them out and they, too, looked up missionary books. So the young people on both sides were busily reading to themselves, reading aloud at home, and getting others to read missionary books.

This was the introduction to this thrilling type of literature for not a few, while others had their views greatly altered. One young man from an unchristian home eagerly devoured seven or eight. People were impatiently waiting for others to finish books. One teacher read to her pupils at school a book that happened to be in line with their school work, and that, too, in a strong Roman Catholic community! I am convinced that much of this interest was due to the nature of the books read. There were probably between 100 and 150 separate individuals who read or heard read at least one missionary book. The total number of books read must have been nearly 200.

The books in circulation were mainly from the parsonage library. So far as we are able, we like to keep adding to this department. We now have only a nucleus—perhaps fifty volumes—but so far as we know there are no books elsewhere in town nearly as good. Ralph Connor's works, of which there are copies in various homes and in the reading-room of the Young People's Christian Temperance Union, were also counted. Then last Christmas, as a clever scheme of his own, the President of the society, in getting his presents, chose missionary books of a fresh, thrilling nature. These, also, were used.

FRESH THOUGHTS FROM NEW LITERATURE

IF we are not making our work a discipline for our character, if it has no moral contents to us, our diligence will be barren of real fruit. The true nobility of life is honest, earnest service, the strenuous exercise of our faculties, with conscience in our work, as in the sight of God, who gives us our place and our tools and our work.—HUGH BLACK, in *Work*.



"TWO HUNDRED pennyworth is not enough," is the half-hearted suggestion of Philip Little-faith. But is it intended thus to indicate the limit of ability or of willingness? No one will deny that with the wealth of this country rated at the enormous sum of \$100,000,000,000, there is in the hands of the church-members enough to speedily put the blessings of the gospel within reach of every creature in the whole wide world. The deposits in the savings-banks of the United States of America, which seventy years ago averaged \$135, now amount to no less than \$400 for each inhabitant. Last year, in this country, there was wasted for liquor \$1,600,000,000; for tobacco, \$800,000,000; and for amusements, \$700,000,000; while the expenditure of all the denominations for the evangelization of the world was only a little over \$5,000,000. How is that when \$75,000,000 can be thrown away in a vain search for the North Pole we stick at "two hundred pennyworth" for the carrying out of the Great Commission of Jesus Christ our Lord? — DAVID MCCONAUGHY, in *The Missionary Review of the World*.



NO ONE who has the cause of Missions at heart can fail to perceive the immense importance of enlisting the interest and service of the young people and children in our Sunday-schools. What they are able to contribute now is of very material assistance; what they will do in the future if rightly trained now is of far greater moment. While many have already been gathered into Mission Boards, those who are growing up in practical indifference to the plan of world-wide evangelization constitute a great majority, and most of our Sunday-schools are making no systematic effort to reduce this majority. Several plans have been tried. The first consists in setting aside one session a quarter for the study of Missions. The review lesson is sometimes chosen, or one whose subject is strongly missionary. Much, for which there is not space, could

be said on this plan. It is generally open to the objection of disturbing the present program of lessons for the quarter. The second plan is to have a missionary address for half an hour once a month, or for a few minutes each week. The former either prolongs the session or cuts into the time allotted to the Bible study; the latter is apt to be fragmentary. The objection to this plan is that it depends altogether on long-range work from the desk. The real difficulty is with our teachers. If they were all well-informed and enthusiastic on the subject of Missions, any plan would be a success and no plan would be necessary. Unless their earnest and intelligent co-operation is secured, little can be accomplished. The number of parents who leave to Sunday-school teachers the entire Scriptural training of their children is pitifully great; the number of those who delegate wholly to chance outside influences the awakening in their children of missionary interest is very much greater. Sunday-school teacher, if you teach your class nothing of the Bible, there is still a fair chance that home training will supply your neglect; if you teach them nothing about Missions, the likelihood of any such supply is extremely small. Your opportunities in the session and outside are numerous. What are you going to do about it?—T. H. P. SAILER, in *The Assembly Herald*.



SOME TIME ago I wrote an article on "Child Life in the Slums." It was circulated very generally throughout this country and was afterward copied and sent out to other parts of the world. In my mail, one morning, not long since, I found a letter from India, telling me how that article had been read away off in that Eastern land. The missionary who sent me the tidings had herself read it aloud to the class of Hindoos among whom she labored; and their hearts were so touched by the story of suffering and sorrow that they subscribed and sent to me twelve dollars for our work amongst the outcast babies in this Christian land. American dollars have been sent by the tens of thousands to evangelize the dark-skinned heathen of India, but this is the first time I have heard of the return of those dollars from far India's children to bring some comfort and hope to our heathen at home.—MAUD BALLINGTON BOOTH, in *Child Life in Many Lands*. H. CLAY TRUMBULL, Editor.

FROM THE FRONT LINE

The Northern Frontier

THE POPULAR notion runs that the frontier is a thing of the past. Transcontinental railroads have pierced and abolished it. This is only partially true even at the West, and it is very far from true along the northern borders of the country. Nothing in the history of Western home missions is more suggestive of frontier conditions than the following narrative of Rev. T. W. Howard, who is fighting a brave battle close to the Canada line in northern Minnesota.

To understand the situation here one must know that all the territory along the Rainy Lake and Rainy River is new in the most primitive sense; that only within the last two or three years have these lands been settled by persons intending to make their homes here; that all this land is covered with dense forests or jungles, or both, and that there are no roads worthy of the name. The river and lake are the only outlet, unless you cross to the Canadian side, where there are fairly good wagon roads in some sections, and a railroad traversing the valley in some places close to the river and in others six or seven miles from it. As the river forms the boundary and as our work is all on the American side and some of the points remote from railroad stations, we find it impracticable to travel much by rail. During the summer the boats run and I could sometimes reach my appointments in that way; but navigation has closed now and I have no way but to go on foot.

Shall I weary you with the story of my last two weeks' work? First, you must know that our homestead is on the Rainy River, forty-five miles below International Falls, and these two points mark the greatest distance over which my work extends. I preach at home once each month; once at Hanson's, five miles up the river; and twice each month at International Falls or Koochiching, as it is usually called.

I left home about noon on Friday, November 20th, walked to Stratton, four miles, our nearest railroad station, and took the train to Fort Francis, where I arrived about five o'clock; crossed the

river to the Falls and spent the evening and all day Saturday making calls. Sunday morning we met for the first time in our new quarters, the Woodman Hall, which we have secured for our services at an expense of one dollar. Sunday it was snowing about all day and evening, but we had twenty-five at the morning service and the same number at night. I took the missionary collection in the morning, which footed up \$5.16. We have here but three Congregational church members, but some others who I think will co-operate with us, when it is thought best to organize. The future of the place depends much on its material development, which is still uncertain.

I left Koochiching Monday morning, recrossed the river to take the train at the usual time, but found out it had changed time and gone an hour earlier without notifying the public, not even the mail carrier. I was bound to Devlin, a station twelve miles down the road, and there was nothing left but to walk. No track had been broken and I found the way difficult, but reached Devlin about two o'clock, having stopped on the way at a logging camp for dinner. From Devlin I had about thirteen miles further to go for my appointment at the mouth of Black River. I took the wagon road to the river about half way, then down the river on the ice to Black River, reaching Mr. Metcalf's about seven o'clock; found only the family present and learned the next morning that the people thought I would not come because of the cold and the snow. But I had made the best effort I could to keep my appointment and was tired enough to lie down and sleep without worrying about it. Two weeks previous I had sent an appointment up the west fork of Black River for Tuesday P.M., a new point I had never visited. Here I found some very nice people, mostly Swedes, but intelligent and industrious. About a dozen were gathered in the home of a widow and they seemed to enjoy the service very much. We organized a Sunday-school and I left an appointment for my next trip. This I think to be one of the most hopeful points.

Wednesday morning I left for home, making my way back to Rainy River and down on the ice and reaching home about ten o'clock, having walked in all since Monday morning about fifty miles. I found myself tired enough to rest a little

on Thanksgiving day. On Saturday morning I was off again for Indus and had to go on foot, as I wanted to carry some Sunday-school supplies to the school at Hanson's. Reached Indus late in the evening after a walk of fourteen miles. Sunday morning met with the Sunday-school at ten o'clock and was cheered by their interest. At eleven I preached to about twenty, and then went home with a bachelor brother to eat a hasty dinner, and left at one o'clock for Hanson's, eight miles down the river. The snow had blown into and filled up the trail, so that the walking was very difficult and I reached the place about an hour late, but found the people waiting and we enjoyed a very pleasant service, all the congregation remaining to supper, and we spent the time singing and arranging for a Christmas entertainment. Here I find myself writing this letter and shall perhaps not reach home until this P.M., where I hope to rest and get things in order again before setting out for Koochiching, to go over it all again. Meanwhile Mrs. Howard has been having Sunday-school at home for the benefit of a few of our neighbors, who can be induced to come, most of whom are Swedes.

This story will give you some idea of my field and people. But it really covers only a small portion of the ground. There are several other places along the river and its tributaries, where we could secure a good hearing if we were able to find the time to visit them. But I do not see how to take on many more places for preaching. Another man here, strong in faith, lithe in limb and able to adapt himself to the surroundings, would find plenty of work, and the kind of work that will make his body weary and his heart light; for I assure you these families, isolated as they are in these woods, appreciate religious services and our labor is not in vain.

The people are mostly poor, having just settled on their homesteads and are having a hard time to get along. Only last week Mrs. Howard walked back three miles in the woods to visit a young man and his wife, who are living in a cabin without a floor and without a door, and that with the mercury down to twenty degrees; and this young man is not lazy; but there is no way to get lumber for floor or door without carrying it on his back. I met him and his wife on the trail two weeks ago, each with a heavy pack of provisions which they were to carry three miles. Yet they came from comfortable homes in Illinois and assure us that they are contented with their lot and hopeful that they may yet have a comfortable home of their own in the woods. This is the kind of people we have. It is no lazy man's country. The missionary's family is not living in luxury,

but as we are all poor together, we rejoice that we are permitted to suffer hardship for Christ's sake.

A Composite Prayer-Meeting

Rev. George Robertson, of Mentone, Cal., has found the following solution of the vexed problem of the prayer-meeting.

After long and prayerful thought and experience, we have settled down to the conviction that for this church at least a composite prayer-meeting is the best. We devote the first half-hour to praise and prayer, and undisturbed communion with God. During these minutes there is almost no speaking, but continuous song and prayer. The other half-hour is devoted to Bible study, real hard Bible work. The pastor makes as thorough preparation for this as he does for his sermon. The themes are found in the Sabbath-school lessons and taken up in order. This brings out nearly all the teachers and we give it a normal-class feature. We find this an excellent way to a clearer knowledge of God's word. I have little doubt that modern fads and religious curios flourish most where an imperfect knowledge of the Bible and of the essentials of Christian faith prevail. This Western world is much like a whirlpool, gathering into its vortex all kinds of objects, logs, brush, dead bodies, and living things. What comfort there is in the promise of the Spirit to lead us into all truth! We have tried this kind of mid-week prayer-meeting for seven years at Mentone.

A Stable Ministry

The problem of a home is with many a home missionary pastor a most serious question. Our Church Building Society has solved it for many a pastor with the help of its parsonage fund. And the spiritual growth of churches is dependent in no small measure upon the convenience and comfort of the pastor's surroundings. Two reports from the field, one from far away California and the other from Minnesota, both written the same day, tell the same story of domestic distress.

"Since my last report," says one, "we have had to move again. Convenient houses are very difficult to find in this community. We are now living in a barn—stable at one end and we at the other.

Here I find my study and the family their sleeping apartments, while we have our meals prepared at the home of an aged couple who own the premises." Says the other, "We have had a struggle to get a house to live in for the winter. Thus far we have been living in a stable the whole summer and are living there yet in the hope, however, of having a house ready before the snow flies."

The German Sabbath

Old World habits often die hard, and practices that would shock a community of Puritan descent are sometimes tolerated without a suspicion of their inconsistency. A peculiar instance of this kind comes to light in the following narrative from one of our German missionaries.

For years past the church has held its Sunday-school and other festivals on the Sabbath day, selling ice cream, food and drink for the benefit of the church. Last month Missionsfest took place. On the Sunday preceding the officers of the church met in consultation and decided to begin selling at 9 A. M. as usual and to continue during the morning as well as the afternoon service. I, of course, protested against this Sabbath desecration, especially during the hours of divine worship. Although I succeeded in dissuading them from selling during these hours, there was much dissatisfaction expressed, and some threatened to leave the church. I remained firm, standing on God's word as my authority, and God has helped. The majority, I believe, are now on my side in this matter and determined that no sales shall be conducted hereafter on Sundays and that all festivals shall be held on week days.

GLEANINGS

THE First Church, Walla Walla, Wash., on Sunday, October 11th, cleared off its outstanding indebtedness of \$16,000. The obligation was not due for two years, but the church preferred to clear it off that it might have more freedom for its missionary work.

OUR church at Hanceville, Ala., in the midst of a farming community, has enjoyed a strong spiritual influence this year, adding twenty-four to its membership.

REV. C. A. MILSTEAD, of Calera, Ala., has held special services at Verbena, resulting in eighteen additions to the church, with more to follow.

REV. C. E. FARLEY, of Arley, has added twelve to his churches. Pilgrim Church, Birmingham, is moving on with hopeful courage under its new pastor, Rev. A. S. Burrell, of New Hampshire.

TALLASSEE and East Tallassee, Ala., are prospering under the care of Rev. C. G. McKay. Twenty-one have been added to the membership this year. Rev. C. E. Burkett, of Zeru, conducted special services at Wallace, which resulted in sixteen additions to the membership of the church. Superintendent Clarke is assisting at a revival at Fort Payne, of which the first-fruits are six additions to the church.

AFTER the expenditure of \$400 in betterments, the Laurel Church in Montana has recently rededicated its house of worship; Rev. Joseph Pope, Rev. Alice S. N. Barnes and Superintendent Bell assisted. The Laurel field has for a number of months been acceptably supplied by General Missionary George N. Barnes.

THE new church at Dayton, Wash., costing between \$7,000 and \$8,000, beautifully finished and fur-

nished, was dedicated in the summer, which means that Dayton henceforth supports itself.

¶ THE churches in Wyoming have been much cheered by a visit from Rev. Mr. and Mrs. Broad. Full houses welcomed them wherever they spoke. Their presence and that of Secretary Richards, of New York, was especially helpful at the State Association.

¶ AT Green River, Wyo., the congregations have doubled in the last year, and membership has largely increased. This is the only church in the place that is now holding regular services.

¶ THE church at Wheatland, Wyo., is getting into good working condition under the leadership of a new pastor, Rev. J. W. Moore. Mr. Moore preaches every Sunday afternoon to appreciative audiences at Uva and Muir.

¶ A NEW church at Torrington, Wyo., is completed and ready for dedication. Buffalo proposes self-support the next year. The church at Manville is suffering from financial depression caused by heavy losses of sheep and cattle.

¶ THE church at Lusk, Wyo., has been greatly strengthened by a large increase of population during the last year. Sheridan has doubled its population the last two years, the churches sharing the growth. Cheyenne is having a steady increase in its membership.

¶ FOUR churches have been dedicated in North Dakota since last fall, eight are being built, and several others are taking first steps. Eleven churches have been organized since January first and sixteen since the meeting of the State Association a year ago.

¶ THE youngest church in North Dakota is the First Congregational

Church of Eureka township, forty miles west of Carrington, in the midst of an Iowa settlement. There were Methodists, Presbyterians, Baptists, members of the Christian Church and Congregationalists. This church of nineteen members was gathered as a result of C. N. Van Arsdale's summer work.

¶ THE church in Boise, Idaho, on coming to self-support, passed the following minute: "Be it resolved that we declare ourselves financially independent of the Congregational Home Missionary Society which has so long and so generously aided us, and that we express to that organization our deep, heartfelt appreciation for its fostering care in the days of our greatest need, and pray that God's choicest blessing may rest upon it."

¶ IT is creditably reported that 10,000 Scandinavians went into Washington in 1902 and the immigration to that State, so rich in all resources, is even greater in 1903. These people are in need of the preaching of the gospel in their own tongue, a great opportunity for home missions.

¶ AFTER a vacation on the Pacific Coast, Rev. T. J. Dent, pastor of the church at Aberdeen, S. D., returns to find a new parsonage waiting him.

¶ LAST spring Mrs. J. H. Hall, superintendent of the Great Falls, Montana, Sunday-school, gave to each scholar a nickle to be used in such a way as to bring the largest returns during the next six months. On a recent Sunday the amounts were brought in, the total result being \$25.95, which goes to the treasury of the Home Missionary Society.

¶ REV. C. E. BURKETT, pastor of River Falls Church, Alabama, after special services, assisted by neighboring pastors, has received an addition of twelve to the membership of the church.

WOMAN'S PART

Mrs. Broad Among the Cowboys

WHEN I was in the Black Hills ten years ago, the cattle season was at its height. There were only 200 people in the town, and the houses were very small. They said they could put the preachers anywhere, but I must be entertained at the hotel. It was the only hotel, and at the end of a block of buildings consisting of three saloons, three separate gambling halls, one store and the post-office. The board-walk in front of this block was always covered with playing cards, thrown out by gamblers after each game, because they could not trust one another to play a second game with these cards. During the three days of meetings I was obliged to walk over those cards both in going to and coming from the services. The mud was so deep I could find no other footing.

The hotel was crowded with cowboys. The proprietor coolly turned out the belongings of a cowboy and gave me his room. That particular cowboy occupied a cot during my stay in the hall outside my door. I was the only woman in the house. The servants were Chinamen. In my room was a bed and two chairs, one of which accommodated the washbowl, the pitcher and one small towel. I drew the other chair to the bed, spread my writing materials thereon and went to work. In a few minutes the proprietor opened the door without the ceremony of knocking and said, "You can have the cowboys' parlor for your writing; they are out with the cattle."

The parlor was a large room, with a bare floor, a stove in one corner, a cabinet organ in another, and cots piled up at the sides. There was a table in the center of the room, at which I continued my writing. At noon I heard a great commotion. The cowboys had come for their dinner. When I heard them coming up to their parlor, their spurs scraping the wooden stairs, and their rough jokes and general jollity, I was tempted to escape, but decided to remain and take the consequences.

There was a sudden and impressive silence when they opened the door and beheld a woman in their parlor. They stood in the hall looking at me while I kept on writing, taking no notice whatever of them. Suddenly one of them came into the room, walked about, took a seat at the organ and began to play "The Devil's Dream" and other jigs. By the sound of muffled laughter in the hall I knew he was trying the effect of dancing music on a missionary. Suddenly he turned and looked at me. I said: "Will you play again; I am very fond of music and you have it at your fingers' ends." The surprise and laughter in the hall bewildered the boy at first, but he turned again to the instrument and played, "Nearer, My God, to Thee," and "What a Friend We Have in Jesus!" When he turned to me again, there was a very different expression on his face.

"Where did you learn those hymns?" I asked.

"Back East, at Sunday-school," he replied. "I came from a Christian home."

"Tell me," I asked, after some further talk about his home, "why do the other boys stay out there in the hall."

"Because the boss said we couldn't come in here while you were here."

"But you came in," I suggested.

"Yes, I came in to see what would happen to me."

"Please, bring the other boys in here," I urged. "I want to talk with them."

He did so, and I told them about the meetings, and asked them to come that evening. One remarked: "We heard there were a lot of gospel slingers here, but we haven't any use for the meetings. It is awful lonesome on the ranches, and we want a good time here."

"What is your idea of a good time?" I asked.

"Oh, getting gloriously drunk and firing off your revolver all round."

"I am sorry you can't come to the meeting, boys," I said, "for I speak to-night. I am a stranger here. I feel somewhat acquainted with you, and it would help me very much if you would be there."

"Well, boys," said the leader, "if we can help her, we had better go." And they did come every evening, and how they did sing!

On the last day of my stay these cowboys invited me to attend a round-up and see a train loaded with cattle, after which they presented me with a cowboy quirt of soft leather. I ate nine meals with these boys. However noisy, rude or profane before my entrance, they were quiet and gentlemanly while I was with them. The cowboy of to-day is a warm-hearted, generous, open-handed fellow, and law-abiding in his way. He loves his bronco and delights in showing off his good qualities on the streets during cattle-shipping time. You may be glad to know that I persuaded my musical cowboy to return to his home in the East.

Three Reasons for Enthusiasm in Home Missions

BY REV. LAURA H. WILD,
Lincoln, Neb.

I say enthusiasm *in* Home Missions, not *over* them, for let any one who says he is not especially enthusiastic over Home Missions be immersed in them and the enthusiasm comes.

Real enthusiasm is a very calm, steady emotion, not created by superficial appeals; nevertheless, there is an art of creating enthusiasm. I imagine that very much of the attraction of any business for a young person depends upon this art, whether displayed in a sea captain's yarn or a missionary's romance.

Foreign Missions have ever appealed to the springs of enthusiasm in young people, because the imagination has pictured possibilities of attractive achievement—intellectual achievement which may raise William Carey, the cobbler, to William Carey, the distinguished Oriental scholar; political achievement, which may transform a humble missionary into a moulder of empires; above all of spiritual achievement which will help to fulfill the commission of compassing the globe with the gospel. While the home missionary field has seemed less attractive because less romantic, I want to name three reasons why Home Missions should appeal to our enthusiasm.

First, a home missionary is very often brought into the closest touch with the unchurched classes, whose training and traditions are outside of Christian thought. The reality of his religion is tested from the bottom up by the false notions, the critical attitudes, and the dense ignorance of what Christianity is. It is an intellectual test to present the gospel of our Lord so simply that whosoever will, may understand; so soundly, that the skeptic may not get the better of the argument; so charitably, that the most

prejudiced sectarian can say nothing in reply. It challenges the best of Bible study and the clearest expression. The home missionary can never afford to do less than his best before the humblest audience, a reason for great enthusiasm in his calling.

Second, very often, especially in the West, a home missionary church is placed at a strategic point, a county seat to be built up, a new railroad just coming in, a great opportunity spelled in capital letters for moulding the future of a community. How can he take advantage of such a chance with very small resources? All his powers of ingenuity and statesmanship will be called out of their hidden corners. To work side by side with the deacons in painting and papering the parsonage is a most effective generator of real enthusiasm.

Third, Mrs. Browning, in her beautiful tribute to human love, asks

that she may "love purely, as men turn from praise." If pure human love avoids the noise and public glare of praise, how much more does a worthy love of God shrink from the lauding of men! Titles and bouquets are not the lot of the home missionary. It is plain work for plain people, hidden under the shadow of His wings.

Finally, I bespeak the enthusiasm of our most wide-awake and consecrated womanhood for Home Missions. There are fields open in our own land for the best of head and heart and devotion that our American women can give. We have had our Mrs. Gulick abroad and we have our Jane Addams at home in unique positions of Christian service. All women are justly proud of the very womanliness of their service. The home missionary channel of the Christian church affords no less of an opportunity for the best that we women can give.

"THE LORD HATH NEED OF THEM"

BY HOPE HILLIS

CAN it be that He whose hand
Spread the sea and formed the land,
He, whose voice the orb of day
And countless stars of night obey,
Ruler of all! Oh, can it be
That such a God hath need of me?

He, whose power no man can know,
At whose bidding angels go
Swift and strong to do his will,
Every mandate to fulfill,
Can such honor come to me,
That this God hath "need of thee?"

He who left a heavenly throne
That he might redeem His own,
Gave Himself, that I might be
Saved through all eternity,
May I hear my Saviour say,
I have "need of thee" to-day?

His the silver and the gold,
What if I my mite withhold?
Surely mine will be the loss,
As my gold is changed to dross,
While for self alone I plead
And forget, "the Lord hath need."

When my work on earth is done,
And I stand before His throne,
Hear the words so long forgot,
"Unto me ye did it not."
What shall then my answer be,
To my Lord who needed me?

Dearest Lord, Thy spirit give;
Help us learn of Thee to live;
Use the blessings of thy hand
To fulfill Thy last command,
So Thy welcome words may be
"Ye have done it unto me."

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

December, 1903.

Not in commission last year.

Alttrater, Winifred, Lyle and Rose Creek, Minn.
Bishop, J. L., Breckenridge, Okla.; Boyd, William, Campbell, Minn.

Cable, G. A., Absarokee, Mont.; Collins, G. B., Perry, Okla.; Cooper, Harold, Pond Creek, Okla.
Evans, J. G., Corry, Pa.

Farrar, W. D., Flagler, Arriba, Bovina and Thurman, Colo.; Fischer, August, Ritzville and Lind, Wash.; Franzen, H. L., Little Ferry, N. J.

Gamer, Anton, Anadarko, Okla.; Garretson, Spencer C., White Salmon, Wash.; Gordon, John, South Bend, Ind.

Hanna, J. L., Bertha and Clarissa, Minn.
Lane, Calvin, Newark, N. J.; Lyons, Charles, Villard, Minn.

Owen, William H., New Paynesville, Minn.
Richert, Cornelius, St. Paul, Ft. Collins and Windsor, Colo.

Salvado, Jose F., Havana, Cuba; Samuel, Benjamin, Havana, No. Dak.; Sawyer, Benaville, Ft. Wayne, Ind.; Sheridan, J. N., Pueblo, Colo.; Sparhawk, Willis T., Villa Park, Cal.

Van Arsdale, C. H., Hursfield, No. Dak.
Williams, Augustus C., Cheyenne, Wyo.; Williams, Clarence R., Mt. Dora and Tangerine, Ga.

Yates, H. Clay, Holdenville, Ind. Ter.

Re-commissioned.

Barber, Jerome M., Butteville, Ore.; Barnes, J. A., Helena, Mont.; Bortel, Harvey B., Hobart and Miller, Ind.; Brooks, Willard H., Wellston, Okla.; Bunnell, J. J., Apache, etc., Okla.; Burnett, William, Valdez, Alaska; Burrill, A. S., Birmingham and Gate City, Ala.

Cleveland, H. C., Lusk and Manville, Wyo.; Coyle, Thomas, Douglas, Alaska; Cram, Elmer E., Renville, Mohall and Sergius, No. Dak.

Danby, Philip R., West Palm Beach, Fla.; Davis, Daniel S., Winter Garden, Fla.

Emerson, Fred. C., Melville, No. Dak.; Evans, George S., Centerville, So. Dak.

Fairbanks, Charles G., Dawson and Tappan, No. Dak.

Hales, John J., McIntosh, Minn.; Hall, Fred. C., Ft. Pierre, So. Dak.; Hambleton, Ira G., Lawton, Okla.; Hardy, William P., Sherman, Cal.; Harris, Harry R., Davenport, Kindred, Wolcott, Christine and Hickson, No. Dak.; Harris, Ransom C., Ten Broeck, Ala.; Haskell, J. N., Sanborn and Eckelson, No. Dak.; Heghin, Samuel S., Worthing, So. Dak.; Henry, James A., St. Johns, Wash.

Jenkins, David T., De Smet, So. Dak.; Jones, Richard M., Scappoose, Ore.; Josephson, John M., Nora, Idaho.

King, Chris. C., Lawrenceville, Ga.; Kirkland, Hugh, Cardonia, Ind.

Leppert, David, Ironside and Malheur, Ore.

McKay, Charles G., East Tallassee and Tallassee, Ala.; McKinnon, Alexander, Rose Hill, Lemert and Pleasant Valley, No. Dak.; Morton, George F., Itasca, Minn.

Nelson, Charles E., Ogdensburg, Wis.

Peters, John, Grey Eagle and Butrum, Minn.; Peterson, Mathias, Missoula, Mont.; Plunkett, J. V., Springfield, Minn.; Powell, James B., Pioneer, Chatfield, etc., No. Dak.

Reud, W. R., Washington Camp and Copper Glance, Ariz.

Saunders, H. L., Sparks and Forest, Okla.; Searles, George R., Belview, Minn.; Sheldon, Charles F., Carrier, Okla.; Shull, Gilbert L., Crawford, Neb.; Smith, Mrs. G. W., Kensal, No. Dak.; Spanwick, T. W., Estelline, So. Dak.; Squire, Guy P., Beulah, So. Dak.; Stebbins, Alice B., Lawnview, Okla.; Stewart, J. B., Rebene, Pine Grove and Morgan, Ga.; Strang, William L., Condon, Ore.

Taggart, George A., Rainier, Ore.; Taylor, Wm. P., Birmingham and Gate City, Ala.; Todd, W. E., Waukomis, Okla.; Torrence, James S., Rockvale and Chance, Mont.

Valdez, Cayetano, Ybor City, Fla.

Whalin, J. C., Lake Park, Minn.; Whalley, John, Frankfort, So. Dak.; Willoughby, Albert S., Granada, Minn.; Wiltberger, Lewis W., South Shore, So. Dak.; Winter, Paul, Dexter, Minn.; Wood, Arthur M., Carbondale, Pa.; Woth, Friedrich, Cedar Mills, Ore.; Wuerschmidt, Christian W., Hastings, Neb.

RECEIPTS

December, 1903

For account of receipts by State Auxiliary Societies, see page 443.

MAINE—\$53.08.

Limington, S. S., 3.50; North Bridgton, S. S., 7.50; Rockland, 16.33; Saco, 1st, S. S., 7; Skowhegan, Ladies Miss. Soc., 18.75.

NEW HAMPSHIRE—\$411.95; of which legacy, \$100.00.

Bennington, 4.03; Boscawen, S. S., 3.83; Brookline, S. S., 6.67; Exeter, Phillips S. S., 5; Greenville, 5; Hanover, Dartmouth College, 110.70; Hollis, Estate of Mrs. M. A. Lovejoy, 100; Littleton, 49.93; Manchester, 1st, 10; Mason, 7.60; Merrimac, S. S., 3.35; Nashua, J. Lyman, 1; Newport, S. S., 10; Pittsfield, 12.25; Rindge, S. S., 4.40; Rochester, 1st, 36.22; Sanbornton, 22.03; C. E., 6.89; S. S., 4.58; Wentworth, S. S., 1; West Lebanon, S. S., 7.47.

VERMONT—\$188.54.

Vermont Dom. Miss. Soc., by J. T. Ritchie, 9.44; Burlington, 1st, 141.60; East Berkshire, 5; Jericho, 2d S. S., 2.25; North Troy, S. S., 2.07; Putney, 6.60; West Fairlee, S. S., 3.50; Westminster West, 7.35; Wilder, 1st, 3.83; Williston, W. M. Barber, 5; Windsor, Old South S. S., 1.40; Woodstock, a friend, .50.

MASSACHUSETTS—\$9,066.26; of which legacies, \$6,604.53.

Mass. H. M. Soc., by Rev. E. B. Palmer, Treas., 1,000; by request of donors, 484.04; Thanksgiving offering, 50. Total.....\$1,534.04

Allston, S. S., 7.80; Amesbury, M. P. S., 2; Blandford, Estate of H. M. Hinsdale, 950; S. S., 2.75; Brockton, Porter Evan. to const. C. A. Batchelder, Mrs. S. E. Jameson, Mrs. D. Delano and Miss A. B. Tower, Hon. L. M., 200; Charlemont, 8.50; Charlestown, S. S., 3.15; C. E., 5; Chicopee, 3d, S. S., 10; Dorchester, 2d, S. S., 12; Rev. A. Little, 10; Easton, Evan., 3.61; Fairhaven, 1st, Income from Damon Fund, 60; Granby, Estate of S. M. Cook, 2,702.88; C. E., 15; Greenfield, Estate of W. B. Washburn, 49.93; Haverhill, Estate of Mrs. M. T. Elliott, 384.38; Holyoke, 1st, S. S., 38.40; Ipswich, Legacy of A. G. Appleton, 100; Lawrence, Lawrence st. S. S., 7.45; Leominster, Estate of F. P. Kenney, 650; Lowell, Estate of James Deering, 817.34; Lynnfield Center, S. S., 2; Merrimac, Mrs. Cushing, 6; Middleton, S. S., 2.21; Moores Corner, S. S., 2.25; Newburyport, Legacy of Joseph Moulton, 950; Mrs. G. C. Rogers, 2; Northampton, Edwards, 67.34; 1st Ch. Dorcas Soc., 50; North Wilbraham, Grace

Union, 18.40; Palmer, 2d, 36.98; Pepperell, S. S., 5; Petersham, S. S., 16; Somerville, S. S., 5; Day St. S. S., 11; S. S. 1st Orthodox, 10.82; Southampton, S. S., 7.38; South Egremont, 12.35; Springfield, Emmanuel S. S., 4.29; So. S. S., Prim. Dept., 10; Warren, 1st, 49; Westminster Depot, 2.04; West Newbury, 1st S. S., 2.86; Windchenon, North C. E., 5; Worcester, Miss K. L. Chapin, .50; Worthington, S. S., .61.

Woman's H. M. Assoc., Miss L. D. White, Treas., 213.

RHODE ISLAND—\$638.44.

R. I. H. M. Soc., by J. W. Rice, Treas., Pawtucket, 302.72; Providence, Beneficent, 79.32; Union, 210.63, 592.67; East Providence, Mrs. A. S. Canfield, birthday gift, 1.50; Little Compton, S. S., 5.25; Providence, Pilgrim S. S., 25; Elmwood Temple, 10; Slatersville, S. S., 1.27; Westerly, S. S., 2.75.

CONNECTICUT—\$7,715.20; of which legacies, \$4,946.29.

Miss. Soc. of Conn., by Rev. J. S. Ives, 327.63; for salaries Western Supts., 675; Andover, 7.50; Bethlehem, S. S., 4; Branford, S. M. Rogers, 2; Bridgeport, 2d, 5.60; Black Rock S. S., 5; Bridge-water, S. S., 3; Bristol, 1st, 20; Canaan, Pilgrim S. S., 4.24; Canton Center, S. S., 5; Collinsville, 30.66; Cornwall, Estate of S. C. Beers, 1,498.88; Derby, 1st, S. S., 8.86; Easton, S. S., 5; East Windsor, 1st, 66.38; Falls Village, 5.10; So. Canaan, 7.25; Farmington, S. S., 3.01; Glastonbury, Estate of Henry D. Hale, 1,053.54; Goshen, Lebanon, 36.50; Greenwich, Estate of S. M. Mead, 1,061.25; S. S., 10; North, 22.45; No. Mianus S. S., 5; Groton, S. S., 5.42; Guilford, 1st, to const. Mrs. E. S. Hubbard an Hon. L. M., 50; Hartford, S. S., Farmington ave., 13.67; Harwinton, 15; Jewett City, S. S., .50; 2d, 10.48; Lebanon, 1st, 26.70; 1st S. S., 4; Madison, 1st, 5.56; Melrose, Estate of Mrs. H. C. Thompson, 1,087.62; Meriden, Center, 35; Mrs. W. H. Baldwin, .50; 1st, a friend, 10; Milford, 1st, 5.30; Mrs. M. T. Merwin, special, 5; Middletown, 1st, C. E., 5; A. R. Crittenden, 50; Mystic Bridge, 14; New Britain, So. S. S., 10; D. M. Rogers to const. E. S. Rogers an Hon. L. M., 50; New Haven, 1st Ch. of Christ, Ladies' H. M. Soc., 250; Nepaug, S. S., 380; a friend, 4; Newington, 54.28; New London, 2d, 27.06; New Milford, G. Turill, 5; Newtown, S. S., 15.48; Northfield, 8.88; S. S., 4.83; North Guilford, S. S., 4.07; North Haven, to const. C. B. Smith an Hon. L. M., 89.72; Norwalk, 1st, 39.14; Rocky Hill, Estate of Rev. A. B. Smith, 2.45; Salisbury, W. B. H. M., 11.50; Somersville, S. S., 5.24; South Canaan, S. S., 4.50; South Coventry, S. S., 8.50; Southington, S. S., 16.67; South Manchester, 5; Southport, S. S., 7.50; Stonington, S. S., 15; Storrs, G. F. King, 1; Unionville, W. B. F. M., 12; West Cornwall, D. L. Smith to const. Miss E. R. Smith an Hon. L. M., 50; Westfield, S. S., 5; West Hartford, 1st, S. S., 10.77; 1st Ch. of Christ, 27.86; Weston, 11; West Woodstock, S. S., .58; Wethersfield, S. S., 28; Whitneyville, 3.82; Windsor, S. S., 6.87.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., East Hampton, Aux., 15.40; Hartford, 1st, 5; Hartford, South, 2d, Aux., 100; Primary Dept., special, 30; Pomfret, 10; Kent, 4.63; New Preston Hill, Aux., 10; Orange, Annual offering, Homeland Circle, 37.50.

Total.....\$212.53

NEW YORK—\$1,371.83.

Angola, A. H. Ames, 5; Black Creek, S. S., 1.50; Brooklyn, Central, 693.58; Park S. S., 14.08; Plymouth S. S., 31.27; Puritan S. S., 26.50; R. Dunning, 25; Brooklyn Hills, Pilgrim S. S., 4.31; Brookton S. S., 2.66; Churchville, S. S., 4.60; Copenhagen, 1st, 25.76; Cortland, H. E. Ranney, 50; Crown Point, 2d, 20; S. S., 5.29; Cutchoque, Mrs. S. E. Weckham, 25; Grand Island, S. S., 3.50; Granville, Welsh S. S., 4.15; Greene, S. S., 3.64; Groton, 24; Homer, S. S., 9.89; Ithaca, S. S., 4.02; Jamestown, S. S., 20; Lisle, 5; Lysander, 7.30; Middletown, 1st C. E., 10; Morrisville, 16.25; Mt. Vernon, 1st, 27.10; Mt. Vernon Heights, 5; Munnsville, 1st, 2.23; New Haven, S. S., 8; New Rochelle, Swedish S. S., 3; New York City, Broadway Tab. (add'l), 20; Welsh, 10; M. A. P., 100; a friend, 1.40; Nyack, Central S. S., 5.30; Olean, S. S., 1.25; Orient, S. S. (add'l), with previous don. to const. Rev. W. O. Berckmann an Hon. L. M., 10; Oswego Falls, 6.25; S. S., 7.75; Phoenix, S. S., 5; Port Chester, 1st, 8.29; Reed's Corners, S. S., 1.75; Rensselaer, S. S., 5; Riverhead, S. S., 8.40; Sound ave. S. S., 26.76; Riga, C. E., 5;

Saugerties, 9; Syracuse, South ave. S. S., 5.04; Utica, Plymouth S. S., 11; West Bloomfield, 31.41; West Groton, S. S., 5.60.

NEW JERSEY—\$155.98.

Chatham, Stanley S. S., 3.11; Dover, Bethlehem, Swedish, 1.77; East Orange, Swedish Free, 2.50; Glen Ridge, 55; Haworth, 10; Little Ferry, German, 7; Montclair, S. S., 51; Newark, Belleville ave. S. S., 6; Newton, Mrs. M. V. W. Radcliff, 1; Plainfield, 5; S. S., 6.46; Woodbridge, S. S., 7.14.

PENNSYLVANIA—\$135.20.

Bangor, Bethel, 5; Coaldale, 2d, 3; Delta, 1st, Welsh, 5; Duquesne, C. E., 10; Women's Soc., 10; Ebensburg, 1st, 32; Lansford, S. S., 1.70; Leetonia, Mrs. I. H. White, 10; Philadelphia, Mrs. E. B. Ripley, 15; Pittsburg, 1st, S. S., 4; South Side, 5; Pittston, 1st, Welsh, 20; Plymouth, Elm, 10; Welsh Hill, Bethel S. S., 4.50.

MARYLAND—\$5.00.

Baltimore, 2d, 5.

DISTRICT OF COLUMBIA—\$23.23.

Washington, 1st, 23.23.

VIRGINIA—\$10.47.

Begonia, Bethlehem, 10.47.

NORTH CAROLINA—\$59.05.

Pinehurst, a friend, 10; Shinnville, S. S., 71; Southern Pines, 48.05.

GEORGIA—\$1.50.

Atlanta, Immanuel S. S., 1.50.

ALABAMA—\$10.42.

Phoenix City, S. S., 5.42.

Woman's Missionary Union, Mrs. E. C. Silsby, Treas. Talladega, 5.

ARKANSAS—\$4.06.

Rogers, 1st S. S., 4.06.

FLORIDA—\$51.43.

Interlachen, 2.10; S. S., 1; Lake Helen, S. S., 6.50; Melbourne, S. S., 3.23; Mt. Dora, 16; Winter Park, South Florida Conference, 2.05; Ybor City, Emmanuel Miss., .55.

Woman's H. M. Union, Mrs. E. W. Butler, Treas., Daytona Miss. Soc., 10; East Coast Conference, 7.25; a friend, 2.75.

Total.....\$20.00

TEXAS—\$114.47.

Austin, I. H. Evans, 100; Dallas, 1st S. S., 6.47; Tyler, 1st, 6.25; Van, 1.75.

OKLAHOMA—\$66.25.

Hillsdale, S. S., 4; Kingfisher, 5; Medford, 27; Oklahoma City, S. S., .50; Perkins, 6.50; Olivet, 3.25; Pond Creek, 12; Waynoka, S. S., 2; Weatherford, 3.50; Willow Creek, 2.50.

NEW MEXICO—\$23.35.

Received by Rev. J. Kingsbury: San Jose, .25; Los Ranchos de Atrisco, .35; Los Ranchos de Atrisco, S. S., 1.75.

ARIZONA—\$234.70.

Received by J. Kingsbury: Holbrook, .25; Jerome, .45; Arizona, a friend, 200; Jerome, 1st, 16; Tempe, 1st, 10; Tucson, 1st, 8.

TENNESSEE—\$29.50.

Memphis, Strangers 1st, 24.50; Nashville, S. S. Fisk University, 5.

KENTUCKY—\$1.00.

Lexington, 1st, S. S., 1.

OHIO—\$13.81.

Akron, West S. S., 9.13; Rochester, S. S., 1.30; Toledo, Mayflower S. S., 1.65; Wauseon, S. S., 1.73.

INDIANA—\$76.85.

East Chicago, 4; Liber, S. S., 2; Michigan City, S. S., 4.88; 1st, 51.85; S. S., 6.60; Perth and Coal Bluff, 5.50; Portland, 2.02.

ILLINOIS—\$39.90.

Chicago, S. S., 7; Nora, S. S., 2; Odell, S. S., 5.90; Rockford, S. S. Herrick, special, 25.

MISSOURI—\$105.08.

Bevier, 1st, 5; Cameron, 1st, S. S., 3.87; Eldon, 1st, 12.50; Granby, 1st, 2.55; Grandin, S. S., 2; Kansas City, Beacon Hill S. S., 4.77; So. West Tab. S. S., 2; Old Orchard, 4.44; St. Louis, Pilgrim, 58.20; Hope, 1.25; Bethlehem, 5; Webster Groves, S. S., 3.50.

MICHIGAN—\$1,246.80; of which legacies, \$1,200.

Adrian, Estate of A. M. Lathrop, 1,200; Alpine Center, S. S., 1.80; Brimley, S. S., 2; Corinth, 1st, S. S., 3.75; Fruitport, S. S., 3.35; Grand Rapids, 2d, S. S., 1; Highland, S. S., 1.14; Kalamazoo, 1st, 5; Lake Ann, S. S., 3; Leslie, S. S., 3.33; Milford, Mrs. S. A. Manzer, 10; Roscommon, S. S., 1.20; Sault Ste. Marie, S. S., 4; Wheatland, S. S., 7.23.

WISCONSIN—\$18.62.

Apollonia, S. S., 1; City Point, Grand Rapids and

Junction City, Scands., 1.25; Clintonville and Navarina, Scands., 6.50; Curtiss, Zion German, 3.45; Dancy, S. S., 1.85; Park Falls, S. S., 4.67.

IOWA—\$161.08.

Iowa H. M. Soc., by J. H. Merrill, Treas., 113.84; Dickens, S. S., 1.92; Dunlap, S. S., 2; Exira, Rev. J. L. Fisher, 6.58; Humeston, 1st, S. S., 1.12; Iowa City, Welsh S. S., 3.25; Lansing Ridge, German, 4.23; Tabor, S. S., 15; Traer, S. S., 8.14; Woden, Ch. and S. S., 5.

MINNESOTA—\$643.62.

Received by Rev. G. R. Merrill, D.D.: Ada, 3; Mankato, 8; Mantorville, 10; Minneapolis, Plymouth, 51.57; Rev. H. L. Chase, 25; Round Prairie, 5; St. Paul, University ave. (add'l), 1; Appleton, 1st, 15; Belview, S. S., 1.69; Cass Lake, 1st, 1.50; Cottage Grove, 6.50; Elmdale, Slavonic, 10; Fari-bault, 84.16; Graceville, 5; Granite Falls, 13.16; Hawley, S. S., 2.88; Hutchinson, 1st, 6.30; Koo-chiching, 5.16; Lake Park, 4; Madison, 6.25; Minneapolis, Plymouth Ch., Miss E. H. Lyman, 50; Fifth ave. S. S., 10.25; Lyndale, 72.36; Scand., 1.50; 1st Scand., 7.31; Moorhead, 1st, 11.14; Orrrock, S. S., 1.03; Owatonna, 1st, 53; Park Rapids, 1st, 12; Pelican Rapids, S. S., 5.06; Plainview, 7; St. Louis Park, S. S., 5.50; St. Paul, Plymouth, 25.85; Olivet, Merriam Park, 2; Silver Lake, Bohemian Free Reformed, 75; South Park, 25; Turtle River, 3.55; Verdale, 2; Winona, Scand., 1.50; Zumbrota, 7.40.

KANSAS—\$1.40.

Gaylord, S. S., 1.40.

NEBRASKA—\$434.59.

Received by H. A. Snow, Treas.: Arlington, 5; Aurora, Mr. H. N. Missen, 5; Clarks, 1.20; Cramer, Olive Branch, 11.50; Palisade, 25; Park, Jr. C. E., 3; Stockville, L. H. Cheney, 5; Weeping Water, 60.10; S. S., 20.36; Sr. C. E., 5; Jr. C. E., 3; West Cedar Valley, 14.02.

Total.....\$158.18
Addison, S. S., 1.85; Albion, 31; Brewster, Memorial, 6; Creighton, S. S., 7; Crete, 3.28; German, 30; Curtis, 8; Fremont, 1st, 86.97; S. S., 10.50; Friend, 1st, 18.14; Grafton, S. S., 1.55; Havelock, 5; Lincoln, Salem German, 3; Riverton, 11; Theford, 36.20; Upland and Campbell, 6.25; Verdon, 5.02; Waverly, 5.65.

NORTH DAKOTA—\$51.95.

Cando, 1st, 7.75; Hope, Christ, 3.31; McHenry, 1st, 5.12; Sykeston, 7.50; Valley City, S. S., 6.02; Williston, 4.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Forman, 7.25; Paradise Valley, Ladies' Aid Soc., 6; Sykeston, C. E., 5.

Total.....\$18.25

SOUTH DAKOTA—\$254.64.

Received by Rev. W. H. Thrall: Huron, 40.50; Sioux Falls, 17.48; Aberdeen, Plymouth, 5.84; Armour, 1st, 11; Belle Fourche, 1st, 5; Cresbard, 1; Myron, 5; Deadwood, 1st, 9.15; Elk Point, 2.80; Erwin, 8.75; Estelline, S. S., 4.93; Fairfax, Bethlehem, German, 5.30; Garretson, S. S., 2.10; Hudson, 3.11; Lake Henry and Drakola, 1.50; Lebanon, 3.49; Mazepa, S. S., 6.47; Mitchell, S. S., 9.37; Pierre, 1st, 17.50; Rapid City, 11.70; Sioux Falls, S. S., 2.56; South Shore, S. S., 4.56; Springfield, 16.82; Perkins, 1; Winfred, 4.40; Freedom, 1.51; Worthing, S. S., 3; Zoar, Morrison, German, 3.

Woman's H. M. Union, Mrs. A. Loomis, Treas., 45.80.

COLORADO—\$203.78.

Received by Rev. H. Sanderson: Denver, 3d, 24.78; Pueblo, Pilgrim, 11.65; Collbran, 1st, 6; Colorado City, 1st, 1.65; Creede, 37.50; Leadville, 12.40; Denver, Olivet, 2; Ft. Collins and Windsor, Germans, 2.03; Fruita, 17.10; Hayden, 1st, 57; Montrose, Ladies' Miss. Soc., 14.50; Jr. C. E., 6; Rye, S. S., 6; Tuttle, 1.26; Prairie Temple, 1.91; Whitewater, Union S. S., 2.

WYOMING—\$14.67.

Buffalo, S. S., 4; Glendo, Horseshoe, Union and Cottonwood, Miss., 8; Green River, Birthday Box, S. S., 2.67.

MONTANA—\$77.66.

Livingston, Halbrook, 20.05; S. S., 23.46; Red Lodge, Ch., 27.05; S. S., 5; Rockvale, Union and Chance, 2.10.

UTAH—\$30.60.

Received by Rev. J. Kingsbury: Bountiful, .25; Robinson, .40; Sandy, .60; Park City, S. S., 11; Salt Lake City, S. S., 16.85; Sandy, S. S., 1.50.

NEVADA—\$5.00.

Logan, Mr. and Mrs. O. G. Church, 5.

IDAHO—\$65.95.

Received by Rev. J. Kingsbury: Pearl, .25; Boise, 1st, 34; Challis, 18.25; New Plymouth, Plymouth, 6.45; Nora, Swedish, 7.

CALIFORNIA—\$906.70.

Compton, S. S., 3.70; Fresno, Zion's German, 16; German Ch. of the Cross, 31.60; Pasadena, North, 5; Redondo Beach, Ch. of Christ, 15.40; Rialto, S. S., 2.35; Ventura, Estate of H. W. Mills, 805.75; 24.20; Villa Park, S. S., 2.70.

OREGON—\$88.29.

Received by Rev. J. Kingsbury: Ontario, .33; Beaver Creek, S. S., 3; Cedar Mills, German, 6.50; Ontario, S. S., 2.21; Sheridan, 2.38; Williams, 1.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas., 7.30; Argenti, S. S., .46; Ashland, Bellevue S. S., 1.10; Beaver Creek, S. S., 3; Butteville, S. S., 1.48; Corvallis, 1st, S. S., 1.20; Erwin, 2.25; Freewater, S. S., 7.68; Kellogg, S. S., 1.10; Lampa Creek, S. S., .95; Lewellen, S. S., 1.80; Portland, 1st, S. S., 28.25; C. E., 3; Jr. C. E., 2; Hassalo st. S. S., 10; Tualatin, S. S., 1.30. Total.....\$72.87

WASHINGTON—\$272.05.

Aberdeen, S. S., 5; Alderton, 6.38; McMillin, 3.61; Orting, 5; Everett, 1st, 15; Hillyard, 1.50; 6.80; Pleasant Prairie, S. S., 10; Ritzville, Zion German S. S., 5; Roy, Friends in Cong. Ch., 25; Seattle, Edgewater, 24.10; Pilgrim, 70; Plymouth Ch. Benev. Fund, 60; Union, Queen Anne Hill, 8.65; Skokomish, 4; South Bend, 1st, 8.40; Spokane, Plymouth, 2.10; Swedish Miss., 2; Steilacoom, Oberlin Ch. and Birthday coll., S. S., 7; Tacoma, Swedish S. S., 2.50.

ALASKA—\$13.40.

Douglas, 13.40.

DECEMBER RECEIPTS.

Contributions.....	\$11,419.78
Legacies.....	13,656.57
	\$25,076.35
Interest.....	1,209.75
Home Missionary.....	90.15
Literature.....	1.90
Books.....	14.00
Total.....	\$26,392.15

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in December, 1903.

Rev. Edwin B. Palmer, Treasurer, Boston.

Adams, Plunkett, Hon. W. B., 100; Amesbury, Union, 9.50; Amherst, North, 17.09; South, 16.76; Andover, Chapel, 250; South, S. S., Int. Dept., 1.11; West, 35.68; a friend, 2; Boston, a friend, 20; A. F. S., 15; Dorchester Pilgrim, 66.75; Italian, 10; Jam Plain, Central (add'l), 1.20; Norwegian, 5; Roslindale, 50; Roxbury, Eliot (add'l), 7; Highland, E. C. a Day Band, 5; Shawmut (of wh. 5 individual), 190.52; S. S., 13.45; Union, S. S., 9.09; Braintree, 1st, 25.39; Brockton (Campello), South, 100; Wendell ave. S. S., 10; Brookline, Harvard, 694.52; Rutan, Chas. H., for Italian work, 33.85; Buckland (add'l), 2; Cambridge, No. ave., 112; Pilgrim, 13.36; Prospect st., 20.70; Chatham, 7; S. S., 2.53; C. E. Soc., 2; Chelmsford, No. 2d, 4; Chelsea, Central, 4.52; 1st, 10.40; Chicopee, 3d, 29.11; Clinton, German, Woman's Aid Soc., 6; Cohasset, 2d, 4.83; Dalton, 1st, 264.05; to const. Minnie D. Brague, Clara Bridgman, Margaret E. McCarray, Mrs. Geo. Maynard; Sam'l G. Fuller, L. M.'s; Crane, W. M., 250; Crane, Miss C. L., 300; Crane, Mrs. L. F., 300; Dedham, Allyn, C. E. Soc., 50; extra 2 c. a week Band, 11.63; Douglas So. S. S., 6.40; Easthampton, Payson, 135; Essex, S. S., 15; Fairhaven, 1st, 19.54; Fall River, 1st, S. S., 14; Finns, 25.62; Fitchburg, Calvinistic, 167.40; Foxboro, Bethany, Hannah Payson, annuity, 5; Framingham, South Grace, 62.76; S. S., 19.60; Prim. Dept., 10; Franklin, 30; Gardner, 1st, 13.63; Gill, S. S., 2; Goshen, 15.90; Great Barrington, 1st, 31.23; Greenfield, 2d, 26.26; Gurney, R. C. Fund, Inc. of, 30.26; Hale, E. J. M., Fund, Inc. of, 50; Halifax, Ch. and C. E. Soc., 19; Hardwick, S. S., 7.26; Haverhill, Ward Hill, 5.55; Hawley, West, 10; Heath, 10; Hinsdale, 65.44; Holbrook, Holbrook, Elisha, .50; Hudson, Ch., 12; S. S., 10; Ipswich, 1st, S. S., 5; Lakeville, 14; Lancaster, 14.49; Lawrence, Law st. (of wh. 35.75 for Armenian work), 56.80; Ryder, Cordelia A., Est. of, 300; Swedes, 5.50; United, 9; Lee, Ch., 5.20; S. S., 30; Leominster

S. S., 15.05; Lexington, Hancock, 90.36; Lincoln, 198.25; Lowell, 1st Trin. (of wh. 8.26 for Armenian and 1.91 for Greek work), 10.67; Highland, 3.45; Ludlow, Center, Ayers, Mrs. W., .50; Union, 22.25; Lynn, Central, S. S., 2.28; Covell, Rev. A. J., 5; Lynnfield, 2d, 3.20; Ladies' Miss. Soc., 10; Malden, 1st, 116.58; Maplewood, 6.85; Marblehead, 35; Marlboro, Union, 25; Mass., a friend, 100; Medway, Village, 24.10; Millbury, Putnam, Mrs. G. A., 5; Montague, 33.50; Newburyport, Fiske, Rev. D. T., D.D., Est. of, 1,000; North Ch., 10; S. S., 1.34; Prospect st., S. S., 4.42; Newton (Center), 1st, 101.40; S. S., 10; Eliot, S. S., 55.05; Newtonville, 67.06; S. S., 10; North, 5; Northampton, "W.", 199.60; North Attleboro, Falls S. S., 6.73; Norwedges, 15.10; Palmer (Thorndike), 1st, 11.52; Petersham, 81.45; Pittsfield, 1st, 28.52; Plympton, 3.70; Pole. Returns, 1.32; Provincetown, 10.50; Quincy, Bethany Ch., 47; S. S., 23 (W. P. G. to const. Jas. E. Meyers, Walter S. McKenzie and Mrs. A. M. Hayden, L. M.'s); Revere, Beachmont, 20; Rockport, 1st, 17.12; Pastor's Bible Class, 20; Salem, Crombie st., 19.85; South Hadley, Falls, 6.82; Springfield, Memorial, 109.75; Olivet, 13; Stoneham, Richardson, Sarah J., Est. of, 123.07; Truro, 13.17; Uxbridge, 1st Evan., 4; Wall Fund, Income of, 47.24; Walpole, 2d, S. S., 4.50; Ware, 1st S. S., 4; Warren, 1st, 27; Webster, Parsons, E. G., 60; Wellesley, Hills, 1st, 30.15; Hood, Rev. E. C. (special gift), 55; Wellfleet, 1st, 4; Wendell, 4.95; Wenham, 23; Westboro, 92.25; Westfield, 2d, 32; Westminster, 30.75; West Springfield, 1st Ch., 14; W. S. S., 2; Park st., 10; Westwood, Islington, 5.50; Westmouth, North, Pilgrim, 9.27; South, O. South, 11; Whately, 21; Whitcomb, David, Fund, Income of, 391.95; Bank Liq. Div., 375; Whitman, S. S., 10.55; Whitney Fund, Income of, 200; Wilmington, 7.75; Winchendon, a friend, 20; North Ch., 93.07; S. S., 17.31; Winchester, 1st, Skillings annuity, 17.50; Woburn, Scand., 2.70; Worcester, Armenian, 5; Immanuel, 4.40; Yarmouth, 1st, 40.

WOMAN'S HOME MISSIONARY ASSOCIATION.

Miss Lizzie D. White, Treasurer.

Grant for Miss May's Italian work in Boston, 35; for French Am. College instructors, Miss Carter 50; Miss Auger 20.

Summary:

W. H. M. A.	Regular.....	\$0,442.00
	Home Missionary.....	105.00
		6.90
Total.....		\$9,553.90

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in December, 1903.

Ward W. Jacobs, Treasurer, Hartford.

Abington, 5; Park st., 31; Bethany Mission, 2.64; Bridgewater, 8; Cobalt, 14; Collinsville, 1st, 20.74; C. E., 27; Danbury, Swedish, S. S., .75; Derby, 1st, for C. H. M. S., 10; East Haddam, 1st, 12.06; for C. H. M. S., 15.04; East Haven, Foxon, 5.50; Granby, 1st, 20; Hadlyme, 13.89; Hampton, 3; Hartford, 1st, 48.38; for C. H. M. S., 108.79; Windsor ave., 61.81; Swedish, 5; Harwinton, 3.25; Higganum, S. S., 6.55; Thanksgiving offering, 6.10; Killingworth, for C. H. M. S., 5; Liberty Hill Mission, 9.77; Lyme, 1st, 45; Madison, 1st, Ladies' Miss. Soc., 14; Manchester, 2d, a friend, 2; Mansfield, 1st, 21.35; Meriden, 1st, S. S., 6.86; a friend, 5; Rev. Joel S. Ives, personal, 10; Middletown, 1st, 14.42; South, 78.87; Morris, 6; S. S., 6.36; New Britain, South, to const. Rev. Herbert C. Ide, George Dyson, Fred A. Searle, J. Ernest Cooper, all of New Britain, Life Members, 234.41; New Haven, Davenport, by G. F. Burgess, 89.08; Redeemer, Oak street Mission, 50; New London, 2d, 250; Niantic, 6.18; North Madison, C. E., 24; Norwalk, 1st, 50; Norwich, Broadway, 255.70; Old Lyme, C. E., 10; Orange, 10.79; Preston, 1st, 20; Putnam, 2d, 23.92; Rocky Hill, Mrs. D. C. Griswold, personal, 1; Salisbury, 15.56; Simsbury, C. E., 5; Stonington, 1st, 32; Talcottville, 200; for C. H. M. S., 170; S. S., 10; Terryville, a friend, 30; Thomaston, 1st, 6.45; for C. H. M. S., 14.68; Westbrook, 8.09; Westchester, S. S., Thanksgiving offering, 6.51; Westford, 5; West Hartford, 1st, 26.92; West Haven, 1st, 6.80; Wilton, S. S., 5; Winchester, 1.30; Windsor, 1st, 3; Woodbury, 1st, S. S., Thanksgiving offering, 6; Woodstock, 120.60; W. C. H. M. U. of Conn., Pomfret, W. H. M. S., 10; City Missionary Society, 200.

Total.....\$2,461.12

M. S. C.	\$2,137.61
C. H. M. S.	323.51

\$2,461.12

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in December.

Clayton S. Fitch, Treasurer, New York.

Ashville, 8.50; Ashville S. S., 2; Brooklyn, Martense, 6; Parkville L.A.S., 10; Spanish, 4.75; Buffalo, Fitch Memorial, 6.50; Pilgrim, 10; Denmark, 5.75; Homer, 53.24; Lake Grove, 14.42; Madrid Ch. and S. S., 14; New York, Armenian, 12.51; Immanuel, Swede, 7.31; New Rochelle, Swede, 4; North Pitcher, 3; Ontario, 5; Oriskany Falls, 6; Osceola, 10; Pitcher, 6; Richford Ch., Home Aid, C. E. & S. S., 11.05; Summer Hill, 18; Syracuse, Good Will, 24.19; S. S., 6.21; Troy, 12; Westmoreland, 4.50. Total.....\$264.93

OHIO HOME MISSIONARY SOCIETY.

Receipts in December, 1903.

Rev. J. G. Fraser, Treasurer, Cleveland.

Akron, West, 42.25; Andover, 7; Aurora, 15; S. S., spec., 10; Barberton, 4; Bellevue, 33.95; Cincinnati, Columbia (add'l), 4.92; Plymouth, 2.50; Claridon, 11.05; Cleveland, Euclid ave., 167.81; Jones ave., 5; Hough ave., 50.96; Elyria, 1st, 12.48; Fitchville, 1st, 5; Hartford, Union, S. S., 5; Hudson, 21.75; Huntsburg, K. E. S., 3; Ironton, S. S., 8.44; Lexington, 15; Lyme (add'l), 5; Medina Conference Fund, Income, 36.16; New Castle, Pa., 17.20; Oberlin, 2d, 34.46; Secretary, Pulpit Service, 7.50; Tallmadge, C. E., 10; Toledo, Birmingham, 14; Wake-man, 2.86; West Williamsfield, 6.50; Williamsfield, 10.75; Youngstown, Elm st., 8; Miss H. H., 1.

OHIO WOMAN'S HOME MISSIONARY UNION.

By Mrs. G. B. Brown, Treas.

Elyria, 1st, W. A., 16.80; Litchfield, L. B. S., 5; Medina, W. M. S., 20; North Fairfield, W. M. S., 1.80; Springfield, 1st, S. S., 7.82; Unionville, W. M. S., 5.

FOR SLAVIC WORK.

Cleveland, Euclid ave., 213.30.

General.....	\$634.96
Slavic.....	213.30

Total.....\$848.26

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in December, 1903.

Rev. John P. Sanderson, Treasurer, Lansing.

Apena, 1; Ann Arbor, C. W. Wagner, 25; Bangor, 1st, 8; Bangor, West, 22.41; Baroda, 2; Breckenridge, 13.69; Bridgman, 3; Brimley, 10; Cannon, 8; Carson City, 6; Chase, 2.25; Chippewa Lake, 1; Clinton, 31; Cluo, 17.75; Cooper, 5; Douglas, 17.73; Dowagiac, S. S., 15; Essexville, 25; Farwell, 10.40; Fenwick, 3; Flat Rock, 5; Grand Blanc, 15; Grand Haven, 25; Hart, 16.88; Hetherton, 21.25; Hudson, 37.85; Iroquois, 4; Jackson, Plymouth C. E., 5; Johannesburg, 8.75; Lansing, Plymouth, 15.73; Lansing, Mayflower, 3.50; Ludington, 60.20; Maple City, 8.32; Maybee, 5; Metamora, 10; Muskegon, Highland Park, 6.32; Northport, 9; Olivet, 51.81; Onekama, S. S., 3.50; Ransom, 3.40; Rapid River, 7.10; Richmond, 15.95; Rockford, 15; S. S., 3; Shelby, S. S., 3.70; Sidney, 1; Standish, 5.68; Suttons Bay, S. S., 50; Thompsonville, 2.10; Wayne, C. E., 6; Rent of Ionia property, 5; W. H. M. U. by Mrs. E. F. Grabill, Treas., 332.59.

Total.....\$915.61

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in December, 1903.

Binghamton, N. Y., W. H. M. S. of 1st, box, 185; Branford, Conn., 1st, barrel, 70; Bridgeport, Conn., W. B. S. of South, box, 173.72; Bristol, Conn., Woman's Aux. of 1st, bbl., 62.50; Brooklyn, N. Y., L. B. Assoc. of South, 2 boxes, 400; L. B. and H. M. S. of Central, 3 bbls., 174; Sewing Soc. of Plymouth, bbl., 100; L. B. S. of Clinton ave., box, 100; L. B. S. of Tompkins ave., 3 bbls., 325; Canandaigua, N. Y., W. H. M. S., 2 bbls., 215; Cheshire, Conn., L. A. S. of 1st, bbl., 84, Cleveland, O., L. A. of Euclid ave., bbl., 80.57; Hough ave., bbl., 28; L. M. S. of Park, bbl., 34.91; Colchester, Conn., L. B. S., box; East Orange, N. J., Trinity Ch., 2 bbls., 176.22; Groton, Conn., Ladies, bbl. and cash, 65; Hartford, Conn., W. H. M. S. of Center, bbl., 100; Jamestown, N. Y.,

W. M. U. of 1st, bbl., 127; Lockport, N. Y., W. H. M. S. of 1st, box, 79.61; Manchester, N. H., 1st of Hanover st., bbl., 110.04; Milford, N. H., Ladies' Charitable Soc., 3 bbls., 108.85; Moline, Ill., Aid Soc. of 1st, bbl. and cash, 60.32; Montclair, N. J., Y. W. M. S., 2 boxes, 220.40; New Haven, Conn., L. H. M. S. of 1st, 4 boxes, 773.28; Norwich, Conn., L. H. M. S. of 2d, box, 91; Norwich Town, Conn., W. H. M. S. of 1st, bbl., 110; Oakville, Conn., L. A. S., bbl., 3; Oberlin, O., H. M. S. of 1st, 3 bbls., 205; Philadelphia, Pa., Central, 2 bbls., 89.60; Preston, Conn., L. S. S. of 1st, bbl. and cash, 40; Riverside, Cal., L. A. S. of 1st, box, 2 bbls. and pkg., 225; Rockville, Conn., L. A. S. of Union, box, 190; Rutland, Vt., H. M. S., bbl., 50; St. Albans, Vt., W. H. M. Aux., bbl., 154; St. Louis, Mo., L. A. S. of 1st, 2 bbls., 110; L. H. M. S. of Pilgrim, bbl., 156; Stafford Springs, Conn., box, 150; Storrs, Conn., L. M. S., box, 40; Stratford, Conn., H. M. Sew. Soc., bbl. and pkg., 90; Syracuse, N. Y., L. U. of Danforth, bbl., 35; Torrington, Conn., Ladies' Sew. Soc., box, 51.74; Upper Montclair, N. J., W. M. and Aid Soc. of Christian Union, 4 bbls., 266.39; Verona, N. J., W. M. S., bbl., 50; Wallingford, Conn., L. B. S. of 1st, bbl., 115.11; Ware, Mass., Mrs. S. R. Sage's Bible Class, box, 82; Warsaw, N. Y., box, 142.36; Washington, D. C., Miss. Aux. of Mt. Pleasant, box, and cash, 172; Waterbury, Conn., L. B. S. of 1st, pkg., 105; Webster Groves, Mo., 1st, 2 boxes, 130; Westfield, N. J., Woman's Assoc. of Ch. of Christ, 4 bbls., 203.38; Wilton, Conn., L. H. M. S., box, bbl. and cash, 84.71; Windsor Locks, Conn., L. H. M. S., bbl., 66.43; Woodbridge, Conn., L. A. S., box, 58.42. Total.....\$7,119.50

Received and reported at the Rooms of the Woman's Home Missionary Association in December, 1903.

Miss L. L. Sherman, Secretary.

Amherst, L. B. S. of 1st, box and bbl., 132.18; Andover, W. U. of South, bbl., 75; Baldwinville, Aux. of Memorial, box, 80.92; Beverly, L. B. S. of Washington st., bbl., 65; Boston, Aux. of Mt. Vernon, 2 bbls., 225.45; a friend, Xmas pkg., 10.50; Bradford, Aux., bbl., 34.80; Danvers, Aux. of Maple st., bbl., 61.50; Fitchburg, Ladies of C. C., box, 149.84; Gloucester, Aux. of Trinity, bbl. and box, 119; Hinsdale, L. B. S., bbl., 81.55; Holliston, Aux. bbl., 75.24; Jamaica Plain, Aux. of Central, bbl., 81.46; Lee, box, 101.38; Leicester, Aux., 2 boxes, 56.54; Lowell, Aux. of High st., bbl., 86; Lynn, Aux. of Central, 2 boxes, 168.29; Aux. of 1st, 2 bbls., 50.72; Malden, Aux. of 1st, bbl., 70.45; Mansfield, box, 125; Milford, L. B. S., 2 bbls., 80.81; Millbury, Ladies of 2d, 2 bbls., 86.70; New Bedford, B. S. of North, bbl., 50; Newbury, Aux. of 1st, bbl., 55; Newburyport, Bellville M. S., Xmas (4) pkgs., 15.32; M. C. of North, bbl., 85.19; Newton, Aux. of Eliot, 4 bbls., 345.87; Newton Centre, Aux. of 1st, 4 bbls., 326; Northampton, Aux. of Edwards, 3 bbls., 225; Cash, 5; Peabody, Aux. of South, bbl., 42; Providence, R. I., Aux. of Central, box, 204.63; Aux. of Elmwood Temple, bbl., 85; Aux. of Plymouth, bbl., 85; Randolph, Aux., bbl., 70; Unionville, Conn., Y. W. S. U., bbl., 70; South Lincoln, Aux., box and bbl., 98; Springfield, W. H. M. S. of Memorial, bbl., 90; Sunderland, Aux., Cash, 2.50; bbl., 64.69; Taunton, Aux. of Broadway, bbl., 51.67; Warren, Aux., box, 83.52; West Brookfield, Aux., bbl., 44.34. Total.....\$4,215.56

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE. *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. MINNESOTA. *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. ALABAMA. *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. MASSACHUSETTS AND RHODE ISLAND. While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. MAINE. *Women's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. MICHIGAN. *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7. KANSAS. *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloop, 1112 W. 13th St., Topeka.

8. OHIO. *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. A. E. Thomson, 313 Washington St., Lorain; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. NEW YORK. *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. WISCONSIN. *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit; Treasurer, Mrs. E. G. Smith, Beloit.

11. NORTH DAKOTA. *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. OREGON. *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON. Including Northern Idaho *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA. *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield. Black Hills District, Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT. *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18. IOWA. *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradley, Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Miss Fanny Bailey, 1800 Seventh St., Des Moines.

19. NORTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA. *Woman's Home Missionary Union*, organized November, 1887. President, Mrs. M. A. Bullock, 635 N. 25th St., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA. *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22. INDIANA. *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary, Miss Annie M. Smith, 107 N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. Warren F. Day, 949 S. Hill St., Los Angeles; Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. VERMONT. *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. COLORADO. *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.

26. WYOMING. *Woman's Home Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA. *Woman's Home Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. LOUISIANA. *Woman's Home Missionary Union*, organized April, 1889. President, Mrs. L. St. J.

Hitchcock, 2436 Canal St., New Orleans; Secretary Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. ARKANSAS, KENTUCKY AND TENNESSEE. *Woman's Home Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31. NORTH CAROLINA. *Woman's Home Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. TEXAS. *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33. MONTANA. *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34. PENNSYLVANIA. *Woman's Home Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35. OKLAHOMA. *Woman's Home Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. NEW JERSEY. Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. Amory H. Bradford, Montclair; Secretary, Miss A. H. Bissell, 289 Orange Road, Montclair; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. UTAH. Including Southern Idaho. *Woman's Home Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38. INDIAN TERRITORY. *Woman's Home Missionary Union*, organized April, 1892. President, Mrs. John McCarthy, Vinita; Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39. NEVADA. *Woman's Home Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40. NEW MEXICO. *Woman's Home Missionary Union*, organized November, 1892. President, Mrs. Coral W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.



Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

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Ward W. Jacobs, Treasurer		Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
Clayton S. Fitch, Treasurer		Fourth Ave. and 22d St., New York
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J. G. Fraser, D.D., Treasurer		Cleveland, Ohio
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Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
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Rev. W. W. Newell, Superintendent		St. Louis, Mo.
Lewis E. Snow, Treasurer		St. Louis, Mo.

LEGACIES.—The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my death, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS.—The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

THE OLD RE

Presby Hist Soc
1319 Walnut st



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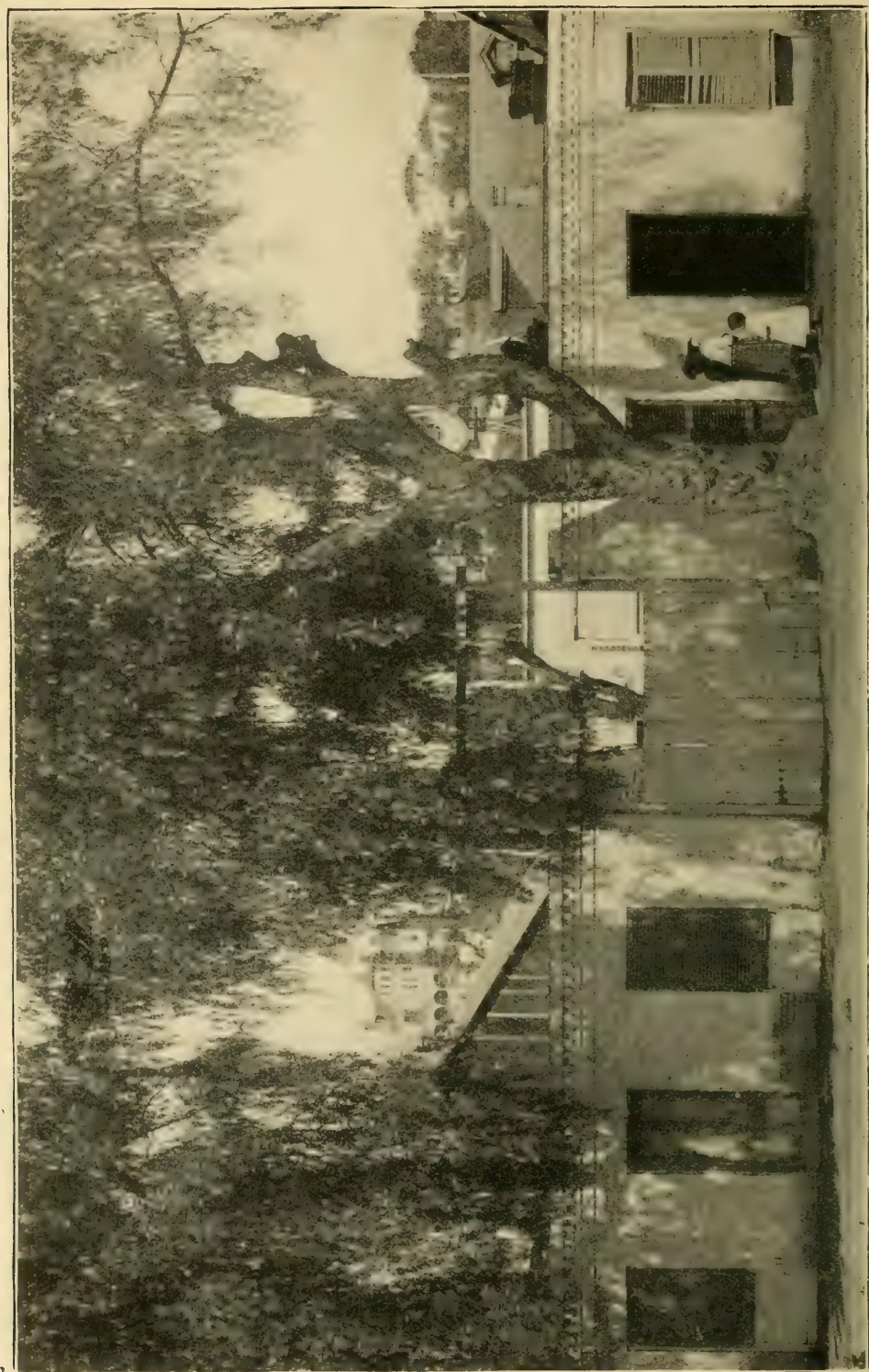
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OLD AND NEW LOS ANGELES, SPANISH QUARTER IN THE FOREGROUND.

THE HOME MISSIONARY

VOL. LXXVII

MARCH, 1904

No. 12

OUR MEXICAN ABORIGINES

BY REV. ALDEN B. CASE

THE Spanish-speaking population of California does not much exceed 50,000. But little more than fifty years ago this beautiful land was a part of Mexico. The people were enjoying their own country and customs, little dreaming that soon a foreign race, shrewder and stronger than they, were coming to take it from them. But this is what the Americans did. And now the Americans turn about and call them "foreigners." Thousands of these people still live whose memory of the old days is distinct. Clearly do they recall the time when the English-speaking adventurers first began to appear among them. Now they find themselves for the most part crowded to the wall. Their lands and water rights have passed from their possession, and with few exceptions they are reduced to extreme poverty.

They have the idea also that they

are despised by the Americans as inferiors, shiftless and incapable. Although saying little, they feel this and ask few favors, clinging the closer one to another and to their own language and customs. But with all their faults these Mexicans

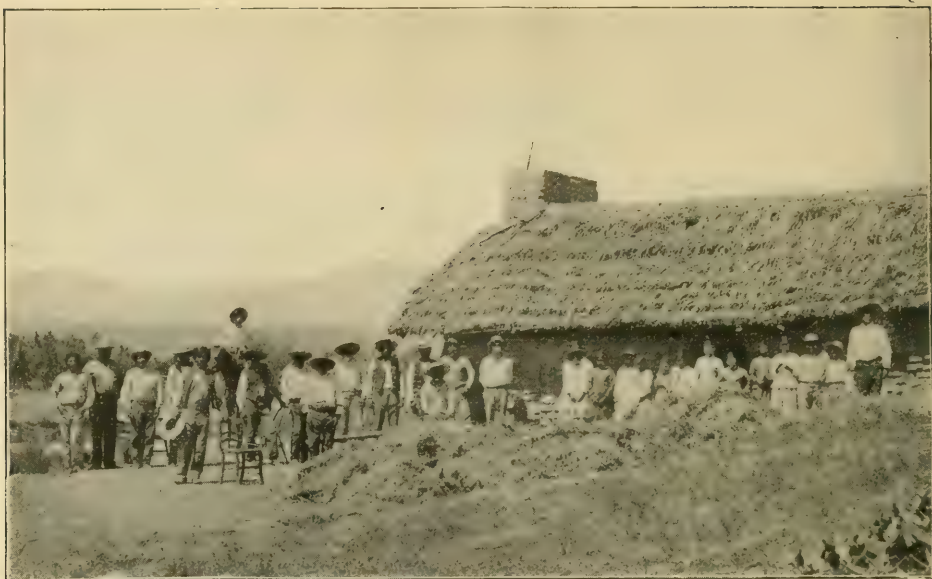
have many admirable traits. They are courteous, kind-hearted and hospitable. They are loyal to our government and would become very lovable and valuable citizens could they enjoy the advantages which we possess.

There are three classes of Spanish-speaking people here,—the Indians, several thousands of whom still occupy our mountain regions;

the native California Spanish, many of whom have pure Castilian blood; and the immigrants, or natives of Mexico. The last class is increasing rapidly. Thousands of them are in the employ of the railway companies, doing their pick-and-shovel



REV. A. B. CASE.



MEXICAN RANCH LIFE.

work. Many of the laborers are accompanied by their families whose only home for months at a time is in the box cars,—now here and now there along the road. Often an entire train is made up of these cars containing a considerable Mexican community. Such trains are frequently “camped” for a week or more in one place, and the families enjoy their open-air life alongside the track, cooking, eating and sleeping in the most primitive manner. In one camp I found as many as thirty children—enough for a good school, but living absolutely without advantages of civilization.

But these working men, who are given free fare from El Paso and other border towns under contract to labor for the railroad company, find after a while that they can obtain higher wages elsewhere, or at least they can find employment in a more settled kind of life. So they abandon the road work and new recruits take their places.

Where do we find them now? Not only do they plant and weed and pull the beets, living in tent colonies as they do their work, but in the fall

they go in gangs to gather the walnuts and the peanuts. In the winter they pick our oranges and cut our wood. Throughout the fruit season they are on hand, toiling in the canneries, or at the apricot, peach and prune drying yards. Not only the men, but the women and children are employed.

Large numbers of the Mexicans, however, go to the cities and engage in street and sewer work or similar employments. Some are found in the factories, in laundries, in tailor and barber shops. The Mexican population of Los Angeles has increased by several thousands in the last two years, so that the original Spanish portion of the city has long since overflowed, and extensive Mexican settlements are now found in various parts.

Many of these people, although within the city, yet live in almost as primitive a fashion as those camped by the railroad track. In one large court between two streets I found some twenty-five families living in shanties and tents surrounding and partly filling the court. As the streets on either side are

closely lined with ordinary adobe buildings, a stranger passing by would not suspect that he was near a hidden Mexican pueblo.

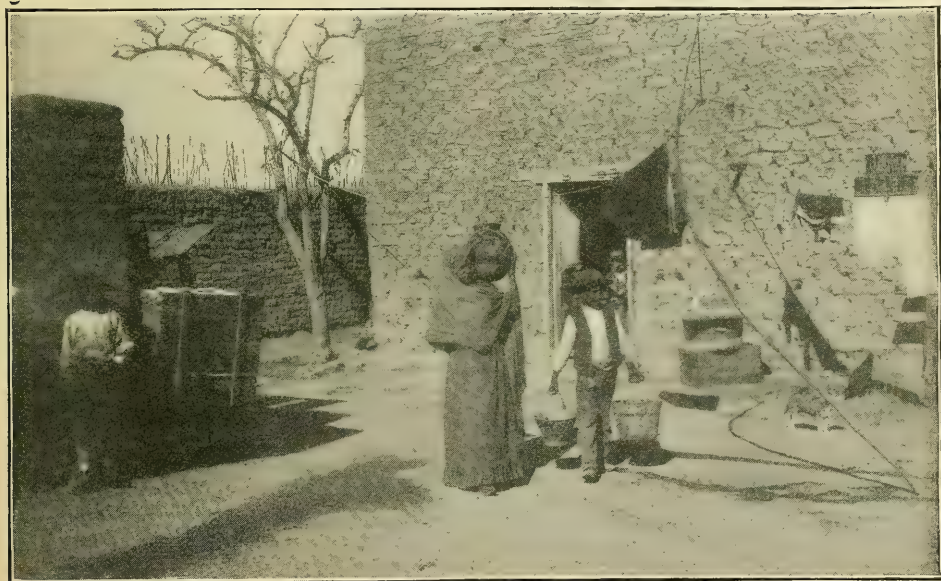
Investigation showed that this was but one of many similar places. These people do not come in contact with the better influences of the city life. On the contrary, satanic agencies are in full blast in all the Mexican quarters of the city. Saloons, gambling dens and other resorts are busy night and day effecting the ruin of these simple-minded and ignorant creatures. Rarely does a morning paper appear without an account of some stabbing or shooting affair in which Mexican names figure—but because they are Mexican names, the reading public pays little attention.

If the temporal condition of these Spanish neighbors arouses Christian sympathy, their spiritual need makes a more urgent call upon us. When the old Franciscan missions of this coast were flourishing, the religious welfare of the people was looked after with a commendable degree of faithfulness. Now the care exercised by the Roman Church is mainly be-

stowed upon the English-speaking population. Few Spanish-speaking priests are retained.

At one of my mission stations I fell in with a young Mexican who had recently arrived in this country. He had been devoted to his religion (Catholic) at home, "but," said he, "I went to the church here, the preaching was in English, the mass was in Latin, I understood nothing and came away fasting." At another place an old Spanish woman, who in childhood had been accustomed to religious care, and of late had begun attending our Protestant Spanish meetings because she could *understand*, said to me, "Señor Case, we have lost *our* religion." Once, when holding a series of meetings in Pomona, a Mexican mother remained after service and wished to speak with me. I learned that she, with a number of other people, had driven in from a town twenty miles distant, to attend our meeting. She had been much moved by the simple preaching of Jesus, and begged me to visit their place, saying "Our children have never heard of these things."

Especially destitute religiously are



MEXICAN HOME LIFE

the immigrants from Mexico. The old social and church ties were broken when they left home. While all were nominally Catholics, few are brought into close relations with that Church here, and as yet the Protestant churches have made even less effort to reach them. An experience of eleven years as missionary of the American Board in Old Mexico at no time brought me into contact with greater needs or more urgent opportunities than I have met among these people in California.

But within the last few years there has been an awakening of interest in them among our churches. It is

calling for gospel Spanish work is yet occupied by missionaries of any denomination.

Congregationalists have not as large a share in this interesting work as we wish they had. Only two years ago the Home Missionary Society made its first appropriation for it. Last year two commissioned workers were employed. Besides considerable touring and occasional services in smaller places, we have three well-established stations, Pomona, Santa Ana and Los Angeles.

It is just one year since our Spanish church of Los Angeles was organized. The membership is now above forty.



THE FAMILY MEAL

seen that a field white for the harvest is lying at our very doors. It is seen, too, that these strangers, although Catholic in name, appreciate the gospel privileges given them in their own language. In spite of the warnings which they have received against Protestant heresy, it is easy to gather them together in religious meetings.

Services are held in private houses, in vacant store buildings, in school-houses and in churches. Much interesting work has been done in the railroad camps and in the beet fields. Several hundreds of converts have now been received to the churches of our various denominations. But as yet the work has only commenced. Not one-tenth the field urgently

It would not be easy to find a foreign field presenting greater need or opportunity than this city parish. The work has already developed to a point where a mission building is an urgent necessity, a place for gospel services, for a night-school, reading-room, free medical treatment, social meetings and other means for uplifting and saving the Mexicans. Toward the \$3,500 required for this plant, nearly \$1,000 are now in hand. A similar, though smaller, enterprise is under way in Pomona. The Mexicans themselves started the fund, which now reaches nearly \$500.

The Mexican converts become enthusiastic Christians, and as the Bible becomes their one book, they make rapid development in the new

life. Many become effective workers, not contented until those near to them are also saved. Señorita Elitha Ortega was one of these. Rarely is met so beautiful a character as hers. God had given her a marvellously sweet voice, which she had trained, little thinking that it would be for His service. She was an orphan, and when I first met her she was supporting herself as a solo singer in a San Bernardino church. I invited her to assist me in some meetings I was holding. She did so and was amazed to learn of the need among

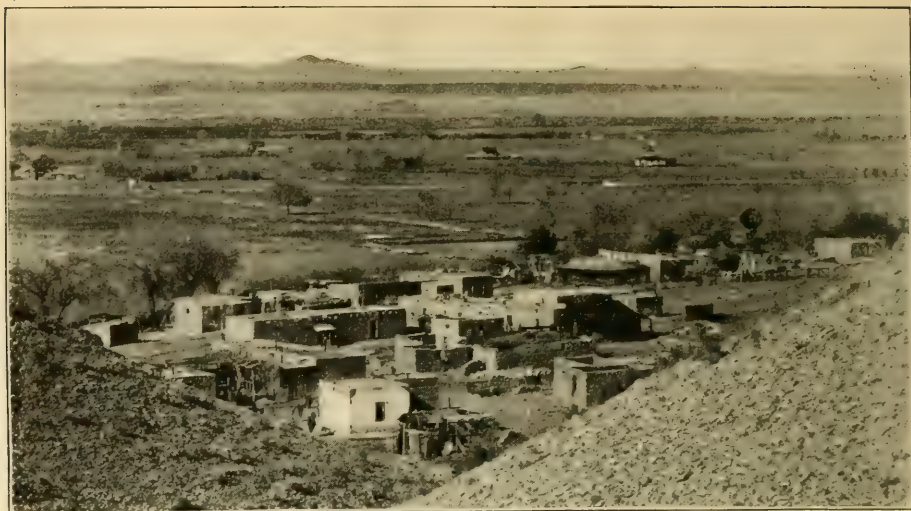
the lower class of her own people. When I asked her if she would not like to give her voice to gospel song in her own language, she replied, "That is just what I have been wishing to do." She devoted herself to the work most successfully, going from place to place, singing and testifying in the meetings, and visiting among the people, attracting and winning many to Christ. After a brief six months of such service God took her from us, but He is preparing others and this California Spanish work will go on to His praise.

THE "HELPFUL AMEN"

MANY a preacher in the midst of an indifferent sermon has been electrified by an audible response from some generous and not over-critical hearer. Even editors are not above the need of the "Helpful Amen," and one of them has had good reason, all the year, to remember words of sympathy and good cheer. And just now, in these closing days, comes a response so welcome as to deserve specially grateful mention.

One reader of the February HOME MISSIONARY, living far from New York, was so impressed by Mr. James' story of Camp Memorial Church that a check for \$100 was promptly made out for that work. That was not all. Reading still further, our friend was moved by Dr. Little's "Money" article and the editorial comment thereon to double the check, this time for the benefit of the general work. Nor was that all. Good things, reasoned our friend, to be fully enjoyed must be shared with others, and five dollars with the names of ten new subscribers were added. Best of all, these gifts were made sacred by being dedicated "in memory" of a dear friend gone before. What more fitting and tender token of love! Two hundred and five dollars for one number of THE HOME MISSIONARY! Truly, a most "Helpful Amen."

And how many other readers, scattered up and down the land, as able, and perhaps more able, to do likewise! Ah! Friends, could you but realize the full meaning of that deadly word "Retrenchment"—what confusion and despair it carries into the homes of noble men and women who are fighting our battles on the front line—you would forbid and hasten to prevent it. Should anything in the present number stir in you an impulse to imitate the act of this thoughtful friend, do not let it die for want of exercise. A good impulse is best acted upon AT ONCE.



THE OLD AND THE NEW

EMPIRE BUILDING IN NEW MEXICO

BY REV. J. H. HEALD

San Rafael

NEW MEXICO is a vast and wonderful land. Its great, gaunt outlines of ragged mountain chains, dry river beds and desert valleys suggest that here we have the skeleton of an extinct empire. If we search amid these ruins of nature, we shall not be long in finding also the ruins of man. Scattered over this vast domain in cliff wall, on mesa top, or in valley, are ruins of hundreds of ancient pueblos and thousands of isolated dwellings. What these pueblos were, we know from the nineteen examples that have escaped the onslaughts of the treacherous Navajo and the murderous Apache and continue to this day, retaining largely their ancient customs and laws. We thus know that the Pueblo Indians were the most intelligent, industrious and civilized inhabitants of what is now the United States previous to the coming of the white race. If they did not constitute a prehistoric empire, it is because each pueblo was an independent republic.

Here also the Spaniard tried his

hand at founding an empire. Before the days of Plymouth Rock, New Mexico was a Spanish colony. But it proved a bad country for the usual Spanish method of swapping a little blood for a great deal of treasure. In this case the usual method was reversed and the Spaniard swapped much blood for little treasure. A Pueblo uprising in 1680 wiped out in a single day over four hundred Spaniards, including more than twenty priests. But the Spaniard at least succeeded, before he spilled his blood, in mixing it with that of the natives, and as a result we have to-day in New Mexico more than a hundred thousand of the mixed Spanish and Indian race, whom we call Mexicans. They were vigorous men, those old Spanish empire builders, and they left their mark not only upon the people, but also upon the institutions of the country. They left a religion which was a blend of pagan superstition and Catholic cult, and which has proved persistent, if not pure. They created a system of law and government, which, if not



CATHOLIC CHAPEL, ATRISCO

just, was strong, and efficacious for securing the prosperity of the few at the expense of the many. Under this system society was actually divided into two classes, the masters and the peons. The latter, embracing about three-fourths of the entire population, were nominally free, but practically slaves. They received a

small wage, never sufficient to live on, and were kept in debt to their masters and thus doomed to perpetual servitude. The machinery of the law was in the hands of the ruling class and there was no redress for the poor peon. He seldom resisted and when he did was crushed. Such was

the Spanish experiment in empire building in New Mexico. From the point of view of civilization, it cannot be considered altogether a success. With the cession of New Mexico to the United States in 1848 began a new era in empire building whereby this great territory shall be constructed into a sovereign State of the Great Republic. We at once gave New Mexico liberty. A still better gift would have been good government and education to fit the people to make good use of lib-

erty. Had our government at that time realized and met the needs of its newly acquired citizens, there could now be no question of the fitness of New Mexico for Statehood.

In the State that is to be, the Mexican must play an important part for weal or for woe. Shall he be



IRRIGATING DITCH

an element of danger, the prey of unscrupulous politicians and fanatical religious leaders, or shall he be a reliable citizen and an intelligent Christian? This is the question that is now being decided. Varied forces are helping to solve that question. The Christian churches of our land have given New Mexico over sixty mission schools with one hundred and forty teachers, and eight or ten ordained missionaries, with five or six times that number of native preachers. Some people now say, "We have been sending preachers and teachers to New Mexico for years. Haven't you got the work done yet? Why don't you get on faster?" For one reason, because for every teacher and preacher sent to New Mexico, the American people has also furnished a score of gamblers, saloon-keepers and bad men. We have given New Mexico not only our best, but also our worst. With chagrin one learns that the word American often represents to the Mexican people not pure and upright character, but the reverse. An American friend of mine said to a Mexican neighbor, "Why do you give a sort of start whenever I speak to you?" The Mexican replied, "The first Americans that came here were very bad, dangerous men, and I can't get over feeling startled at the

sound of an American voice, although I have perfect confidence in you." I am glad to be able to put beside this indictment the testimony of scores of Mexicans concerning a missionary of our beloved Home Missionary Society who poured out his life in brief but lavish service for this people, "He was a good man."

"He was a good neighbor." "He never once deceived us." That man's preaching may not have made many converts, but his life left an impression that will never be obliterated. I am glad also to be able to bear testimony to a few American business men whose life and business methods have been a noble example, and who, without knowing it, are the best of missionaries to the Mexican people.

Spite of all drawbacks, there is improvement. The Mexican people are a rising people. To estimate rightly their progress, it is necessary to consider whence they have come. Fifty-five years ago the

vast majority were practically slaves. I never realized this so fully until a few months ago, when I was visiting in the home of a Mexican friend. I spoke somewhat disparagingly of present conditions, when my friend said, "I am an old man. I remember the days of the Spanish law. Most of the people were peons. They re-



A MEXICAN BROWNIE

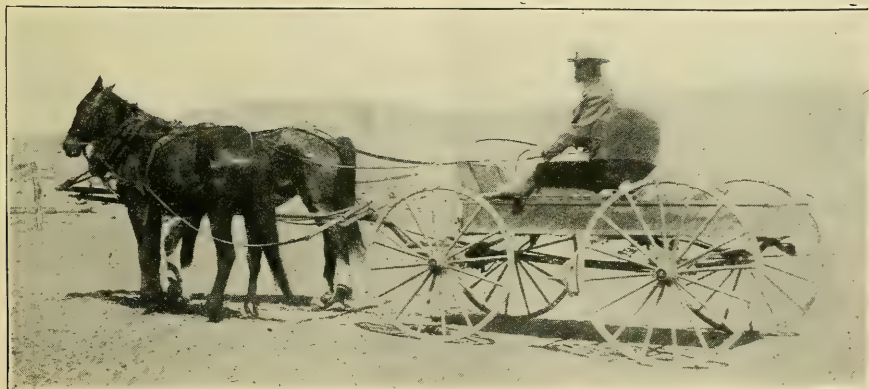
ceived \$1.50 or \$2.00 per month,—and this in produce at the master's price. The poor peon had no rights. It was 'Juan' here and 'Pablo' there and the peon could only answer abjectly, 'Si, Señor' to the master's every command. When a lad, I was one day tending a flock of goats near a field where some peons were hoeing corn. A lad of twelve years accidentally cut down a stalk of corn. Just then the master came by and saw it. In a rage he snatched the cavador (heavy nigger-hoe) from the boy's hand, knocked out its heavy oak handle and with it beat the boy into insensibility. The men looked on distressed but helpless. People in the village a short distance away saw, but none dared interfere. When the master went his way, the parents came out and carried the lad home, where he lingered a helpless imbecile until his death two years later. Was there any redress? On the contrary, the master compelled the boy's father to take the place of the disabled lad and work out his time."

My friend told this and other tales of the past with the realistic power that came from actual participation in the events. As he described the peon's position, he became transformed. The old man was a peon again. The cringing air, the downcast mien, the deprecatory tone, expressed more eloquently than words the meaning of the peon's lot. As he stood thus before me, the em-

bodiment of centuries of peonage, how different was he from the independent, intelligent Christian man, whom I count it a pleasure and an honor to call my friend! I realized then as never before whence and how far the Mexican people have come. True, not many have come so far as my old friend. What wonder if not all have found their way to independence, industry and thrift? In my old friend and a few like him I behold the first fruits of the harvest. This man, when a lad, was for a time a chore boy to a missionary, from whom he received the gift of a Bible. The troublous days of the Civil War came on and the missionary was obliged to leave the country, never to return. Even so the Bible stayed. The lad learned to read it and to love it. It led him out of the darkness of superstition, lifted him above his vicious surroundings and made him the noble, intelligent Christian man he is today. His life bridges the chasm between the old order and the new. Already

"The old order changeth, yielding place to new."

Upon the site of ancient empire, we build the new State. It is well, then, that in preparation for this event a few forgotten missionaries have been delving in the débris of dead religions and ruined civilizations to lay firm and sure that foundation, other than which can no man lay for the Christian state.



THE MISSIONARY AND HIS TEAM

EDITOR'S OUTLOOK

The First Year of the New "Home Missionary"

WITH the present number the new HOME MISSIONARY closes its first year. Good wishes and congratulations from many friends in many States assure us of a widespread sympathy in the effort which has been made to elevate the standard of home missionary literature. The long-standing reproach against missionary publications has been summed up in three words—"Unattractive, uninteresting, uninforming." Against this triple-headed indictment, the Executive Committee twelve months ago opened a campaign. The index of the Seventy-seventh Volume, to be found on another page, bears witness to the vigor of the assault and accounts for whatever success has been achieved.

Outside the editorial office, more than three hundred different pens have contributed to the result, such as it is. To say that we are grateful for this generous help is to confess our sense of obligation in the mildest terms. Among these contributors are the names of men and of women who are known and honored in the churches throughout the land. They have not spared their best thoughts, and the impulse of their words has been felt in every part of the missionary field. To a high standard of literary skill have been added the attractions of up-to-date typography and the best products of illustrative art. Two hundred and twenty half-tone pictures, all new and all carefully selected for their illustrative value, have been employed to whet the interest and enlighten the understanding of the reader.

In the choice of matter, the effort

has been to avoid the dry and technical, both in theme and treatment, and, while faithfully telling the story of missionary progress, to show also the broader scope of home missions in their relation to American civilization. Perhaps no one feature has met with a warmer response than this, revealing the prevalence of a want deeper and more wide-spread than has been generally appreciated. A new and special characteristic of the Seventy-seventh Volume has been its Young People's Department, marked in every number by that mingling of practical wisdom and high spiritual fervor for which Mr. Don O. Shelton is distinguished.

The end of all the foregoing is to suggest that these more than *five hundred pages* of illustrated history, missionary annals and timely thoughts are too valuable to be sold as paper waste or consigned to the dust of the attic. Many times in the year the pastor, or the missionary leader, will need the facts condensed into this volume of THE HOME MISSIONARY; facts touching foreign immigration and the city, facts illustrating the missionary conditions in Nebraska, Florida and Cuba, in Washington and California, Georgia and Texas. In searching for these facts he will waste much time and will not find them, and for want of them his speech will lack fire and his sermon point, and very little comfort will come from the reflection that a wise forethought would have made all the difference between failure and success. We therefore advise all who need such counsel to gather up these eleven numbers of THE HOME MISSIONARY and make of them a book, handy for ready reference and a substantial addition to the library.

The Spaniard in America

Our Spanish missions have the right of way in the present number. Spanish-born dwellers in America do not number more than 125,000. Add to these, Spanish-speaking people of American birth and the total is pathetically small when we remember that they represent the race which discovered, and for two centuries ruled, our national domain. Yet few and scattered as they are, they form an interesting element of our population and would repay a much larger expenditure of missionary funds than they now receive.

In one respect the Spanish-speaking people differ hopefully from many of our foreign elements. Under the training of the Romish church, these people are grounded in the facts and traditions of Christian history. Christmas and Easter are their most popular festivals and while the celebration of these religious days is marred by ignorance and superstition, and sometimes, as in New Mexico, by heathenish rites and customs, yet here is a basis of Christian knowledge on which to build, and of which the Christian missionary has learned to take practical advantage. Some of the most striking examples of conversion have come to our knowledge from New Mexico, which prove beyond all question the susceptibility of the Spanish nature to spiritual religion.

Our own missionary work among these people is confined to five points; New Mexico, California, Florida, Cuba and New York. Mr. Heald has given us a graphic picture of conditions in New Mexico, to which Miss De Busk adds a thrilling chapter, drawn from her experience as a missionary teacher. Mr. Case tells the story of a hopeful work in Southern California and Dr. Nugent speaks for the fifty thousand people of this

race in New York, where he and that veteran missionary, Mrs. Selden, are co-laboring with many cheering results. The Florida story is familiar without further rehearsal, and nothing probably in the history of our Spanish work was more signally providential than the aid which it rendered at a critical time to the Cuban Mission. The nucleus of Christian Cubans returning from New York and Tampa to their native island at the close of the Spanish War, was really the foundation of our missions in Cuba, without which they would be far behind their present hopeful and flourishing condition.

A Generous Offer

Miss Amy E. Halliday, of Brooklyn, N. Y., has donated to the Society fifty copies of her father's great book, for the benefit of home missionary pastors. The title of this book is a fair description of its contents: "The Church in America and its Baptisms of Fire, being an account of the progress of religion in America in the eighteenth and nineteenth centuries, as seen in the great revivals of the Christian Church and in the growth and work of various religious bodies, by Rev. S. B. Halliday and Rev. D. S. Gregory, D.D., LL.D." Mr. Halliday was for many years assistant pastor of Plymouth Church with Henry Ward Beecher, by whom he was loved and trusted. His opportunities for studying the progress of religion as illustrated by its great revivals, were unusual and the result is a book of unquestioned authority and value. The work covers 754 pages and contains forty well executed portraits of leading revivalists. By the kindness of Miss Halliday we are permitted to offer this volume to *any home missionary pastor* who will send us thirty cents for postage.

TIMELY TRUTHS—TERSELY TOLD

A Religious Democracy

WHAT the Pilgrim fathers brought across the Atlantic to plant on this continent, was a religious democracy. Not, however, for themselves alone. Their hope in bringing it they expressed in saying that "as one small candle may light a thousand, so the light here kindled may shine unto the whole nation." They were thinking of the Kingdom from which they had fled. God was thinking of the Republic that was to rise from the foundation they unconsciously laid.

The Divine Sovereignty, which the Plymouth colony recognized, not only in their church covenant with each other, but in the civil compact which they subscribed as a "body politic," in the cabin of the *Mayflower*, has been acknowledged by American democracy at notable turning points of history since then. In declaring National independence, the Congress at Philadelphia solemnly appealed to the Supreme Judge of the world for the rectitude of its intentions. In framing the National Constitution, when the diversity of opinion was such as to cause foreboding of disruption, it was resolved, upon counsel of Franklin, quoting from the Psalms, "Except the Lord build the house they labor in vain that build it," to seek light from the Father of lights and to open the session of the Convention with prayer. At the end of the Civil War, when the making of the Nation, that had begun with the framing of the Constitution was completed by demonstration of the indivisibility of the Union, again was the religious basis of our democracy declared by placing on our coinage the motto, "*In God We Trust*." Thus far has the idea of the Pilgrim fathers accompanied the evolution of the Nation.

To maintain this ideal, to give it practical interpretation and effective development is precisely what is undertaken by Home Missions. This is also what constitutes the patriotic as well as religious nature of home missionary enterprise, in which the altar of God and the altar of our country are not two altars but one and the same.

The primary problem of our national future is not whether we shall make democracy permanent, but whether our democracy is to be religious or irreligious. On this issue turns the question of the permanency of democratic institutions. Men say that churches are losing hold. They say there is less interest in religion than formerly. However this may be disputed, there are grave ethical symptoms that betray religious weakness. The idea of political office as a trust has largely faded out, and it is more commonly looked upon as an asset for personal advantage and advancement. The idea that business and trade are a social service is regarded as a millennial notion, and quite overshadowed by the current idea of them as a game for winnings. Colossal fortunes are employed in the construction of financial empires,—in a word, the dominant social motive is self-interest. This is compatible with religionism and its formal ceremonial, but not with religion. Religion must either purify the social atmosphere or be asphyxiated by it. If it be true that religious earnestness and zeal are declining, there is cause enough for it.

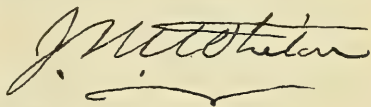
And so, if there is need to reinvigorate religion in the churches, how much more need of a strenuous invigoration of Home Missions to those outside the churches, the unchurched or lapsed in new settlements and in city wildernesses, the immigrant either with no religion or

with a superstition. Educate, educate, is the cry. But education that does not quicken and develop what is deepest in our nature, is a poor experiment. Education that makes wit sharp and leaves conscience dull brings no social salvation. Religion, with its characteristic aspiration to link the will of man to the will of God is essential in any education that aims at the making of the normal man, the man of thoroughly social spirit, on whom alone the hope of permanent democracy depends.

The ancient democracies like the ancient monarchies all split on the reefs of self-interest. They, too, were religious in their way and had plenty of ethics also, and philosophy as good as ours. The question of the permanence of modern democracy is thought to be hopefully settled by the better religion we possess. Potentially it is settled; actually it is not, and will not be until the sword of the spirit, now in the scabbard, is unsheathed and wielded against the menacing foes of our social and political order. In any society, whether civic or churchly, in which that spirit dwells, each is for the other and all are for God, and then the ideal of a religious democracy stands forth. In every true home missionary, this spirit goes forth to conquer and in every true home missionary church, strong in brotherly sacrifice for the common cause. Could the Spirit return to the churches, where it has been smothered by prosperity, could it be carried, as the Pilgrim Church carried it, into their duties as citizens of the Commonwealth, what a renaissance of wholesome Puritanism would we see in Church and State alike, rebuking and shaming the moral laxity and crookedness that trouble all thoughtful men to-day with grave forebodings.

The twenty-eight millions of American church members have something to do, as President Roosevelt told the Conference of Bishops at Washington, to secure the fulfillment of their prayer, "God save the

State." There is no doubt that they need to do more than they are doing for the sovereignty of divine principles in the State. No doubt, either, that it is a poor sort of Christian who waits for others to begin betterment before beginning it himself. True is the old Latin saying: "Who ceases to become better, ceases to be good."



NEW YORK

Sure Returns

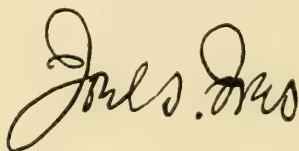
The pastor of one of our hill-town churches in Connecticut, in speaking of the aid given to the schools by the State, said: "They get the money back again, for three out of four of the boys go into the busy life of the State in the growing centers." "That is the genius of Connecticut," I replied, "From the first settlement of the State every community has been built up around a Christian church, and the school-house has always been near by. For two hundred years not a separate community gained its corporate existence until proof was made to the general court that the society was able and willing to tax itself to build a meeting house and support a minister."

The same truth applies to the schools and to the churches. The money that is expended in the support of each is repaid to the State in lives whose value is beyond computation. You cannot weigh a diamond on a fifty-ton platform scale; nor can you value human lives in dollars and cents. But we are so sordid that we try to do so.

Imperial, above all other claims, is the call to preach the gospel, because it is the command of the King. Persuasive, beyond all other arguments, is the claim of the gospel to be the power of God unto salvation unto every one that believeth,—Pilgrim or Italian or Hun or Slav.

But on this mercantile plane of thought it is worth while to remember that the money paid for the support of Christian institutions—that which the church stands for—*comes back* like money well invested in human lives—the living warp and woof of the commonwealth—lives chastened by the truth and inspired by an ideal.

And, further, while all our human organizations are dependent, in their details, upon the things that are seen and temporal, it must never be forgotten that the Hand that weaves the fabric is divine and that God speaks directly to the human soul. It is better to trust in Jehovah than to put confidence in millionaires.



HARTFORD

Keep America Christian

The function of the church is not simply to keep its doors open; to stand about its altars, waiting to welcome the occasional coming of those whose condition would naturally lead them to appreciate and seek its privileges; but to go out to those who feel no such attraction, who never would come of themselves, who must be sought, convinced, captured. This much may be taken for granted.

It may also be taken for granted that in the democratic, purifying, principles of the gospel of Christ lies our only hope; that nothing else can reach and eradicate the root of the difficulty; that all organizations, institutions, schemes, however excellent as supplementary forces, will of necessity fail, except as they work along this line. To assert these principles is to prove them, and by their assertion one secures footing from which to urge other important propositions.

I have no scheme for adjusting the strained relations between capital and labor, between rich and poor. I have no new social gospel. I take our conditions as they are. Under these conditions I press the questions: What is needed? What can be done? In spite of all the splendid work of our own Society and kindred organizations, the great problem before the American churches still is how to reach the unchurched and unchristianized masses. It transcends every other question. It will not down at our impatient bidding. Every church, every denomination, that can more than sustain itself must make some answer. No church is doing its duty while it is only sustaining itself and giving something to foreign missions. We must provide for the submerged and the heathen at home. These are our brothers; they have fallen among thieves; heredity and environment, poverty and ignorance, have outraged and bruised them, left them bleeding and dying. The fatalism that believes all suffering to be a punishment for sin, the formalism that declares, only at Jerusalem should men worship the Father, pass by on the other side. It remains for the representatives of a gospel whose divine imperative is, "Go everywhere" to pause and bind up their wounds.

Our first obligation is to keep America Christian. This chosen land, baptized in Puritan prayers and blood, must never be profaned by the altars of doubt and denial; this world-watched experiment in free government, born of Christian hopes, begun and fostered by Christian men, and signally blessed of God, must not be suffered to fail through lack of an intelligent Christian citizenship. Shades of Robinson and Mather! Spirit of Plymouth and of Bunker Hill! What have we to do with merely secular theories of government or of social science! The Kingdom of God is the powerful, permeating principle which is to leaven this meal. The principles first spoken

in Galilee, gladly received by devout men in England, built into living forms in Holland, reaffirmed in the cabin of the *Mayflower*, planted on the bleak hillside at Plymouth, offer the only efficient cure for our diseases, the only substantial hope for our permanence. *America must be kept Christian.*

Malcolm Phillips,

NEW HAVEN, CONN.

A Modern Gideon

Not with blare of trumpet nor flare of torch does this Gideon come. Yet the heroic lineage claims him. For it requires no little courage to be a Christian travelling salesman. The man who will not swear among those who swear nor drink freely among those that lounge around the bar, frequently finds himself set apart from his professional fraternity in a decided and uncomfortable isolation. Not only does loneliness haunt him, but sneers and smiles often follow. No one more than the salesman is tempted to become twin with his patron—the very embodiment of affability—virtuous with the virtuous, sinner with the publican, “hale fellow well met” with all. Such a course is most agreeable; and, it has been argued, necessary for success.

“Can Christian principles be remuneratively applied in business?” is one of the most vital questions of our day. “Certainly they can” reply 3,000 Christian salesmen, who have organized themselves as the Gideons. Not in the home, nor in society, nor in the church are faith and genuineness most severely tested; but in the earning of a livelihood and notably in the profession we have named. One of the most favorable signs of the times is the determination of this body of men—3,000 strong—to bear an aggressive testimony for Christ. The success

of the order is shown by the demand of business houses for men of the character they champion. Everywhere it is admitted also that in response to such demand, sobriety and honesty have become more general in the last decade.

If every member of this band is as helpful as the amiable man who visits this section, their influence for good is incalculable. As a wide-awake, attentive listener, he arouses the speaker to his best. At the Bible-school he is ready for any part, and then inquiry is made: “What can I do to help out to-day?” Many a Western pastor with few men, who give deep thought to spiritual work, is encouraged by this Gideon to renewed effort. A sort of gospel courier is he. In these mountain states, where magnificent distances forbid active fellowship except in minimum measure with the disheartenment and rustiness that isolation often brings, he meets a deep need. Gathering inspiration and fresh suggestions at the strong centers, he bears an uplift to the frontier points; himself a most welcome bond uniting them vitally with other parts of this great, throbbing, progressive world.

Yet be careful, sir! Many places there are where your coming is unheralded; where the arrival of an earnest man, a man requesting opportunity for Christian work may easily prove too great a shock. Go cautiously, sir! Let your zeal manifest itself gradually, quietly, dreading apoplexy somewhere. But coming once, repeat the visit again and again, for these churches need you, O man of God!

Herein is a most interesting repetition of early Christian history. The days of the Apostles live again. How originated the great church in Antioch? Through the traveller, who brought the gospel to Rome? That theory is as plausible as any which replies, “the travelling salesman.” And the drummer of old evangelized hundreds of points along the way. The Christian convert in those days carried the gospel wherever he went.

So has the contagion gone on through the ages. The traveller was torch-bearer through the world. In this age of travel, with its mingling of elements, let again the sacred flame be communicated from heart to heart! What if the homeseeker were to find new zeal for the Master in the more needy pioneer fields! What if the tourist were to leave an aroma of Christliness as he goes on the way!

What if the summer visitor were to bring refreshment and invigoration of spirit to those who receive him! So might all be Gideons taking America for Christ—for Christ the Life-giver of men!

Chester Ferris

GREAT FALLS, MONT.

GLEANINGS

Wood, Hay and Stubble

In a western field that shall be nameless, our faithful missionary is struggling to plant in a specially difficult community, a church that shall contribute to new spiritual conditions. How difficult is the task and how great is the need, is seen in the following story of conditions as they exist. It should be premised that most of the people are old-world Catholics. Says the pastor:

The people have been building a Catholic church. Last fall they made a special effort to raise money. They begged from the stores in every direction, all kinds of articles, from a stove down to the smallest thing salable. Then they held a public sale on the Sabbath and disposed of all these things. A dinner, a supper and a midnight lunch were served for twenty-five cents each. Two public dances were held under the auspices of the church, one on Sunday afternoon, another in the evening, and all proceeds, of course, went to the church. They also made special arrangement with all the saloon keepers of the place, that all money taken on that Sunday was to go for the church. Here the people had an opportunity to show their loyalty; the man who caroused the most, had to be regarded as the most pious, since he gave the most money. But there was no lack of piety on the part of any of them, as the evening showed. But worst of all, they rented a hall where they gambled all day for the benefit of the church. In all these ways more than \$1,000 was realized on that Sunday in the little town of three hundred people. Do

not such facts plainly show the need of another kind of church, that shall be as salt in the midst of corruption?

Refreshing Fellowship

Rev. Arthur S. Burrill, who is breaking ground for a Congregational Church at Birmingham, Ala., receives unexpected encouragement from the good will of the churches already established and which seem glad not only to extend fellowship, but to contribute members to the new enterprise. Under a recent date Mr. Burrill writes:

I find a cordial welcome of our work, especially from Presbyterians, three of whose strongest churches have been built up by Congregationalists, who have affiliated with them, leading and influential residents of the city. The Presbyterian ministers have taken me into their local Association, appointing me on some of its committees, offering us their churches at any time, inviting us to unite with them in their week of prayer services and giving me prominent parts therein; in every way they have been most friendly, telling me of Congregationalists to look up, etc., etc. They personally welcome us here and are willing to suffer the loss of some of their most helpful members for our sake. These churches are leaders in the higher life of the city,—free kindergartens, Y. M. C. A., Mercy House, etc., and reckon us already as one of them in all these wider interests as well as doctrinally and historically. I am surprised and gratified. Such sympathy is of untold help to our work at this critical stage.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON · ASSOCIATE
SECRETARY ✥ ✥ ✥ ✥

TO WHAT DEGREE ARE WE WORKING IN THE MASTER'S SPIRIT FOR THE ACCOMPLISHMENT OF THE GREAT PURPOSE OF HIS COMING,—THE REDEMPTION OF MANKIND? WE PROVE THAT WE BELIEVE JESUS TO BE THE CHRIST NOT ONLY BY CHEERFULLY RECOGNIZING HIS AUTHORITY, BUT BY IMPLICITLY DOING HIS WILL.

UNINTERESTED IN
MISSIONS! WHY?

THERE is a great deal that is significant and suggestive in this phrase, which we take from a recent letter: "We have no missionary committee, not being interested in that branch of Christian work to any great extent." Why? Lack of missionary interest is usually attributable to a weak spiritual life. In most cases the failure of young men and women to take a large and active share in promoting Home and Foreign missions is the result of the absence of the Spirit of Jesus in the heart. No individual, in whose heart His Spirit rules, will find it possible to say that he takes no interest in missions.

A church, or a young people's society of a church, that has no missionary committee *because members are not interested in that branch of Christian work* is dead even while it seems to have life. "Ye are my disciples," said Jesus, "if ye *do* whatsoever I command you." When the mind of the Christian young man or woman dwells on the commands and promises of Christ, when there is daily communion with Him in prayer, when the view of His mighty mission is clear and adequate, there is likely to be a deep concern for the welfare of His kingdom. A revived spiritual life will insure a revival of interest in missions.

What course shall be taken with this young people's society to bring its members back to a full spiritual life and to ardent Christian activity? Teach them fundamental Scripture truth; show them that the missionary spirit is the very Spirit of Christ; point out that those who do not possess the missionary spirit are still following, afar off, Him who gave Himself utterly to seek and save all.

APRIL 20, A HOME
MISSIONARY DATE

Next month occurs the one hundred and seventy-sixth anniversary of one of the strongest, bravest, purest Home Missionaries America has had—David Brainerd. He was born at Haddam, Connecticut, April 20, 1718, and passed to his reward in his thirtieth year. Probably no man in America, of the century in which he lived, has exerted an influence so far-reaching and so beneficent. A host of zealous servants of Christ, in many nations, have been moved to holier living and nobler doing by the matchless record of his unflinching, self-sacrificing career. From his journal, which has been cherished as a priceless treasure by many of the most useful servants of Christ, we make three selections, with the earnest hope that large numbers of Congregational young people may be led to read, during the next few weeks, the entire book:

Oh how amazing it is, that people can talk so much about men's power and goodness, when, if God did not hold us back every moment, we should be devils incarnate. This my bitter experience for several days last past, has abundantly taught me concerning myself.

I longed to fill up the remaining moments all for God! Though my body was so feeble, and wearied with preaching, and much private conversation, yet I wanted to sit up all night to do something for God.

To God, the giver of these refreshments, be glory forever and forever.

Oh, when we have done all that we can, to all eternity, we shall not be able to offer the ten thousandth part of the homage which the glorious God deserves.

Not less by the Home mission pastors and their families on the field, than by the workers who supply the means for the support and extension of home missions, is the spirit and zeal of Brainerd demanded.

LETTERS TO A MISSIONARY COMMITTEE

I—ON GETTING READY

IT is with great delight that I learn that a young people's missionary committee has been formed in your young people's society. Probably no other committee of the church is called to a nobler service, or has a finer opportunity for extending the Kingdom of Christ. I am very glad, therefore, to seek to help meet your present need by making suggestions on the preparation of the members of your committee for the great enterprise they have in hand.

Missionary knowledge is a source of marked power to the missionary committeeman. For so great a work as that with which you have been entrusted, the spirit, at least, of Lord Macaulay is required. Thackeray refers to the wonderful industry of Macaulay and to his honest, humble previous toil, and adds: "He reads twenty books to write a sentence; he travels a hundred miles to make a line of description." Earnest devotion to the immediate task is invariably the price of large success. You and your associates on your committee will doubtless count it a privilege to seek, at once, to get clearly in mind the specific work of the missionary boards of your denomination. A comparatively short space of time will suffice for the acquainting of yourselves with the purpose, scope, activities, opportunities, and financial needs of each of

your denominational missionary societies. You purpose to carry on their work in a strong, comprehensive manner, hence the securing of this information is of fundamental importance. Have your chairman write to the Secretary of each society for five copies of all leaflets and pamphlets bearing on the work of the Society. Then each of you can become thoroughly acquainted with your denominational missionary enterprises.

When your chairman gives this printed matter to the members of the committee, it will be exceedingly helpful if he has in mind a plan somewhat like the following, for the first regular meeting of your committee:

Present in five-minute papers the work and need of each of your missionary boards.

Elect a secretary, who shall keep a full record of the proceedings of the committee.

Adopt a plan, whereby all members of your committee may secure, for regular reading, each of your denominational missionary magazines.

Outline definite work during the coming month.

But it is my purpose in this letter to emphasize chiefly one point, namely, that the first step is the securing by each member of the committee full and accurate information respecting the missionary work of your

denomination. Thirty minutes a day spent in reading the literature to be furnished you by your denominational secretaries will suffice for the securing of a full outline, at least, of the great work being carried on. Aim for this. Be content with nothing less. When each one of you has this clear knowledge, you will be able to begin to pray intelligently and it will be possible for your committee to map out plans for the cultivation of a broad, deep, and growing interest in missions on the part of the scores of Christian young men and women in your Society.

I shall hope to make suggestions in my next letter which will help you to meet what you evidently think is your lack of ability to set others at

work. In the meantime, let us get missionary knowledge. Get it, at any cost. If possible, set apart at least thirty minutes each day for this purpose. And as you read, it will be well to bear in mind that there are at least four kinds of readers, as Coleridge said: "Sponges, who absorb all they read, and return it nearly in the same state, only a little dirtied. Sandglasses, who retain nothing, and are content to get through a book for the sake of getting through time. Strainboys, who retain merely the dregs of what they read. Mogul diamonds, equally rare and valuable, who profit by what they read, and enable others to profit by it also."

THERE HAS BEEN INTRUSTED TO US PERSONALLY, A GREAT AND A GLORIOUS TASK—THE TAKING OF THE GOSPEL TO EVERY CREATURE. IT IS NOT FOR A SOCIETY THAT WE ACT AND GIVE. IT IS FOR HIM, AND BECAUSE OF OUR RELATION TO HIM. WE MUST DRAW SO NEAR TO HIM THAT WE SHALL HEAR HIS VOICE, KNOW HIS WILL, RECEIVE FROM HIM POWER TO EXECUTE HIS PLAN. THE MORE WE TRUST AND LOVE HIM, THE MORE WE SHALL DO TO MAKE THE GOSPEL EFFECTIVE IN THE LIVES OF THOSE FOR WHOM HE DIED.

CAN YOU IMAGINE SUCH A RECORD AS THAT CONTAINED IN THE ACTS OF THE APOSTLES APART FROM AN INTENSE LOYALTY TO A PERSON ON THE PART OF THE ACTORS IN THOSE WONDROUS CAMPAIGNS?

"THE MAN WHO SAYS ENOUGH," REMARKS AUGUSTINE, "IS A LOST MAN." AWFUL WORDS, WHICH MUST BE READ WITH SOME OBVIOUS QUALIFICATIONS. BUT THEY POINT US TO A REAL DANGER SIGNAL, THOUGH THEY DO SO WITH A STERN GRASP UPON OUR ARM.—HANDLEY C. G. MOULE, BISHOP OF DURHAM.

KING'S TRUMPETERS WHOM I HAVE KNOWN

I. THE REV. JOHN NICHOLS

BY THE REV. W. G. PUDDEFOOT,

Field Secretary of the Congregational Home Missionary Society

THE REV. JOHN NICHOLS was a Scotchman, who came over in middle life to America. He had for years been a pioneer preacher on the frontiers.

One day, while waiting for a train

in northern Michigan, he told me his story. We had been speaking of the awful wickedness of the new towns that were springing up like mushrooms, all of them needing the King's Trumpeter. Now, the King's Trumpeter is armed just like the other soldiers of the Lord. Besides his trumpet he has a helmet of salvation, a girdle of truth, a breastplate of righteousness. His feet are shod with the preparation of the gospel of peace.

(Strange shoes for a warrior.) Besides these he has a shield of faith and the sword of the Spirit.

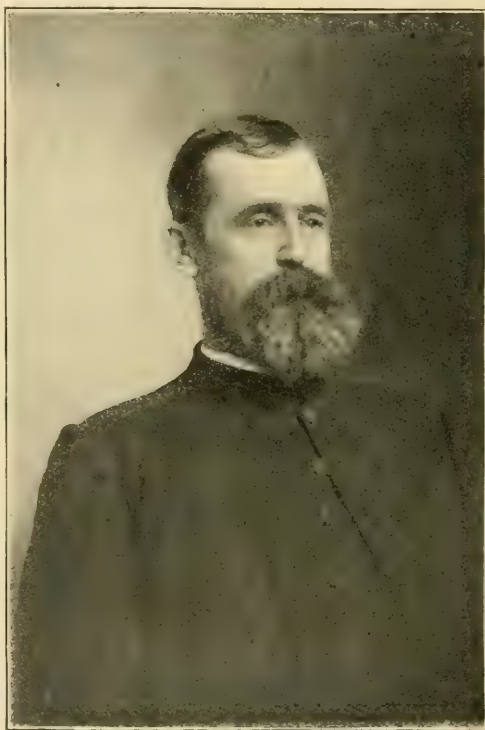
John Nichols had his full regimentals on this day when he told me of his work in the far North. His field was twelve miles from a steamboat,

and at that time, hundreds of miles from a railway. The great dark forests stretched away in all directions. He was too poor to own a horse and so had to trudge on foot over his vast parish. In winter-

time he went on snowshoes. Owing to the distance between his meeting-houses, he often stayed over night, as it was dangerous traveling in the darkness, for in the great forests were large packs of wolves. In fact, at night his wife used to shiver in her warm bed as she heard the awful howls of the great timber wolves, as they chased down to death some noble stag, or wild-eyed doe and her faun; and she used to look at her own little ones with

tear-filled eyes, as she thought of their safety and the sorrows of the forest.

Towards spring two of the children were taken sick with a strange disease no one seemed to understand. The kind neighbors did all they could and an old squaw gave her knowledge of



THE REV. W. G. PUDDEFOOT

roots and herbs in vain. No doctor for many, many miles. As the little ones grew worse, Nichols told his wife they must go to the steamer landing and chance it. The road was rough, and as the end drew near, the two children who brought up the rear began to cry. The dead brambles and raspberry canes tore their hands and faces, but their hearts were cheered as they neared the small port at seeing the dark smoke that hung over the village, for they knew that the first steamer had arrived. They started up with fresh courage and at last stood upon the deck of the steamer, but father and mother each held a dead child.

Hundreds of miles southward the good steamer plowed her way, through the clear waters of Lake Superior, through the "Soo Canal," and down past Sugar Island through Lake George, and Mud Lake, and then twining among a thousand islands, shot through by Point Detour and down Lake Huron. When they reached the old home the apple trees were all in bloom and

the robins were nesting. The old grandmother, who had been telegraphed of their coming, was waiting



"THEY HAD TO BURY HIM IN A GREAT SNOW BANK"

at the little landing and comforted them only as a mother comforteth.

For three months Nichols and his wife seemed to live in a dream. The change from the rough frontier, with its backward spring, to this old homestead that lay basking in sunshine, was as the Garden of the Lord to them. One day Nichols said to his wife, "Shall we go back to the frontier? I think we ought. You know the poor settlers have no one but ourselves. Besides, the work must be done by someone and we understand them." Nichols' face brightened, for he was proud of his little wife's courage. So back they went, strengthened by their vacation, and with grandmother's blessing as they left.

The poor settlers were delighted when they heard that their own pastor was coming back and prepared a reception for them, which made up in good-will what it lacked in delicacies.

In the early winter a little boy was born and great was the joy in the parsonage, but it was tempered by the fact that the little stranger was very delicate and his great eyes looked so wonderingly at his mother that she wept in secret, feeling that he would not stay long with them. Nichols tried hard to cheer his wife and quiet his own misgivings, but all in vain. The little one died about Christmas time. The ground was frozen for many feet and no grave could be dug for the child. They had to bury him in a great snowbank

that was piled up to the roof of the house.

Sometimes when Nichols was coming home at early twilight, he would see the figure of his wife standing outside the house. A Paisley shawl thrown over her head was all she had to keep her from the biting cold, and when her husband chided her, she said: "I was afraid of the wolves, John. Listen to their awful howls." But John would gently draw her in to the house, soothe her, and assure her that the wolves would never come so close to the house, and if they did he would chase them away. And so she would go to sleep, but to dream and imagine the timber wolf was at her darling's grave. As soon as the first thaw came, the little one was buried.

Nichols, broken down, left with his little family for milder climes, and settled in the southern peninsula of Michigan. There I found him and heard the above story from his lips. But now I hear someone say: "But that was long ago, and the missionary does not have to face such privations to-day." But that is a mistake. There are many wild frontiers to be reclaimed, and the King's Trumpeter was never more needed. Only a short time ago I had a letter from a woman who said she was living a hundred and sixty miles from the railway, and the mining town was very wicked and she feared for her little boy. She was asking whether someone could not be sent to preach the gospel in that awful town.

THE BRITISH STUDENT VOLUNTEER CONVENTION

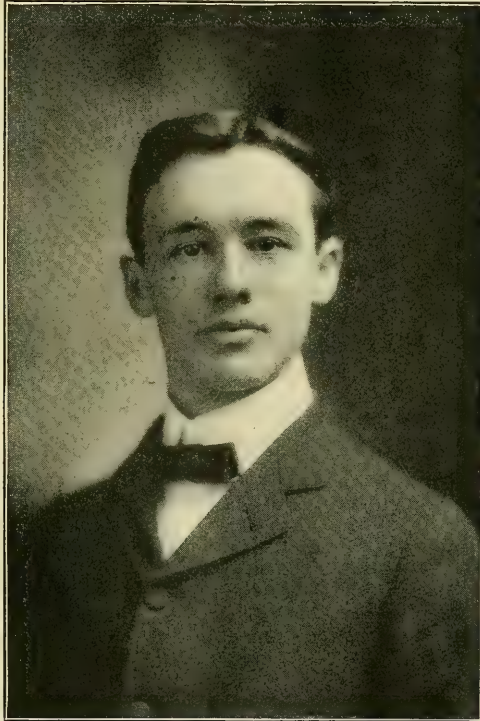
BY C. V. VICKREY

Secretary Young People's Missionary Movement

MR. C. V. VICKREY, SECRETARY OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT, HAS BEEN ATTENDING THE RECENT NOTABLE STUDENT VOLUNTEER CONVENTION AT EDINBURGH, SCOTLAND. WRITING FROM LONDON, HE SENDS THE FOLLOWING PARAGRAPHS:

THE third international convention of the Student Volunteer Missionary Union of Great Britain was held in the United Free Church Assembly Hall, Edinburgh, January 2-6, 1904. The convention was attended by representatives from all the leading colleges of Great Britain and from most of the continental countries of Europe, including fourteen delegates from Holland, five from Italy, seventeen from Germany, nine from Switzerland, eleven from Sweden, six from Denmark, ten from Norway, six from France, three from West Africa, two from Hungary, five from America, two from China, two from Finland, three from India, and one each from New Zealand, Turkey, Austria, Russia, Belgium and Spain.

One was impressed with the purposefulness of the convention. This was the third quadrennial convention held by the British Student Volunteer Missionary Union, and it was



C. V. VICKREY

evident that these students are past the stage of mere youthful enthusiasm.

Perhaps a majority of the students in the convention had signed the declaration card of the Student Volunteer Movement, saying, "It is my purpose if God permit to become a foreign missionary." That their purpose is real and not the impulse of an emotional moment is shown by the fact that of the 2,136 British students who have signed this card since the organization of

the Student Volunteer Movement, over eight hundred and fifty have already sailed for the mission field and a large number of the remaining one thousand two hundred and eighty six are still in college or professional schools, completing their preparation before sailing.

The above statistics are for Great Britain alone. Similar organizations of students are to be found in Continental Europe, as well as in America, China, Japan and Australia.

CONGREGATIONAL YOUNG PEOPLE AT WORK

PLANS, METHODS AND TRIUMPHS OF MISSIONARY COMMITTEES

FROM an earnest worker at East Providence, R. I., comes this sprightly, cheering message: DEAR HOME MISSIONARY: I would not give you up on any account, for I admire and value you, in your new dress and with your new attainments, more and more. I also depend upon you for material and inspiration for training the Christian Endeavor missionary committee, of which I am chairman this year, and for planning our meetings. So please find enclosed a money order, with my sincere regret that I did not send it earlier, as I meant to do.

MRS. E. E. S.

THE Young People's Society at Eliot, Me., gave last year \$18 to Home Missions, and \$18.92 for the support of a native preacher in India. The money was raised by means of a collection the last Sunday of each month. Pledge cards were used.

FRANCES HAMMOND.

At the beginning of 1903 the Highland, California, Society introduced the pledge system for raising missionary money. Heretofore the society was under the necessity of giving entertainments to meet pledges to various objects. This year we have given ten dollars more than last and have gone out of the show business.

MRS. S. G. LAMB.

THE Congregational Christian Endeavorers of Greeley, Colo., gave \$115 for missions during the year 1903. This amount was given by about twenty-five young people—the money coming from monthly pledges, the earning of missionary dollars by individual members and extra offerings in mite boxes. The result, directly or indirectly, is a deeper interest in spiritual things, a higher standard for missionary giving for the coming year, and an addition, during the past few months, of fifteen or more members.

MARGARET S. DOOLITTLE.

By the use of the weekly pledge system, the Young People's Society of the Central Congregational Church, Fall River, Mass., raises sufficient money to support a student at a southern college. For nearly twenty years the society has used its funds for a similar object.

BARBARA G. THOMPSON.

THE young people of the Danby, N. Y., Congregational Church, though few in number contribute \$15 a year to missions. The two-cent-a-week plan has proven effective.

MRS. ANNA SHEPHARD.

MRS. HARRIET C. MARVIN, Secretary of Young People's Work in Iowa, writes: I am very much pleased with the new HOME MISSIONARY, and especially with the Young People's Department. Please accept my hearty congratulations!

THE Young People's society at North Attleboro, Mass., have planned to learn more about Home Missions. We divide our gifts between Home and Foreign missions.

AGNES SCHULTZE.

OUR Christian Endeavor society (Ipswich, S. D.), has undertaken to study Home Missions once a month and Foreign Missions once a month. For our Home missionary studies we have adopted the outlines being published in the Young People's Department of THE HOME MISSIONARY. Last Sabbath evening we had a splendid meeting. I am chairman of the Missionary Committee and am going to do my best.

REV. E. B. TRE FETHREN.

THE Missionary committee of our little society (Providence, R. I.) is getting quite enthusiastic, and I am sure much of this increased interest is due to the missionary helps received from the Young People's department of the Congregational Home Missionary Society, and from the American Board. We are very grateful to you for sending them.

CLARIE L. FREETHY.

THE various missionary organizations of the Congregational Church at Granby, Mass., include the members of the Young People's Society of Christian Endeavor and co-operate with them in work, study and giving, but the society holds missionary meetings, takes up weekly collections and all it earns in other ways, above expenses, it usually votes to give for missionary purposes. Just now and for one or two years past, the specific object has

been the support of a native teacher in India and for Home work an equal sum toward the support of the salary of the Congregational Home Missionary pastor of the Christian Endeavor Church in Alaska.



THE Missionary Committee of the Congregational Senior Endeavor Society, Greene, New York, is carrying forward a most successful work. The amount pledged per member has varied from 1c. a week to 10c. a month. For the collection offerings envelopes are used. Formerly mite boxes were used with good results. Special collections are also taken. At each missionary meeting, opportunity is given for a voluntary offering. Since this plan was adopted \$50.66 has been

contributed for Home missionary work, beside the offering to Foreign missions. All money has been sent through our denominational boards. The record of last year shows greater interest manifested in preparing for the missionary meetings, an increase in the number of pledges taken, and in the amounts given. More literature has been circulated and read. The printed programmes prepared by the Young People's Department of the Congregational Home Missionary Society and the American Board, have been a source of inspiration and help. Not content with past achievements, this society presses forward into another new year, looking unto Jesus to guide and direct in all future missionary service.

Alice C. Keeler.

GLEANINGS

¶ THE Evangelical German Congregational Church, of Windsor, Colo., was organized January 16, with sixty members. The people built a board shack at a cost of sixty-five dollars, in which the dedication services were held.

¶ AT Fort Collins, Colo., a new German church of eighty members has been recognized by Council.

¶ THE new edifice of the Hope German Church, of Fairfax, So. Dak., was dedicated in January. A deficit of \$301, needed for furnishings was provided for by an offering which exceeded that amount. The pastor's salary was increased by \$120 and a new parsonage has been built within the year.

¶ THE new church at Fort Worth, Tex., under the lead of Rev. G. W. Ray have outgrown their first house, 24x40 feet, and have raised \$1,000 toward the purchase of a new lot. Slow and sure is the motto of the people, and a good church in this growing city is sure to result.

¶ NEW houses of worship have been lately dedicated at Guernsey

and at Torrington, Wyo. Rev. C. H. Nellor, the pastor, was assisted in the services by the State Superintendent Gray and neighboring pastors.

¶ JANUARY 28 the Superintendent met with the District Missionary and neighboring pastors at Bemidji, Minn., on our frontier base line, in a Lutheran church-building courteously opened for the Conference. An afternoon and evening were spent in fellowship full of interest and encouragement. Men who breathe in the clear air and look out toward the boundless north cannot very well help having visions.

¶ THE resignation of Rev. H. P. Fisher of Crookston, Minn., after nine years of labor in this frontier field, belongs among "Home Missionary Notes." Mr. Fisher has been a genuine "Father in God" to the little churches and the scattered settlers in a district of more than fifty miles around. He has not only baptized, married and buried, far and wide, but in almost every school-house his voice has been heard with the evangel, and in persuasive visitations he has won many to holy living.

STUDIES IN HOME MISSIONS

A SHORT COURSE FOR THE SPRING OF 1904 FOR CONGREGATIONAL YOUNG PEOPLE

This course is based on "Leavening the Nation," by J. B. Clark, D.D. (Cloth, \$1.25 net.) Special Students Edition, bound in red paper, 50 cents each; in lots of ten or more, to one address, 40 cents each, prepaid. For sale by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The leader should seek to have all the questions fully answered during the class hour.

In addition to "Leavening the Nation," it is recommended that in preparation for lessons V. and VI. the leader and members of the class to whom topics are assigned, consult the following volumes:

Missouri. A Bone of Contention. By Lucien Carr, M.A. American Commonwealths Series. (\$1.25.)

Asa Turner and His Times.

Kansas. Spring. American Commonwealth Series. (\$1.25.)

The Iowa Band. By Rev. Ephraim Adams, D.D. Revised Edition.

The Pilgrim Press. Boston. (\$1.00.)

LESSON V

The Louisiana Purchase—Missouri, Iowa

Read "Leavening the Nation," pp. 87-103

How did Louisiana come into possession of the United States? What was its area?

To whom does President Roosevelt largely attribute its possession?

What were some of the advantages to the United States of the purchase of Louisiana?

What unfavorable predictions were made?

How many States now comprise the Louisiana purchase? When was Missouri admitted to the Union? Why does the author group Missouri and Iowa?

Missouri

Under what conditions was Missouri admitted to the Union?

What were the commercial and religious conditions at St. Louis in 1810?

When did Home Mission work begin? Who were the pioneer preachers?

What need was overlooked, perhaps, by early workers in Missouri?

Iowa

What, in brief, is the territorial history of Iowa?

When, and by whom, was Home Mission effort begun in Iowa?

Describe the Iowa band. Who suggested it and what preliminary steps were taken by it?

What are some apparent results of Home Mission culture in Iowa?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. In a five-minute paper give brief character sketches of Jefferson and Monroe.

2. Describe, briefly, the beginning of Home Missions in Missouri and the present relative religious condition of the State.

3. In a five-minute paper show the relation of Home Missions to Education.

4. Asa Turner. A five-minute character sketch. See "Asa Turner and his Times," by G. F. Magoun.

LESSON VI

The Louisiana Purchase—Kansas and Nebraska

Read "Leavening the Nation," pp. 104-119

Who first made their homes in Kansas? Who settled there in 1854-55? What conflict soon occurred? Quote the statement of William H. Seward.

Where and when did Home Missions begin in Kansas?

Describe the Kansas band.

What were some of the hardships endured by the early Home Missionaries in Kansas?

Summarize the early conditions in Lawrence, as described by Dr. Cordley.

To what is the settlement of Kansas likened?

Nebraska

When was Nebraska settled? Who were the Home missionary pioneers there?

What state of affairs did Reuben Gaylord find at Omaha?

What evident harvest has already been reaped in Nebraska?

Quote the testimony of Dr. Harmon Bross.

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. In a five-minute paper describe the Kansas-Nebraska bill and the effect produced by its passage.
2. The character of John Brown.
3. The character and work of Reuben Gaylord.
4. The present condition of the church in Kansas and Nebraska.

Home Missionary Testimony from Kansas and Missouri in 1856

"This is the darkest hour that freedom has ever seen in Kansas. The entire force of the government is brought to bear against it and there is no indignity, no outrage, which is not practiced upon the free State settlers. The scenes that followed the "coup d'etat" of Louis Napoleon are reenacted here under our free government with additional violence. Men are arrested without legal process, and when arrested are driven off before the pretended officers like cattle."—From Kansas.

"Every day, accounts are brought in of persons robbed and murdered; and for no offence except for holding opinions not corresponding with those of the ruling powers. We are truly experiencing a "reign of terror." A few Sabbaths since, when going to an evening prayer meeting, about a mile and a half distant, I was twice pursued by suspicious persons on horseback, but failing to overtake me they turned back. It is not safe to travel at all."—From Kansas.

"Our papers during the past year have vied with each other in spreading false reports injurious to the free State party in Kansas. But recently more is said in their favor, some declaring they will not vote for a man for office who went over into Kansas to vote. The mass of the emigration to this part of the country during the past year has been from the free States and I doubt if even one is pro-slavery in his feeling. While border men have been making such efforts to force slavery into Kansas, a much stronger anti-slavery influence has been pouring into their own State. If the Union were dissolved peaceably, I have strong doubts whether Missouri would go into a Southern republic."—From Missouri.

FROM THE FRONT LINE

SPANISH PEOPLE IN NEW YORK CITY

By REV. CHARLES R. NUGENT, PH. D.

Pastor of Iglesia-Hispano-Americano, Brooklyn

WHEN I was a boy I used to see a picture which was supposed to indicate the happy lot of a missionary. He was represented as sitting under a tree, while the

heathen were eagerly crowding around him to hear the good news. Such experience may be the lot of a specially favored few, but the successful missionary does not wait for the people to come to him; he must almost literally



REV. C. R. NUGENT

ly "go out into the highways and the hedges and compel them to come in." In such a spirit, at least, must the missionary toil if he is to find and help and save the Spanish-speaking people of this great city. There are plenty of them here, over fifty thousand; and our little Spanish-speaking Congregational Church, and a peculiarly interesting mission among Spanish sailors, of which I have charge, are the only organized gospel agencies to reach them in their own tongue.

"But these people are all Roman Catholics," says someone. If that were an argument, we should not be sending missionaries to Cuba, or Puerto Rico or the Philippines, or South America. There is already a Protestant community among these people here in this city, and this

community appeals strongly to our sympathies. Mrs. Selden, who for years has been educating Cuban girls, is a spiritual mother to scores and even hundreds, who through her direct and indirect agency have been brought to know Christ.

We have an organized Spanish-speaking church of about fifty members, and a flourishing and well-conducted Christian Endeavor Society, whose exercises are held in English and Spanish. This is, we think, the only Spanish-speaking C. E. Society east of Texas. There is also a promising Sunday-school which Mrs. Selden conducts among these same people.

Besides those whom we reach in this organized work, there are many thousands outside of all churches. "We belonged to a church once and never care to repeat the experience," they say, recalling the old days of Romanist thralldom. These people have really never heard the gospel. Bigotry and misrepresentation hindered the truth in their old home countries. Shall we leave them to perish here? It is of little use for them to go to the English churches for they cannot understand the preaching. Worldliness, skepticism, and spiritualism make frightful inroads among them. They are as truly subjects for missionary effort as though they lived beyond seas.

Besides, it is well to remember that many of these Spanish folk who are converted here, return to Cuba or elsewhere, and materially help the spread of the truth. It is not altogether just to estimate our Spanish

church by its membership roll; for our members are always going back to the sunnier and dearer homelands and there they form the nuclei of Sunday-schools and churches. The strongest claim these people have upon us is not that they are grateful, though some of them are; it is not that they have lovable characteristics, some of them have; *but they need the gospel and will perish without it.*

About the time I took charge of this field a poor Cuban woman died. Long afterwards her daughters showed me her Spanish Bible. "This is the book," said one, "that mother read

in until she died"—some seventeen chapters of Matthew in all. Face to face with death, without counsel near at hand, she charged her daughters to keep the family together and give her a Protestant funeral. That poor woman, reading these inspired words, groping, hoping, trusting, passed away alone. Is it not a stimulus to us, this poor soul trying to find the light before the night came forever. Shall we not strive to make the way clearer and brighter for all such? Her interesting family of four daughters will, we think, before long, unite with our church.

A STRIKING CONVERSION

From "Alacran" (Scorpion) to "Luz de Occidente"
(Light of the West)

BY THE REV. C. W. FRAZER,

Guanajay, Cuba

TWENTY-FIVE months ago he was editor of an anarchist paper. He gloried over the shooting of President McKinley, and as a consequence he went to jail and his paper came to an end. At that time he thought we were surely going to steal Cuba. He then became the editor of the town paper, a hard-working man and a good writer. Almost daily I called at his office and talked with him. Until the recognition of our church, I little knew that he even thought of us. He was invited to our organization chiefly because he was an editor. To my surprise, he expressed himself pleased, and hoped to attend our services. He came very few times for he worked almost night and day. But soon he left off being editor. I feared then I should lose sight of him. I visited his house and asked if I could in any way help him; he thanked me and seemed happier. Soon I learned he was to start a new paper, *Light of the West* with

"Culture and Progress" as its motto. He was invited to witness our communion service and was greatly struck by the simple, solemn, spiritual atmosphere of it all. He then asked for data and wrote something of our churches, their faith and their work.

Then came the wish to join us. He said he was drawn to us by our conservative method of work; he had fully thought it all over. He was not ashamed to face the scoffing public. Last Sunday night we received him and his wife into our little fold. Every night before retiring, he reads two or three chapters of the New Testament. Thus as silently and as clearly as the Light the scorpion has lost its sting and the light has come. We are greatly encouraged and join more ardently than ever in the desire of the Good Shepherd, that they may have life and that they may have it more abundantly. "He that followeth me shall not walk in darkness but shall have the light of life."

GLEANINGS

THE BETHEL CHURCH at Nanticoke, Pa., has declared self-support and added \$400 to its pastor's salary. The people have also reduced their debt during the past year by the payment of \$3,500. Rev. Samuel I. Davis is pastor.

¶ JAN. 21 a conference was held in Duquesne attended by all our Slavic missionaries in western Pennsylvania, who with their wives number twelve. The conference was called by Supt. Schauffler to consider several questions relating to the work. Rev. C. A. Jones, D.D., newly appointed State Superintendent, was present. The meeting was held in the church building of the Duquesne-McKeesport Church, and in the evening all the members of the conference attended the weekly prayer meeting of the church, which was so interesting and inspiring that it was kept up to a later hour than usual. The Slavic work in Duquesne-McKeesport and in Stockdale and Fayette City, near Charleroi, is in a very prosperous and hopeful condition.

¶ MR. AND MRS. L. P. BROAD have recently spent four days in Alabama, at Birmingham. Three and sometimes four services were held each day. Missionary interest was much stimulated in the city and our own work received a splendid advertisement. The daily papers also gave generous space to the meetings.

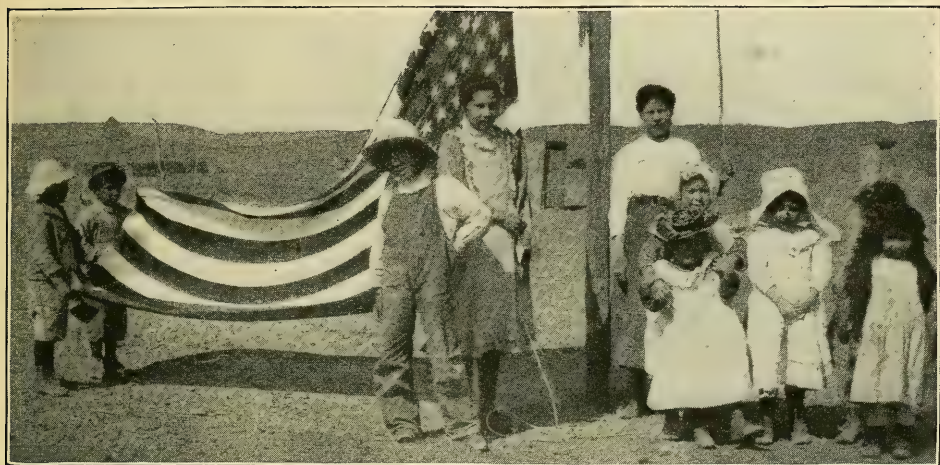
¶ THE death of Rev. William A. Lyman is felt to be a great loss to the churches of South Dakota. He was seven years pastor at Vermillion, a university town and at the time of his death had just begun his ninth year as pastor of the church at Pierre.

¶ Joy has come to the home of our missionary, Rev. Charles E. Drew, of Guthrie, Okla., in the advent of twins, one of whom has been named Donald Meredith, and the other Dorothy Waters, in memory of two of the pastors of Tompkins Avenue Church, Brooklyn, whose ladies have contributed generously to the comfort of the mother and her babes.

¶ OUR Bohemian church in Milwaukee received a welcome Christmas gift in the addition to its numbers of eleven new members by profession of faith, a great encouragement to the church. Its pastor, Rev. Joseph Jelinek, is reaching out to Slavic people in other parts of the State. In Kenosha, near Racine, he has found a colony of Slovaks and a few Bohemians who came from the Free Reformed Church in Polish-Russia, which is a fruit of the American Board's missionary work in Bohemia, for whom he has started a monthly service.

¶ LAST fall the village of M——, in Minnesota, which had won in a hotly contested county-seat contest, was on the top of the wave, and it looked as if our little church was to win its reward for years of patient holding on. A little later a judicial decision, voiding the result of election, made a notable change in the situation. Prominent members removed, and our faithful pastor was left with only one resident member. Instead of folding his hands in discouragement Bro. H. set himself to lay hold on the promise and proceeded to evangelize what was left. The power of the Holy Spirit has attended his effort, and already more than a score of adults have made confession of Christ and the end is not yet.

WOMAN'S PART



RAISING THE SCHOOLHOUSE FLAG

PICTURESQUE NEW MEXICO

BY MISS HONORA DE BUSK

A Missionary Teacher

THE picturesque aspects of life in New Mexico strike one at first very strongly and in many ways are interesting. We are so far removed from days of pageant, times of tilt and tourney, that it is a study to see the whole-souled way in which the Mexicans enter into their processions and ceremonials, though these are grotesque and primitive enough in their nature.

They make a great deal of their weddings and their funerals. Both of these functions are attended by every one. Who would miss the *prendorio*, or betrothal ceremony, where the bride is formally taken into the family of her fiancé, and *vice versa*, and where all their friends come up and shower gifts upon the bride; or the gay wedding procession, which marches to the music of

violins, the firing of pistols, the exploding of torpedoes, from the church to the home of the bride's parents, where there is eating and drinking and dancing, for a day and a night and sometimes for several nights! As little would anyone wish to miss the all-night watch with the dead, where songs and prayers and wailing fill the front of the house, and cakes, coffee, and gossip, are enjoyed in the rear; or the processions of next day when everyone carries a candle and at the end throws a clod into the grave before it is closed.

There is much that is quaint and attractive in their religious festivities. It is a pretty sight to see the burning of the myriad tiny bonfires built in honor of "Our Lady of Guadalupe," and those which are kindled at the Christmas season to light

Mary and Joseph on their way to Bethlehem. Often a chorus of boys goes from house to house at this time singing a queer rhyme, which asks for shelter for Mary and Joseph, because there is no room in the Inn.

Then their masques and plays, such as "Los Pastores," given Christmas eve and representing the journey of the shepherds to adore the Holy Child; "Los Reyes," representing the coming of the wise men; "El Deposito," at Easter time, presenting the closing scenes of the life of our Lord; all these and others show something of their religious life. Many of the heathen rites, ceremonies and dances of their Indian forefathers, are so incorporated in their religious ceremonies that it is often impossible to tell where paganism begins and Christianity leaves off. This, in combination with the extreme grotesqueness and uncouthness of the presentations, makes them painful to any one with æsthetic or religious scruples.

Most real and living of all their religious practices, most gruesome and intolerable to the senses, and

speaking most pathetically the soul hunger, the genuine though perverted religious life of the people, are the practices of "*Los Hermanos Penitentes*," (The Penitent Brothers) who year after year mark the Lenten season by fasting, self-flagellation; often by the crucifixion of one of their number.

I have spoken of these outward manifestations of the religious life as seen by the tourist, the ordinary observer; but how shall I speak of the revelation of the spiritual blindness, the moral paralysis that lies beneath, as we come to know it in time? It is the story of any religious life built only on form, without the inward touch of self-consecration, of holiness. Yet, as time passes and we enter more nearly into their life, we are unspeakably oppressed, saddened, often horror stricken, by the glimpses we get of the awful depths into which these age-long institutions of ignorance and superstition have cast them. No wonder they seize upon the cross and the scourge in the shuddering rebound that must come from sight or memory of such



KINDERGARTEN, CUBERO. NEW MEXICO

deeds in natures where God's image is not totally obscured.

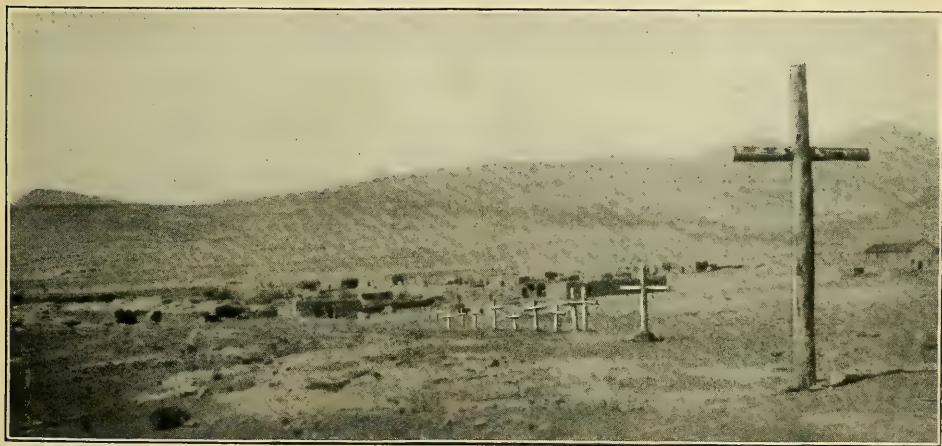
When I first went to New Mexico, I opposed as vigorously as I could, their system of early marriage; it seemed so cruel. Reluctantly enough as I came to know conditions better, I decided I had better not do so, because, until their social life be regenerated their system of early marriage is upon the whole the wisest and best policy. Yet it is hard when our little girls of not more than twelve or thirteen years, are taken from school to enter upon the life whose burdens they do not yet seem strong enough to bear. It is hard to know the tragedy their future may be. I shall not soon forget one mother who was making the wedding dress of her fourteen year old daughter. I said to her, "I hope Pabla will be happy." She sighed as she answered: "God knows. The cross is heavy and not all can carry it." Yet she was preparing for the wedding apparently with great joy and animation.

The great church to which they acknowledge allegiance has done little for them except to confirm their superstitious fears and their fanaticism and to extort from them the utmost farthing to contribute to its support.

Last year I remember a poor woman near us was heart-broken

because her child had died without the rite of baptism, and, as is customary in such cases, it was buried under the eaves of the church, that the water which dripped down might render its fate more tolerable. We begged the mother to believe that all was well with the child, and to forget that cruel invention of priestcraft that was breaking her heart, but she refused consolation. Our poor people, how our hearts ache for them as we remember all they have suffered in these years of bondage.

While the appeal of such a work as this must speak to every one who believes in the brotherhood of humanity, I believe it speaks, and all missionary work must speak, with an especial appeal to the hearts of Christian women. Why? Because among our people, as in every missionary field, the burden of sin and suffering falls most cruelly upon the women and little children. We women of Christendom owe all that makes life most precious to us, all the dignity and honor and safety of our station, to the religion of Jesus Christ, to the standards of Christian civilization. And our indebtedness to the Christian faith is correspondingly great. How gladly and earnestly and lovingly we should seek to do all our part in giving to these needy ones the light and life in which we rejoice to-day!



"THE PENITENTES" FROM THE CHAPEL TO CALVARY

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

January, 1904.

Not in commission last year.

Earl, James, Brownston and Stewart, Minn.; Embree, Jehu H., Heringford, Neb.

Hammond, C. L., Shickley, Neb.; Hanna, John L., Bertha, Minn.; Hilkerbaeumer, Richard, South Milwaukee, Wis.

Jones, Thomas, Brule and Keystone, Neb.
Kramer, Julius H., Center, Neb.; Knudson, Albert L., Trent, Wash.

McLeod, William T., Fosston, Minn.; Marshall, Henry, Kidder, Mo.; Martin, Ernest E., Cleveland, No. Dak.

Sherrill, Alvah F., General Missionary in Ga.; Smith, J. Arthur, Bonesteel, So. Dak.; Stein, Henry W., Springfield, Mo.

Thom, Arthur A., Revillo and Albee, So. Dak.
Walters, Thomas W., Rosalia, Wash.

Re-commissioned.

Anderson, Otto, Eagle Rock and La Canada, Cal.
Battay, George J., Garvin, Minn.; Bechtel, Philip, Loveland, Colo.; Brown, Paul W., Joplin, Mo.; Burkhardt, Paul, Fort Collins, Colo.

Conard, W. J., Park Rapids Circuit, General Missionary in Minn.; Cram, D. W., Staples, Minn.; Cram, Elmer E., Renville, Mohall and Sergins, No. Dak.

Ellis, J. Lincoln, Sedalia, Mo.; Essig, William F., Traer and Herndon, Kan.

Gilbert, T. H., Sandy, Utah; Gilmore, William C., Hubbard, Oregon.

Haresnape, William, Norfolk, Neb.; Huntley, Abi T., Ree Heights, So. Dak.; Huntley, S. F., Highmore, So. Dak.

Johnson, Henry W., West Duluth, Minn.; Juell Hans C., Ullen and Felton, Minn.

Lewis, T. Henry, Kragness, Minn.; Lindquist, N. J., Cannon Falls, Minn.; Lindsay, George, Chamberlain, So. Dak.

Malone, S. J., Alva, Okla.; Michael, George, Walker, Minn.; Miller, Henry G., Jerome, Ariz.
Nevill, Alfred W., Wallace, Neb.

Pile, Francis, Campbell and Upland, Neb.; Perry, George H., Big Timber, Mont.; Preiss, John M., Eureka Junction, Wash.

Robinson, Charles W., Ashton and Athol, So. Dak.
Single, John, Sioux Falls, So. Dak.; Snett, Charles N., Edmore and Lawton, No. Dak.; Smith, Thomas, Indianapolis, Ind.; Stover, Howard C., Gibbonsville, Idaho; Sufia, Andrew, Lincoln, Neb.

Thayer, O. F., Mullan, Idaho; Tornblom, August F., Pittsburg, Pa.

West, Farley B., Butte, Neb.; Williams, Samuel, Riverton, Neb.; Williams, William, Mt. Carmel, Pa.

RECEIPTS

January, 1904.

For account of receipts by State Auxiliary Societies, see page 482.

MAINE—\$138.02.

Augusta, M. J. Cooledge, 5; Bath, Central, 71.52; Parsonfield, D. Smith, 57.50; Portland, High st., 4.
NEW HAMPSHIRE—\$890.63; of which legacies, \$154.40.

N. H. H. M. Soc., by A. B. Cross, Treas., Portsmouth, North, 144.85; Exeter, Mrs. E. S. Hall, 452; Frances-town, 34.50; Hanover, Estate of Susan A. Brown, 104.40; Estate of A. Moody, 50; Jaffrey, 7.88
Lyme, 31; Newmarket, T. H. Wiswall, 10; Newport, 18; Piermont, C. E., 5; West Rindge, G. G. Williams, 10; Wilton, Mrs. Tracy's S. S. class, 5.

F. C. I. and H. M. Union of N. H., Miss A. A. McFarland, Treas. Bristol, in full, to const. Mrs. L. Collins an Hon. L. M., 18.

VERMONT—\$384.68.

Burlington, College st., 181.48; Charlotte, S. S., 2.97; Middleburg, 1; Minneapolis, Como ave., 70; Newport, a friend, 2.70; St. Johnsbury, North, 110.53; Southbury, 6; Waitsfield, 10

MASSACHUSETTS—\$2,988.57; of which legacies, \$596.18.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., 1,000; by request of donors, 134.21.

Total.....\$1,134.21

Agawam, 22.64; S. S., 5.34; Amherst, 1st, S. S., 9.90; Athol, Evan., 29.53; Boston, Allston, 75.15; Brockton, a friend, 2.50; Brookline, Leyden, Home Dept., Ladies' Union, 100; Cambridge, Donald, 1; Charlton, 14; Dorchester, 2nd, 86.77; Fall River, Fowler, 24.63; Fitchburg, Calvinistic S. S., 5.80; Gardner, C. E., 15; a friend, 2; Hadley, Estate of J. B. Porter, Trustee, 34.40; Haverhill, West S. S., to const. Mrs. A. Jewell an Hon. L. M., 66.28; Ayers Village, West C. E., 2.85; Hubbardston, Estate of Isaac S. Russell, 461.78; Leveret, 5; Ludlow, "A. G. C.", 10; Medford, Mystic, 67.34; New Bedford, North, C. E., 25; North Adams, a friend, 10; North Andover, Mrs. A. M. Robinson, 1; Oxford, a friend, in memory of C. B. Sherman, 10; Phillipston, Estate of Mary P. Estey, 100; Pittsfield, Pilgrim Memorial, 2; a friend, 10; Rehoboth, 10.06; Royalston, 1st, 16.75; South Hadley Falls, "G.", 50; Springfield, South, 116.77; Dr. S. D. Brooks, 9.40; Mrs. W. H. Wilkinson, 28.15; Webster 1st, 100.32;

Williamsburg, 75; Worcester, Old South, C. E., 10; C. E. Hunt, 25.

Woman's H. M. Assoc., Miss L. D. White, Treas. Total.....\$213.00

RHODE ISLAND—\$97.83.

R. I. H. M. Soc., J. W. Rice, Treas. Providence, Pilgrim, 56.50; East Providence, Newman, 20; Little Compton, United, 21.33.

CONNECTICUT—\$2,856.87; of which legacies, \$623.83.

Bethel, 1st, 66.23; Bridgeport, 2nd, 113; Chaplin, H. T. Crosby, 50; Cornwall, Estate of S. C. Beers, 95.62; 1st, S. S., 19.61; Danbury, 1st, 73.67; Enfield, 1st, 40.80; Hartford, Estate of F. B. Griswold, 35; "In loving memory of M. C. H.", 500; G. P. Mayhew, 2; Middlefield, M. E. Lyman, 60; Milford, Plymouth, 21.57; Morris, S. S., 7.24; New Britain, 1st, S. S., 15.32; New Haven, a friend, 65; Mrs. L. M. Cutter, 5; "M. J. C.", 5; New London, 1st Ch. of Christ, 41.11; E. T. Chapman, 20; New Preston Village, 88; Newtown, 10; Norwalk, 1st, S. S., 26.50; Norwich, Estate of Mrs. M. H. Colton, 420; 2nd, 87.63; Park, 12.86; Greenville, 5; Old Lyme 1st, 60.50; Pomfret, S. S., 20; Pomfret Center, 55.60; Ridgefield, 1st, S. S., 11.40; Rockville, Union, 62.12; Southington, 68.05; Vernon Center, 10; Wauregan, Mrs. J. A. M. Atwood, 100; West Hartford, Estate of A. P. Talcott, 73.21; Westport, Saugatuck, 31.52; Whitteville, S. S., 7.81; Windsor, 1st, 36.52; Winsted, Norfolk, 295.08.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Hartford, 1st, special, 10; Mrs. F. B. Cooley, 10; Farmington ave. C. E., 15; Kent, 4.10; Suffield, 4.30; Wallingford, L. B. S., 125; Winsted, 2nd, Mrs. H. Gay, 20.

Total.....\$188.40

NEW YORK—\$2,175.32; of which legacies, \$500.00.

Binghamton, 1st, 241.25; Brooklyn, Park, 16.75; Tompkins ave., 400; Beecher Memorial, C. E., 6; Candor, Legacy of C. A. Booth, 500; Cortland, 1st, 35; S. S., 18; Cray's Mills, 2.50; Crown Point, 1st, 12.07; Deer River, 4.20; Groton, 10; Ithaca, 1st, 12.56; Jamestown, 1st, 155.62; Massena, C. E., 8; Middletown, 1st, C. E., 1.24; New York City, Broad-

way Tab. S. S., 25; Camp Mem. C. E., 5; "The Christian Herald," 11.50; New York State, a friend, 5; Northfield, Union Miss. Soc., 22.86; Oswego Falls, C. E., 10; Owego, 7.50; Riverhead, 27.73; Scottsville, Rev. J. Cunningham, 5; Seneca Falls, S. S., 3; Sherburne, 1st, S. S., 25.08; Smyrna, S. S., 7; Tarrytown, Mrs. S. V. Childs, 10; Utica, Bethesda Welsh, 10; West Bloomfield, S. S., 7.87; West Camden, Mrs. H. M. Green, 2; Woodville, 10.59.

Woman's H. M. Union, Mrs. J. J. Pearshall, Treas. Aquebogue, S. S., 5; Brooklyn, Tompkins ave. King's Daughters, 25; L. B. S., 300; Clinton ave. L. G., 75; Buffalo, 1st, Bancroft Aux., 50; Homer, Aux., 35; Middletown, 1st, L. G., Mrs. Robinson, 5; New York City, Broadway Tab. Soc. Women's Work, 29; Poughkeepsie, 25; West Newark, 8.

Total. \$557.00

NEW JERSEY—\$439.77

Bound Brook, 78.07; Cedar Grove, Union, 11; East Orange, "K," 110; Somerville, Mrs. F. K. Lyman, 10; Upper Montclair, 200.

Woman's H. M. Union of the N. J. Assoc. Mrs. G. A. L. Merrifield, Treas. Orange Valley, Women's Soc. Total. \$30.70

PENNSYLVANIA—\$1,002.91.

Audensied, Welsh, 8.20; Blossburg, 2nd, 3; Kane, J. Davis, 25; Minersville, 1st, 5; Newfield, A. L. C., 900; Philadelphia, Germantown, 1st, 5.71; Scranton, 1st, Welsh, 5; Providence, Welsh, 20; Shenandoah, Mrs. E. Thomas, 10; Wilkes-Barre, Puritan, 16.

Woman's Missionary Union, Mrs. D. Howells, Treas. Kane, 5.

MARYLAND—\$17.50.

Baltimore, 4th, 10; Canton, 7.50.

NORTH CAROLINA—75 cents.

Lockville, Jones Chapel, S. S., 75 cents.

GEORGIA—\$181.42

Atlanta, Central, 44.63; Ladies' Union of Central, 40; Immanuel, 3; Marietta st. S. S., 1; Aragon, 5; Baxley, Olivet, Rich, Antioch, Waycross, Whitehall, and Baxley, Friendship, 15; Bellevue, 30c.; Braswell, 1.70; New Trinity, 2.70; Tucker, 2.16; Cedar-town and North Rome, 1; Colbert, New Hope, 2.50; Concord, 2.60; Hartwell, 2.50; Liberty, 2.40; Conyers, Liberty Chapel, 2.50; Macedonia, Cobelle, 1.50; Oxford, Sardis, 3; Dawson, New Prospect, 5.75; Devonville, Holly Creek, Suches, Pleasant Union, 34c.; Demorest, Union, 18.28; Hasty, Mt. Green, Pearson and Naylor, Pleasant Home, 8.06; Lovejoy, 2; Ocee, 5.50; Powersville and Sycamore, Wombles Chapel, 2.50; Wenona, Athens, Willford, Rochelle, Asbury Chapel, 50c.; Woodbury, 5.

ALABAMA—\$38.66.

Received by Rev. A. T. Clarke: Haleyville, .45; Newsite, Mt. Vernon, .25; Phenix, 1.53.

Total. \$2.23

Arley, 2; Houston, 3; Art, Christian Hall, 1.50; and Headland, Blackwood, .80; Central, Balm of Gilead, 1; Equality, .50; Clanton, Deatsville, Lightwood, Lomax and Mountain Springs, 3; Flovala, Rev. J. R. Stewart, "In memory of Thomie," .25; Fort Payne, Emanuel, 3.13; Fredonia, Mt. Pisgah, 2.50; Henderson, Clio, Catalpa, Carrs Chapel and Linwood, 5.25; Leon, Liberty, Bradley, Union, 2; Newton Chapel, 1; Oak Grove, 1; Talladega, "The Little Helpers," 5; Ten Broeck, 2.50; Virden, 2.

LOUISIANA—\$43.00.

Kinder, 1st, 10; Midland, Ch., 3; Rev. J. B. Fisher, 7; Union and Long Straw, 3; Welsh, 20.

ARKANSAS—\$10.00.

Gentry, 10.

FLORIDA—\$73.37.

Avon Park, Rev. S. J. Townsend, 5.38; Bonifay, Potolo and Westville, 1.20; Hampton, B. E. Van Buren, 10; Holley, Antioch and Destin, East Pass, 3.15; Key West, 14.50; Orange City, 1st, 34.64; Potolo, Rev. E. A. Buttram, 2.50; Ybor City, Emmanuel, 2.

TEXAS—\$38.29.

Received by Rev. L. Rees: Paris, 1st, 15; Cisco, Mrs. A. B. Johnson, 5; Dallas, Central S. S., 14.10; Denison, S. S., 4.19.

OKLAHOMA—\$52.65.

Gage, 1st, 10; Hennessey, 1st, 3.50; Kingfisher, 5; Manchester, 5; Oklahoma City, 2.50; Seward, 10; Vining, Ridgeway, 8.05; Nashville, Pleasant View, 8.60; West Guthrie, 5.

ARIZONA—\$3.00.

Nogales, Trinity, Washington and Copper Glance, 3.

TENNESSEE—\$30.25.

East Lake and Chattanooga, 30.25.

KENTUCKY—\$1.46.

Berea, 1st, S. S., 1.46.

OHIO—\$72.95.

Ashtabula, 1st, S. S., 4; Brecksville, 1st, 14.40; Cleveland, East Madison ave. S. S., 9; Garrettsville, Mr. and Mrs. H. N. Merwin, 10; Kingsville, Miss E. S. Comings, 5; Mrs. S. C. Kellogg, 5; Medina, friends, .55; Oberlin, W. M. Mead, 10; Wellington, H. B. Hamlin, 15.

INDIANA—\$48.38.

Received by Rev. E. D. Curtis: Andrews, S. S., 2; Bremen, 8.63; S. S., 2; Cedarwood, S. S., 1.05; Elwood, S. S. 4.50; Hobart, S. S., 2.50; Indianapolis, Covenant S. S., 1.75; Union, S. S., 2.20; Trinity, S. S., 5.17; C. A. Litchfield, special, 5.

Bloomington, Mrs. P. Shelper, 10; Michigan City, Sanborn Mem. Scand. Miss., 3.58.

ILLINOIS—\$3,039.09; of which legacy, \$3,000.00.

Chicago, Grace S. S., 2; Po o, Ind. Presb. 37.09; Rockford, Legacy of T. D. Robertson, 3,000

MISSOURI—\$372.13.

Received by Rev. A. K. Wray: Breckenridge, 15; Republic, 50. Total. \$505.00

Gray, M. Lunt, 2; Green Ridge, 3.61; C. E., 2.96; Kansas City, Clyde, C. E., 3; Neosho, 1st, 30; Nichols, C. E., 2; Riverdale, 2.48; St. Louis, Memorial, 10.28; Pilgrim S. S., 21.55; Sedalia, 1st, 7.70; Webster Groves, 1st, 10.84.

Woman's H. M. Union, Mrs. A. J. Steele, Treas. Cameron, 6.80; De Soto, 2; Kansas City, Clyde Woman's Union, 16.40; Maplewood, 13.60; Meadville, 2; Neosho, 8; St. Louis, Compton Hill, 5.20; First, 37.85; Fountain Park, Woman's Union, 2; Immanuel L. M. S., 3; Memorial, 2; Pilgrim Woman's Assoc., 100; Reber Place, 4; Sedalia, 1st, 4.10; 2nd, 1; Springfield, Pilgrim, 1.85; Webster Groves, Woman's Union, 12.

Total. \$221.80

Less expenses. 11.00

Total. \$210.71

MICHIGAN—\$6.68.

Detroit, Boulevard, 2.50; Grand Rapids, Smith Mem. S. S., 4.18.

WISCONSIN—\$65.17

Amery, 1; Janesville, 1st, 40; Maple Valley, Scand., 7.84; Polar, German Luth., 11.58; Wood Lake and Doctor's Lake, Scand., 4.75.

IOWA—\$127.08.

Iowa H. M. Soc., J. H. Merrill, Treas., 101.28; Farragut, 12.80; S. S. Birthday, 3; Iowa City, Mrs. M. A. Goodrich, 10.

MINNESOTA—\$737.96.

Received by Rev. G. H. Merrill: Crookston, 9.09; Elk River, 15; Faribault, special, 25; Morris, 10; Northfield, 99.93; Silver Lake, special, 10; Wadena, 20.

Austin, 1st, 28.66; Cannon Falls, 1st, 10.73; Duluth, Pilgrim, 81.70; Edgerton, 2; Freeborn, 4; Hawley, Union S. S., 12.30; Itaska, 2.50; Lamber-ton, 5; Mentor, 1; Red Wing, D. C. Hill, 7; Robbinsdale, 2.10; South Bemidji, 1.55; Verndale, 2; Winona, 1st, 162.30.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Austin, 5.20; Benson, 5; Claremont, 5; Crookston, C. E., 15; Detroit, 5; Excelsior, 2; Fair Oaks, 3.25; Fertile, 5; Glenwood, C. E., 10; Glydon, 6.50; Hasty, 1.47; Mantorville, 10; Minneapolis, Pilgrim, 11.60; Plymouth, S. S., 31.14; Lyndale, S. S., 10; First, 8.25; Cong. Miss. Union, 11.48; New Ulm, 5; Owatonna, 34.56; St. Clair, 2; St. Paul, St. Anthony Park, 10; Sauk Centre, 10; Wabasha, 6.65; Wadena 3; Waterville, S. S., 4; Winona, 1st, C. E., 10.

Total. \$231.10

Less expense. 5.00

Total. \$226.10

KANSAS—\$4.14.

Traer, German, 4.14.

NEBRASKA—\$546.66.

Received by H. A. Snow, Treas.: Aurora, P. C. Culver, 1; Doniphan, H. J. McLaughlin, 10; Florence, M. L. Noyce, 1; C. Noyce, 10; Geneva, 35.50; Harvard, 14.16; S. S., 3; Lincoln, Plymouth, 41.33; S. S., 9.93; Butler ave., 21.55; Vine st., 30; Linwood, W. J. Blair, 5; McCook, German, 131; Spring View, 18; Stanton, 5; Woman's H. M. Union of Neb., 90; C. E., 10.

Total. \$318.47

Alliance, German Zion's, 2; Clemen, 12.16; Crawford, S. S., 7.50; Fairmont, 1st, 39.85; Farnam and Stockville, 8.50; Franklin, 5; Fremont, 1st, S. S., 9.18; Friend, German, 12.44; Hay Springs

10.30; Kramer, German, 6.50; Omaha, Cherry Hill, 1.79; Parkvale, 5.40; Petersburg, 5; Ravenna, 20; Spencer, 7; Springfield, 13; S. S., 2; Sutton and Stockham, Germans, 42.37; Taylor and Cumming's Park, 15; Ulysses, Ch. of Christ, S. S., 3.20.

NORTH DAKOTA—\$312.89.

Received by Rev. G. J. Powell: Cooperstown, Park, 11.50; to const. Hon. L. M.'s, 111; Bloomfield, German, 10; Glen Ullin, Thanksgiving, 13; Bethlehem, Bethesda, Ebenezer and St. Mark's, Germans, 7.65; Hankinson, 20.66; Hillsboro, 11; 10.08; Kuhn, German, 30; Gnadenfeld, 1st; St. John's, 15; Friedens, 11; Nazareth, 18; Posthall, 5; Hoffnungsfield, 8; New Beresina, 1.50; Medina, German, 15; New Rockford, 1st, S. S., 6.42; Oriska, Union, 4.45; Rose Hill, Lemert and Pleasant Valley, 1.25; Velva, 4.

Total. \$314.51
Less reported by error in Sept. Menoken and Logan. 1.62

Total. \$312.89

SOUTH DAKOTA—\$207.81.

Received by Rev. W. H. Thrall: Milbank, 18.23; Vermillion, 50.60; Wakonda, 4.

Total. \$72.83
Alcester, 3.78; Centerville, 5; Estelline, 2.70; Eureka, German, 13.03; Hosmer, St. Paul, St. Matthew's, Germans, 12.71; Parkston, German, 14.05; Fort Pierre, 10; Geddes, 3.21; Gettysburg, 6; Highmore, 1st, 10; Lake Henry, 2; Mission Hill, 2.50; Mound City, Petrus German, 7; Pilger German, 3; Sioux Falls, Benev. Soc. and S. S., German, 20; Turton, 1st, 10; Wessington Springs and Lane, 10.

COLORADO—\$161.05.

Ault, 11.85; Littleton, 7.15; Whitewater, 3.95; Clark, 8.60; Colorado Springs, 64.89; Cortez, 2.55; Denver, W. H. Taylor, 1; Julesburg and Anderson, 5; Longmont, 1st, 17.26; Loveland, German, 12.75; Mrs. K. Shumann, 2.50; Globeville and Overland, Germans, 15; Rock Springs, 1st, S. S., 8.55.

MONTANA—\$70.99.

Received by Rev. W. S. Bell: Billings, S. S., 5.20; Missoula, Church and S. S., 9; Wibaux, S. S., 4; Great Falls, 1st, 47.20; Helena, 1st, S. S., 5.59.

UTAH—\$9.50.

Salt Lake City, Phillips, 5.50; Sandy, 4.

IDAHO—\$20.52.

Genesee, 1st, 3.77; Gibbonsville, 3.50; Mullan, 2.25; Weiser, 1st, 11.

CALIFORNIA—\$257.37.

Received by Rev. J. L. Maile: De Luz, 2; Santa Ana, Ch., 10; S. S., 2.31.

Highland, S. S., 11; Los Angeles, East, 10; Swedish, 3.54; Pasadena, Mrs. E. S. Baldwin, 2; Rosedale and Paso, 5; San Diego, 1st, 207.10; San Jose, 1st, S. S., 4.42.

OREGON—\$39.05.

Received by Rev. C. F. Clapp: Hillsboro, 12.50; Portland, Hassalo St., 9.14; Corvallis, 1st, 7.41; Salem, Central, 2.50; Umatilla Co. Ingle and Free-water, 7.50.

WASHINGTON—\$522.88.

Received by W. W. Scudder, Jr.: Forks, S. S., 1; Lakeside, 20; Puyallup, 2; Sunnyside, 21.82; Whatcom, S. S., 2.50.

Total. \$27.52
Ahtanum, 10; Almira and Beulah, 7; Anacortes, Pilgrim, 1.10; Bellevue, 1st, 6.29; Chattaroy, 13.59; Christopher, 20; Colfax, Plymouth, 49; Columbia, 15; Colville, Young Ladies Miss. Club, 12; S. S., 6; Ch., 4; Coupeville, C. E., 9; Deer Park, Open Door, 28; Edison, Rev. W. A. Hughes, 1; Ch., 1.50; Edmonds, 1st, 8.25; Richmond Beach, 3.08; Fairhaven, Plymouth, 9; Ferndale, 23; Pleasant Valley, 7; Lakeview, 1st, 3; Lopez Island, 16; Machias, 2.50; Hartford, 2.50; North Yakima, 1st, 50; Pataha City, 3.45; Port Angeles, 1st, 11; Ritzville, Salems Germans, 5; Immanuel German, 20; and Luid, Fredenfeld German, 3.10; Rosalia, Carey Mem., 2.50; Roy, 7; Seattle, Taylor, 31; University, 2; Tacoma, 1st, 41.45; Tekoa, 1st, 21.50; Toit, 6; Snohomish, 6.15; Sprague, 4; Washougal, Bethel, 5; West Spokane, 18.40.

CHRISTMAS OFFERING—\$900.00.

From Christmas offering Committee, in part, 900.

JANUARY RECEIPTS.

Contributions.	\$14,112.84	
Legacies.	4,874.41	\$18,987.25
Interest.		1,606.78
Annuity.		67.50
Home Missionary.		419.45
Literature.		70
Books.		14.75
Total.		\$21,096.43

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in January, 1904.

Rev. Edwin B. Palmer, Treasurer, Boston.

Abington, Anon, 2; 1st, 8; Acton, 1; Adams, 20.46; Amherst, 1st, 173.89; Andover, South, 267.06; Arlington, 60.86; Ashby, Brooks, I. H., 25; Barnstable, Centerville, 2; West, C. E. Soc., 5; Barre, S. S., 5; Beverly, Washington st., 103; Boston, a friend "A," 100; Brighton, 86.43; Dorchester, Barry, J. L., 10; Pilgrim S. S., 10; Village, W. H. M. Soc., 15; Friend of the Work, 5; Italian, 20; Jam. Plain, Central, S. S., 5; Park st. Soc., income of M. P. Gay bequest, 15; Roxbury, Wal. ave Ch., 81.91; S. S., 39.15; Brookline, Ladies, 45; Leyden, 357.30; Cambridge, Kendall, Geo. F., 10; Carlisle, 8; Clinton, 14.57; Cummington, Village, 23; Dalton, Crane, Mrs. Jas. B., 200; Crane, Zenas, 250; Dartmouth, South, 5; Deerfield, South, Smith, Mrs. L. M., 5; Douglas, East, 2nd, 42.25; Enfield, 19.43; Fall River, 1st, 194.39; Falmouth, Cotuit, 7; North, 25; Finns, 14.70; Fitchburg, Rollstone, 67.75; Foxboro, Phelps, Mrs. M. N., 50; Framingham, Plymouth, 50.85; Saxonville, (Edwards), 5.17; Frost R. S. Fund, Income, 30; Georgetown, 1st, 4; Gloucester, Trinity, 156.84; Grafton, So. Union, 10; Granby, S. S., 15; Hadley, 1st, 23.68; Halifax (add'l), 1; Hanson, 1st (add'l), 10; Hardwick, Gilbertville (add'l), 10; Harmon, Miss L. M., 5; Haverhill, Bradford, 1st, 36.36; Hubbardston, 7.49; Ipswich, 1st, 40.76; South, 45; Jessup, C. A. Fund, Income, 150; Lancaster, Merrick, S. R. and Miss E. F., 8.50; Lawrence, Riverside, 13.39; Swedes, 4.40; Trinity, 40; Leicester, 1st, 28.93; S. S., 3.33; Lenox, 23.30; Leominster, 50; Lincoln, (add'l), 5; Lowell, Highland (add'l), 3.50; Kirk st., 170; Lynfield, 16.85; Malden, Maplewood, Swede, 5; Marion, Wittet, J. T., 5; Marlboro, Hope, S. S., 3; Union, 16.14; Medford, West, 13.25; Middleboro, Central, S. S., 8.54; Millbury, 1st, 19.24; Natick, 1st, to const. Mrs. Anna Robinson, Dea. H. C. Smith and Florence E. Bearce L. M.'s, 100; Newton, (Center) 1st, E. C. a day Band, 9; Eliot, 308.07; North Adams, 75.49; Northampton, 1st, 278.17; North Attleboro, Oldtown, C. E. Soc., 5; Northfield, East 26.14; Norwegians, 8; Oakham, 26.50; Orange, North, 10; Parkhurst, E. C. Fund, Income, 15; Paxton, 3.69; Plainfield, 11.81; Plymouth, Pilgrimage (add'l), 1; Sampson, Sarah T. B., Est. of, 25; Reed, Dwight Fund, Income, 204.75; Richmond, 4.17; Rochester, North, 1.65; Rockland, 1st, 39.20; Rockport, Pigeon Cove, Ladies' S. C., 5; Sisters' Fund, Income, 120; Shutesbury, 16.65; Somerville, 1st, 8.16; Winter Hill, 18; South Hadley, 20.07; Wright, J. R., Est. of, 100; Spencer, Temple, S. A., 10; Springfield, Hope Ch., 20.11; Bible Class, 11.56; Swede, 8; Sutton, 1.85; Wilkinsville, friend to const. Rev. Samuel A. Harlow H. L. M. of C. H. M. Soc., 50; Swampscott, 20.60; Topsfield, 6.19; Truro, North, Union, Mission Club, 5; Upton, 1st, 2.90; Wakefield, 26.44; Waltham, Trin., 70.96; Ware, Gilbert L. N., 250; Warwick, 12.08; Water-town, Moore, H. W., 5; Wellesley, Hills, Hood, Rev. E. C. (special), 55; Westfield, 1st, 184.56; West Newbury, 2nd, 4; Westport, Pac. Un. S. S., 10.63; West Springfield, Ashley Se. and Char. Fund, 191.03; West Tisbury, 25.90; Whitcomb, David, Fund, Income, 151; Bank Liq. Divs., 36; Whittin, J. C. Fund, Income, 160; Whitman, 1st, 9.90; Wilbraham, 1st, 27.30; Williamstown, South, 12; Winchester, 1st, 133.29; "M.", 15; Woburn, 1st, 269.80; Worcester, Adams sq., 10; Central, 267.28; Damon, Harriet W., Est. of, in acc., 8.33; Piedmont, 30.14; Plymouth, C. E. Soc., 2; Swede, 10.75; Union, 110.

WOMAN'S HOME MISSIONARY ASSOCIATION.

Miss Lizzie D. White, Treasurer.

Grant to French Am. College Instructors, Miss Auger, 20; Miss Carter, 50.

Grant toward salary of Italian Missionary, Mrs. E. May, 35.	
Summary:	
Regular.....	\$7,128.80
W. H. M. A.	105.00
Home Missionary.....	9.40

Total.....\$7,243.29

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in January, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Ashford, 6; Bethel, 7.58; Bloomfield, S. S., for C. H. M. S., 3.12; Burlington, 12; Cornwall, 2nd, 37.40; Coventry, 2nd, C. E., 7.17; Danbury, 1st, Weekly Offering Fund, 40.60; Danielson, 45.46; for C. H. M. S., 35.81; East Granby, 10; Farmington, 45.06; Greenwich, Mianus, 5; Griswold, 20.60; Hartford, 1st, 102.37; Hawes Fund for C. H. M. S., 35.25; Park, 82.69; Asylum Hill, 318.75; Glenwood, 2.76; S. S., Thanksgiving Offering, 2; Danish, 7.35; Meriden, 1st, 9.61; Middletown, 1st, 20.85; C. E., 10; New Fairfield, 4.74; New Haven, Plymouth, 55.75; Redeemer, Oak street Mission, 75; New London, 1st, 11.13; Norfolk, 87.51; North Branford, 15.75; Norwich, Park, weekly offerings, 31.72; Old Lyme, 20; Orange, 5; Somers, 9.81; South Glastonbury, 6; Southington, 16.36; Thomaston, 13.67; Westport, 5; Wethersfield, 31.30; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary, Hartford, 1st, Mrs. Francis B. Cooley, personal, 15; Goshen, W. H. M. S., 33.50; Mrs. Z. K. Pease, of New Britain, personal, 1.

Total.....\$1,303.80
M. S. C.1,229.62
C. H. M. S.74.18

CORRECTION—Erroneously acknowledged in February number: Park st., 31; Bethany Mission, 2.64; should come under head of Bridgeport instead of Abington.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts from January 1, 1903, to December 31, 1903.

J. William Rice, Treasurer, Providence.

Auburn, Swedish Ch., 5; Barrington, 40; Central Falls, 355.22; Cranston, Edgewood Ch., 5.65; Howard Ch., 11.71; East Greenwich, Swedish Ch., 5; East Providence, Riverside Ch., 6; Kingston, 135; Newport, United Ch., 233.95; Pawtucket, Gleason Est., 106.44; Park Pl. Ch., 448.46; Jr. C. E., 76.95; Swedish Ch., 7; Peacedale, 61.96; Providence, Academy ave. Ch., 7; Beneficent Ch., 237.39; Central Ch., 709.85; Elmwood Temple, 12; Pilgrim Ch., 98.43; Union Ch., 327.44; Slatersville, 84.72; Tiverton Four Corners, 8.43; W. H. M. S., 280.

Total.....\$3,213.60
Special Contributions: Aldrich, Nelson W., 15; Barrows, Edwin, 10; Bowen, C. H., 5; Bowen, E. S., 5; Capron, E. P., 5; Chapin, Wm. F., 15; Clafin, A. W., 5; Clafin, Mrs. A. W., 5; Coats, James, 100; Crispy, Rev. A. B., 15; Fairchild, A. W., 5; Fowler, Mrs. G. H., 5; Freeman, Walter, 3; Fuller, F. H., 5; Goff, D. L., 50; Jackson, F. H., 5; Johnston, John, 5; Lamprey, M. E., 5; Lthrop, Mrs. H. N., 5; Littlefield, Mrs. A. H., 5; McAulan, Geo. R., 5; McLeod, Angus, 20; Matteson, G. W. R., 50; Moulton, D. C., 10; Newell, G. W., 5; Park, W. H., 10; Providence, Central Ch., 25; Pilgrim Ch., 75; Rice, J. Wm., 25; Taft, J. W., 10; Thornton, G. M., 25; Thresher, H. G., 5; Torrey, M. E., 5; Viall, Richmond, 10; Wells, H. J., 20; Wilkinson, Mrs. H. W., 5.
Total.....\$578.00

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in January, 1904.

Clayton S. Fitch, Treasurer, New York.

Brooklyn, Clinton ave. L. B. S., 19; Flatbush, 30.75; Buffalo, 1st, 152.15; Niagara Square, 30.35; Burrs Mills, 16; Centre Lisle, 3.50; Columbus, 33; Gainesville, 13; Grand Island, 12.50; Holland Patent Welsh, 4.50; Homer, S. S., 18.91; Lake View, 2.35; Linck Lean, 1.68; Mount Vernon, W. U., 17; New York, Finnish, 15; North Evans, 6.50; W. P. S. E., 1.40; Parkville, 19.14; Perry Centre, 13.72; Plainfield Centre, 10; Rensselaer, 16; Syracuse, South ave., 6.69; Tallman, 3.57; Wading River, 2.65; West Groton, 22.40; Wilmington, S. S., .50; W. H. M. U., 209.50.
Total.....\$681.76

OHIO HOME MISSIONARY SOCIETY.

Receipts in January, 1904.

Rev. J. G. Fraser, Treasurer, Cleveland.

Akron, 1st, 145.96; Ashtabula, Finnish, 4.25; Canal Dover, 8.40; Cincinnati, Lawrence st., Jr. C. C., 9; Columbus, Washington ave., 7; Eastwood, 10; Mayflower, 5.80, East Cleveland, Adair, 10; Elyria, 2nd, 7; Geneva, 32.54; Jefferson, K. E. S., 12.76; Kelley's Island, S. S., 5; Lafayette, 4.35; Marietta, Harmar, 9; Mt. Vernon, 30; Newark, mouth, S. S., birthday box, 5.55; Oberlin, 1st, Ply30.42; Prof. A. H. Currier, D. D., 7; Ruggles, 31.10; Saybrook, 4.50; Secretary, pulpit services, 7; Toledo, Central, 40; Unionville, Rev. H. A. N. Richards, 10.

FOR SLAVIC WORK.

Cleveland, Pilgrim, 160.

General.....\$596.63

Slavic.....160.00

Total.....\$756.63

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in January, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Alamo, 11.50; Atlanta, 6.50; Atwood, 1.75; Bay City, 33.55; Bedford, 5.40; Benzonia, 25.75; C. E., 5; Big Rapids, 1st, 19.80; Twp., 8.25; Big Rock, 11.45; Cadillac, 11.73; Carson City, 1; Charlotte, 26.47; Chelsea, 21.25; Cooks, 5; Detroit, 1st, 100; Ladies Soc., 33; Brewster, 32.98; Canfield Ave., 1.51; East Paris, 5; Eastport, 1; Ellsworth, 3.75; Essex, 1.50; Grand Junction, 7.50; Hartford, 10; Highland Station, 5; Imlay City, 58.85; Johnstown and Barry, 10; Kalamazoo, Henry Montague, 5; Lake Odessa, 5; Lawrence, 8.75; Leroy, 10; Ludington, Geo. N. Stray to const. Katharine Alice Stray an Hon. L. M. of the C. H. M. S., 50; Mattawan, C. E., 5; Merrill, 5; Michigan Center, 1.50; Mulliken, 11; Muskegon, 1st, 60.24; Northport, 5; Owosso, C. E., 4.25; Port Huron, 25th st., 7; St. Clair, 29.96; Sandstone, C. E., 15.06; Stanton, 36; Vanderbilt, 5; Victor, 6.70; C. E., 5; Wyandotte, 15; Ypsilanti, 32.60; Michigan, 40; rent of Ionia property, 25; W. H. M. U., by Mrs. E. F. Grabill, Treas., 624.95.
Total.....\$1,477.50

WOMAN'S HOME MISSIONARY UNION.

Receipts in December, 1903.

Mrs. E. F. Grabill, Treasurer, Greenville.

Senior Fund: Allendale, W. H. F. M. S., 15; Ann Arbor, W. H. M. S., 52; Armada, W. H. M. S., 25; Bay City, W. Soc., 10.15; Carson City, W. M. S., 4.21; Cheboygan, W. H. M. S., 5; Clinton, W. M. S., 14.59; Detroit, 1st, W. Ass'n., 95; Boulevard, L. Union, 18; Brewster, W. Ass'n., 15; Fort St. Miss. Soc., 10; North Ch. W. Ass'n., 12; East Gilead, L. M. S., 5.40; Eaton Rapids, W. M. S., 5; Edmore, W. Soc., 1.25; Fenwick, Women's pledges, 1; Frankfort, L. M. S., 4; Grand Rapids, Park W. S., 25; Plymouth W. M. S., 13; South W. M. S., 3; Grass Lake, W. H. M. S., 15.53; Greenville, W. H. M. S., 3.40; Hancock, W. M. S., 15; Harrison, W. H. M. S., 10; Hopkins, station, W. H. M. S., 2.55; Hubbardston, a few women, 1.25; Hudson, W. M. S., 2.75; Interest, 132.50; Jackson, 1st, W. H. M. S., 35; Plymouth Dorcas Soc., 5; Kalamazoo, W. M. U., 16.30; Lansing, Pilgrim W. M. S., 4.50; Leslie, 1st, W. H. M. S., 10.40; Manelona, W. H. M. S., 10; Muskegon, 1st, W. M. S., 30; Nevins Lake, W. Soc., 1.61; Olivet, L. B. S., 41.75; Pontiac, W. Miss. Club, 18.75; Ransom, L. A. and M. S., 8; Red Jacket, W. M. S., 14; Reed City, W. H. M. S., 6; Saginaw, W. Soc., 75; Salem, 2nd, W. H. M. S., 17.60; Sandstone, W. H. M. S., 4.80; Sidney, W. M. S., 1.32; Somerset, W. H. M. S., 20; South Lake Linden, W. M. S., 7; Stanton, W. H. M. S., 10.51; Three Oaks, W. M. U., 10; Tipton, W. M. S., 10; Union City, W. H. M. S., 33.56; Westville, W. H. M. S., .80; Ypsilanti, W. H. M. S., 2.
Total.....\$915.53

Young People's Fund: Ann Arbor, Mission Band, 4; Detroit, 1st, Young Woman's Union, 10; S. S., 4; Jackson, 1st, Mission Band, 1; Portland, C. E., .50; Port Huron, 1st, Pri. Dept. S. S., 2; 25th st., Jr. C. E., 1; Standish, S. S., .25; Traverse City, C. E., 1.50; Watervliet, S. S. birthday box for 1903, 5.53; Ypsilanti, Jr. C. E., 2. \$31.78.

Total.....\$947.31

Receipts in January.

Algansee, W. H. M. S., 1.70; Chelsea, W. M. S., 16.61; Detroit, Woodward ave. W. Union, 37.50; Dowagiac, W. M. S., 5; Grand Ledge, W. H. M. S., 3.70; Greenville, W. H. M. S., 3.25; Pinckney, W. H. M. S., .82; Pontiac, W. M. S., 2.20; Shelby, W. H. M. S., 10; Victor, W. H. M. S., 10; Wheatland, W. H. M. S., Thanks offering, 11.

Total 101.78.

Young People's Fund: Grand Rapids, Park Y. L. M. S., 25.

Total \$126.78

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in January, 1904.
Brooklyn, N. Y., Plymouth, bbl., 100; Chester,

Conn., L. A. S., bbl., 46.50; Concord, N. H., Social Circle of South, box, 218; Danielson, Conn., Westfield Ch., bbl., 55.68; Danville, Vt., W. H. M. S., bbl., 96.90; Dubuque, Ia., W. M. S. of 1st, 2 bbls. and cash, 88.80; Hanover, N. H., Ch. of Dartmouth College, box, 100; Hartford, Conn. W. H. M. S. of Center, bbl., 110.21; Middletown, Conn., L. H. M. S. of 1st, bbl., 74.50; Mill River, Mass., Miss. Circle, bbl., 17; Montclair, N. J., W. H. M. S. of 1st, 2 bbls., box and cash, 229.49; New Haven, Conn., L. H. M. S. of 1st, 9 boxes, 1,593.51; L. H. M. S. of Howard ave., bbl., 65.20; North Cornwall, Conn., L. E. S., bbl. and pkge., 54; Norwich, Conn., W. H. M. S. of Park, box, 125; Norwich Town, Conn., a Lady of H. M. S. of 1st, cash, 25; Simsbury, Conn., L. H. M. S., box, 42.50; Thompson, Conn., Ladies, bbl., 140.
Total \$3,182.29

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. **NEW HAMPSHIRE.** *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. **MINNESOTA.** *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. **ALABAMA.** *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. **MASSACHUSETTS AND RHODE ISLAND.** While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. **MAINE.** *Women's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. **MICHIGAN.** *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7. **KANSAS.** *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8. **OHIO.** *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. A. E. Thomson, 313 Washington St., Lorain; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. **NEW YORK.** *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. **WISCONSIN.** *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit; Treasurer, Mrs. E. G. Smith, Beloit.

11. **NORTH DAKOTA.** *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. **OREGON.** *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer Mrs. C. F. Clapp, Forest Grove.

13. **WASHINGTON.** Including Northern Idaho *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14. **SOUTH DAKOTA.** *Woman's Home Missionary Union*, organized September, 1884. President Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield. Black Hills District, Mrs. J. B. Gossage, Rapid City.

15. **CONNECTICUT.** *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. **MISSOURI.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. **ILLINOIS.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18. **IOWA.** *Women's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart; Secretary Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.

19. **NORTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer Mrs. J. M. Haven, 1329 Harrison St. Oakland.

20. **NEBRASKA.** *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. **FLORIDA.** *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22. **INDIANA.** *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary Miss Annie M. Smith, 107 N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. **SOUTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. Warren F. Day, 949 S. Hill St., Los Angeles; Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. **VERMONT.** *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. **COLORADO.** *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.

26. **WYOMING.** *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. **GEORGIA.** *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. **LOUISIANA.** *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. **ARKANSAS, KENTUCKY AND TENNESSEE.** *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31. **NORTH CAROLINA.** *Woman's Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. **TEXAS.** *Woman's Home Missionary Union*,

organized March, 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A. Geon, Dallas.

33. **MONTANA.** *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34. **PENNSYLVANIA.** *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35. **OKLAHOMA.** *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. **NEW JERSEY.** Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. **UTAH.** Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38. **INDIAN TERRITORY.** *Woman's Missionary Union*, organized April, 1892. President, Mrs. John McCarthy, Vinita; Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39. **NEVADA.** *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40. **NEW MEXICO.** *Woman's Missionary Union*, organized November, 1892. President, Mrs. Cora W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.

41. **IDAHO.** *Woman's Home Missionary Union*, organized, 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.



THE
HOME MISSIONARY

FOR THE YEAR ENDING

MARCH, 1904

VOL. LXXVII.

NEW YORK

CONGREGATIONAL HOME MISSIONARY SOCIETY

FOURTH AVENUE AND TWENTY-SECOND STREET

1904

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